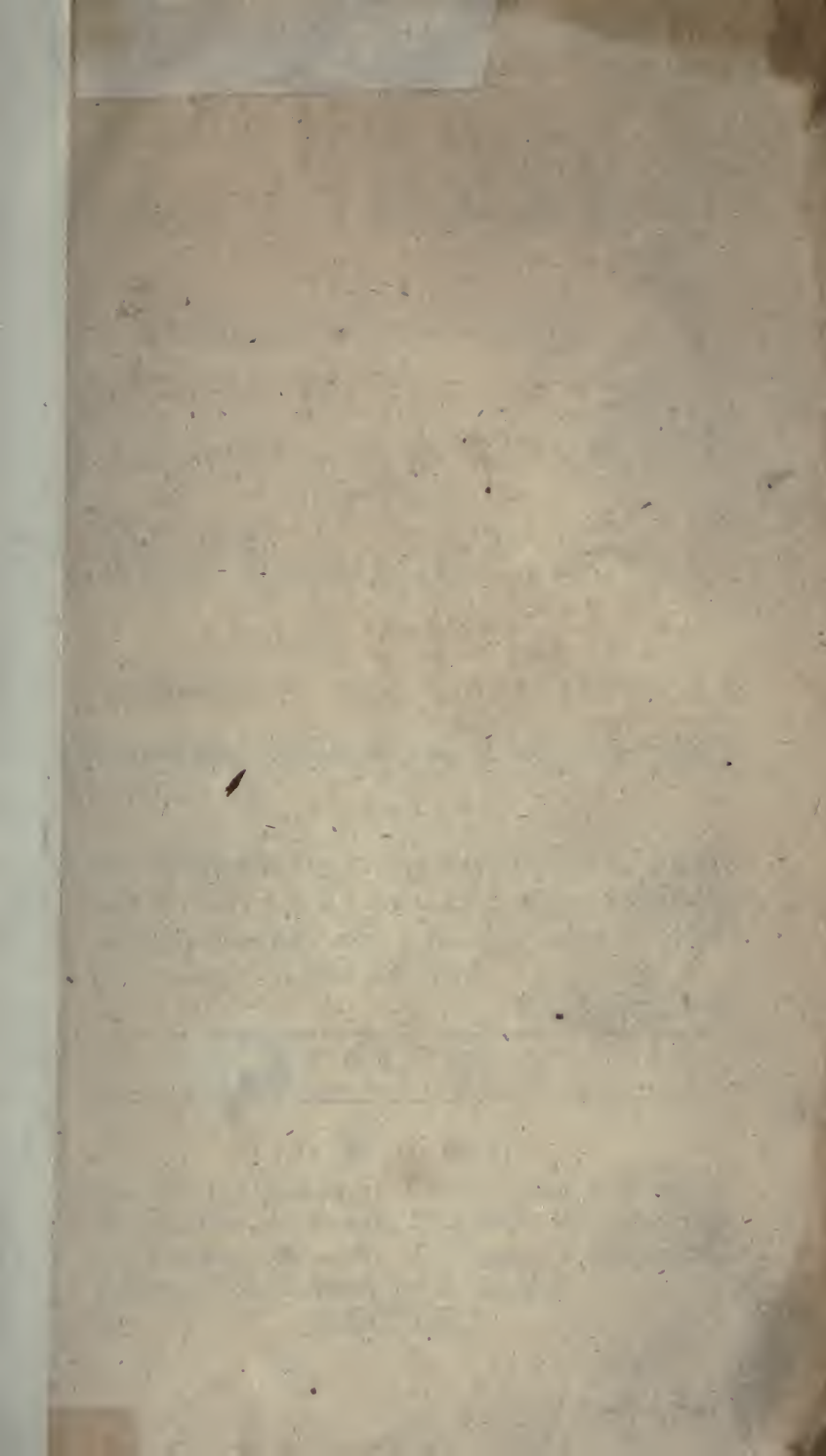






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L O N D O N:

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MDCCLXI.

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1. The first part of the book is devoted to a general survey of the history of the subject, and to a description of the various methods which have been employed in the study of the same.

2. The second part of the book is devoted to a description of the various methods which have been employed in the study of the same.

3. The third part of the book is devoted to a description of the various methods which have been employed in the study of the same.

4. The fourth part of the book is devoted to a description of the various methods which have been employed in the study of the same.

A N

Universal, Historical, and Literary

DICTIONARY.

G.

GRAAF (REGNIER DE) a celebrated physician, was born at Schoonhaven, a town in Holland, where his father was the first architect, on the 30th of July 1641. After having laid a proper foundation in classical learning, he went to study physick at Leyden; in which science he made so vast a progress, that in 1663 he published a treatise *De Succo Pancreatico*, which did him the highest honour. Two years after he went to France, and was made doctor of physic at Angers: but returned to Holland the year after, and settled at Delft, where he practised in his profession so successfully, that he drew upon himself the envy of his brethren. He married in 1672, and died August the 17th, 1673, when he was only thirty-two years of age. He published three pieces upon the organs of generation both in men and women, upon which subject he had a controversy with Swammerdam. His works, with his life prefixed were published in 8vo. at Leyden, in 1677 and 1705; they were also translated into Flemish, and published at Amsterdam in 1686.

GRABE (JOHN EARNEST), the learned editor of the Septuagint from the Alexandrian manuscript, in the king of England's palace at St. James's, was the son of Martin Sylvestre Grabe, professor of divinity and history, in the university of Königsberg in Prussia, where his son Earnest was born, January 10, 1666. He had his education there, and took the degree of master of arts in that university; after which, devoting himself to the study of divinity, he read the works of the fathers with the utmost diligence and attention. These he took first into hand as the best masters and instructors upon the important subject of religion. He was fond of their principles and customs, and that fondness grew into a kind of unreserved veneration for their authority, through the pains and time he spent in making himself master of their language and sentiments. Among these he observed the uninterrupted succession of the sacred ministry to be universally laid down as essential to the being of a true church, this point working continually upon his spirits, made by degrees so deep an impression, that at length he thought himself obliged, in conscience, to quit lutheranism, the established religion of his country, in which he had been bred, and enter within the pale of the Roman church, where that succession was preserved. In this temper he saw likewise many other particulars (A) in the evangelical faith and practice, not agreeable to that of the fathers, and consequently absolutely erroneous if not heretical.

Whence being confirmed in his resolution, he gave in to the electoral college at Sambia in Prussia, a memorial, setting forth his reasons for his change in 1695, and leaving Königsberg, set out in order to put it in execution in some catholic country. He was in the road to a place called Erfard, in this design, when there were presented to him three tracts in answer to his memorial, from the elector of Brandenburg, who had given immediate orders to three Russian divines to write them for the purpose (B). Mr. Grabe was entirely disposed to pay all due respect to this address from his sovereign, and having perused the tracts with sufficient care, his resolu-

(A) Lutheranism was particularly distinguished by this title.

(B) The names of these divines were Philip James Spener, Bernard Van Sanden, and John William Baier. The first was ecclesiastical counsellor to the elector, and princi-

pal minister at Berlin; and the second was principal professor at Königsberg. The three answers were printed the same year. The first at Berlin, the second at Königsberg, both in 4to. and the third at Jana, in 8vo.

tion for embracing popery was a little unhinged, in so much that he wrote to one of the divines, whose name was Spener, to procure him a safe conduct that he might return to Berlin, to confer with him. This favour being easily obtained, he went to that city, where Mr. Spener prevailed upon him so far as to change his design of going among the Papists, for another. In England, says this friend, you will meet with the outward and uninterrupted succession which you want: take then your rout thither, this step will give much less dissatisfaction to your friends, and at the same time equally satisfy your conscience (C); our author yielded to the advice, and arriving in England, was received with all the respect due to his merit, and presently recommended to king William in such terms, that his majesty granted him a pension of 100 l. per annum, to enable him to pursue his studies.

He had the warmest sense of those favours; and presently shewed himself not unworthy of the royal bounty, by the many valuable books which he published in England, which, from this time, he adopted for his own country, where finding the ecclesiastical constitution so much to his mind, he entered into priest's orders in that church, and became a zealous advocate for it, as coming nearer in his opinion to the primitive pattern, than any other. In this spirit he published in 1698, and the following year, "Spicilegium SS. Patrum, &c." (D), or a collection of the lesser works and fragments, rarely to be met with, of the fathers and heretics of the three first centuries; induced thereto, as he expressly declared, by the consideration, that there could be no better expedient for healing the divisions of the Christian church, than to reflect on the practice and opinions of the primitive fathers (E). Upon the same motive he printed also Justin Martyr's first apology in 1700 (F). And the works of Ire-

næus

(C) Meneken's German dictionary and Pfaffii notæ in liturgiâ Græcam Grabii.

(D) Both volumes were reprinted at Oxford in 1700, 8vo. To these the doctor designed to add a third volume, in order to which he had got a copy of the Didascalia of Clemens Romanus, and of Hippolytus, with others, transcribed by himself. Hicke's Account, &c. The doctor also found, among our author's MSS. many Greek fragments of Origen, particularly out of his commentaries, containing 120 sheets

4to. and five in folio, besides a numerous collection of other Greek fragments of the fathers, and some of heretics, which would make several volumes in print, Ibid.

(E) Some remarks were made upon the first volume, in a piece intitled, "A New and full Method of settling the canonical Authority of the New Testament," in two vols. by Jer. Jones, vol. ii. part 3. col. 34. Lond. 1726. 8vo.

(F) The works of this father came out in 1722. The editor whereof, in the dedication observes,

næus in 1702 (G). Upon the accession of queen Anne to the throne this year, our author's affairs grew still better. The very warm affection which that princess had for the ecclesiastical establishment, could not but bring so remarkable a champion for it, into her particular favour. Besides continuing his pension, her majesty sought an occasion of giving some further proofs of her special regard for him, and she was not long in finding one.

The Septuagint had never been entirely printed from the Alexandrian MS. in St. James's library, partly by reason of the great difficulty of performing it in a manner suitable to its real worth, and partly because that worth itself had been so much disparaged by the advocates of the Roman copy, that it was even grown into some neglect. To perform this task, and therein to assert its superior merit, was an honour marked out for Mr. Grabe, and when her majesty acquainted him with it, she at the same time presented him with a purse to enable him to go through with it (H). This was a prodigious undertaking, and he spared no pains to complete it. In the mean time he employed such hours as were necessary for refreshment, in other works of principal esteem. In 1705 he gave a beautiful edition of bishop Bull's works, in folio, with notes; for which he received the author's particular thanks (I), and he had also a hand in preparing for the press, archdeacon Gregory's pompous edition of the New Testament in Greek, which was printed the same year at Oxford (K).

From

that Dr. Grabe was a good man, and not unlearned, and well versed in the writings of the fathers: but that he was no critic, nor could be one, not being endowed with genius or judgment, or to speak the truth, furnished with learning sufficient for that purpose. Justini-Apologia cum notis—Styan Thirlbeii, Lond. 1722, fol. The authors of the Acta Eraditorum Lipsiæ, in their account of Dr. Thirlby's edition of Justin Martyr, have animadverted upon him with great severity, on account of that part of his dedication, wherein he has censured Dr. Grabe.

(G) Several objections were made also to this by René Massuet, a benedictine monk, who published another edition of Irenæus, at Paris, 1710, folio. In respect to which, Dr. Hicks tells us, he found among our

author's papers, his Irenæus, revised and corrected, with collections and references for a new edition, in which he designed to animadvert upon René Massuet, in his own defence. "Account of our Author's life, &c."

(H) The queen's purse was 60 l. procured by Robert Harley, Esq; and it enabled him to enlarge the prolegomenæ to the Oration. See those prolegomenæ at the end.

(I) That learned bishop, on all occasions, as long as he lived, acknowledged our author's singular generosity as well as learning, in publishing his works with so much improvement and advantage, to the great truths he had defended, and to the learned world. Hicks's Account, &c.

(K) He revised the scholia, which Gregory, then dead, had collected from

From his first arrival he had resided a great part of his time in that university, with which he was exceedingly delighted. Besides the Bodleian library there, he met with several persons of the first class of learning in his own way, among whom he found that freedom of converse and communication of studies, which is inseparable from true scholars, whereby, together with his own industry and application, he was now grown into universal esteem, and every where carested. The Alexandrian MS. was the chief object of his labour. He examined it with his usual diligence, and comparing it with a copy from that of the vatican at Rome, he found it in so many places preferable thereto, that he resolved to print it as soon as possible. In this view, in 1704, he drew up a particular account of the preferences, especially in respect to the book of Judges, and published it, together with three specimens, containing so many different methods of his intended edition, to be determined in his choice by the learned. This came out in 1705, with proposals for printing it by subscription, in a letter addressed to Dr. Mill, principal of Edmond hall, Oxford (L); and that nothing might be wanting which lay in the power of that learned body to promote the work, he was honoured with the degree of doctor of divinity, early the following year, upon which occasion Dr. Smallridge, who then officiated as regius professor, spoke two latin speeches, containing the highest compliment upon his merit, expressed in the most elegant language, heightened with all that force of eloquence which so celebrated an author was able to give them. The success was abundantly answerable to his fondest wishes; besides the queen's bounty, he received another present from his own sovereign the king of Prussia, and subscriptions from the principal nobility, clergy, and gentry, crowded daily upon him from all parts.

In the midst of these encouragements, the first tome of this important work came out in 1707, at Oxford, in folio and 8vo. This volume contained the Ostateuch (N), and his

from curious authors, and marked the places whence they were taken. Preface to that Work.

(L) Among our author's MSS. were found, the Alexandrian texts of the New Testament, and of St. Clement's epistles, by Junius, with notes. But he never discovered his design of printing this work, which would have perfected the whole Alexandrian MS. lest he should

prejudice the sale of his friend Dr. Mill's New Testament. Account by Hicks, who observes, that had Dr. Mill survived our author, he would have acknowledged to the world, as he did to Dr. Hicks and others, the many ready and generous assistances he received from him in his great work.

(N) Prolegom. ad Ostateuch.

design was to print the rest, according to the tenor of the MS. but for want of some materials to complete the historical and prophetic books, he chose rather to break that order, and to expedite the work as much as possible. He sent the fourth tome to the press immediately, and published it in 1709 (o). The chief materials which he waited for not yet coming to hand, he was sensible that the world might expect to see the reasons of the delay, he therefore published a dissertation the following year, giving a particular account of it (P).

In the mean time he met with the singular misfortune of having his reputation soiled, by the brightness of his own splendor. Mr. William Whiston had not only in private discourses, in order to support his own cause by the strength of our author's character, but also in public writings, plainly intimated, "that the doctor was nearly of his mind about the constitution of the apostles," written by St. Clement, "and that he owned in general the genuine truth and apostolical antiquity of that collection." This calumny, considering Mr. Whiston's custom of treating others in the same manner, which only hurt himself, was neglected by our author for some time, till he understood that the story gained credit, and was actually believed by several persons who were acquainted with him. For that reason he thought it necessary to let the world know, by a public writing of his own, that his opinion of the apostolical constitutions was quite different, if not opposite, to Mr. Whiston's sentiments about them, as he did in "an Essay upon two Arabic Manuscripts in the Bodleian Library, and that antient Book called the Doctrine of the Apostles, which is said to be extant in them, where-

(o) Some persons, displeased with the preference given by the doctor, to the Alexandrian MS. above the Vatican, endeavoured to shew the contrary. Vide Lettre de Th. Sal. a Mr. L'Abbe, B. inserted in the supplement to Journal des Scavans for December 1709.

(P) The title is, J. Earnest Grabii Dissertatio de variis vitiis lxx Interpretum ante B. Origenis ævum illatis, & remediis ab ipso Hexaplarum ejusdem versionis additæque adhibitis, deque hujus editionis reliquiis tam manuscriptis tam prælo excusis. The helps he wanted, as above inti-

mated, were a Syriac MS. of the historical books of the Old Testament, with Origen's marks upon them. Besides two MSS. one belonging to cardinal Chigi, and the other to the college of Lewis le Grand. He received all afterwards, and made collations from them, as also for a volume of Annotations upon the whole work, as well as for the prolegomena, all which requiring some time to digest into a proper method, the second volume did not come out till 1709, but was followed by the third the ensuing year.

" in

“ in Mr. Whiston’s mistakes about both are plainly proved “ (Q).”

This piece was printed at Oxford, 1711, 8vo. In the dedication, he observes, that it was the first piece which he published, in the English tongue, for the service of the church, and it proved in the event to be the last, being prevented in the design he had of publishing many others, by his death, which happened on the 13th of November the next year, in the vigour of his age. He was interred in Westminster abbey, where a marble monument, with his effigy at full length, in a sitting posture, and a suitable inscription underneath, was erected at the expence of that patron of the Oxford muses, the lord treasurer, Harley, Earl of Oxford (R). He was attended in his last illness by Dr. G. Smallridge, who gave him an ample testimony of his sincere piety and religion (s). He desired, upon his death-bed, that something might be made public, to declare his dying in the faith and communion of the church of England, which he thought a pure and sound part of the Catholic church, notwithstanding some defects, as he apprehended, in the reformation; and his most hearty wishes for the union of all Christians, according to the primitive and perfect model. In this opinion he was a little scrupulous about communicating publicly in the English church, at least without he could have an entire confidence in the priest that was to officiate (as in his own country he had) or except in the case of necessity.

(Q) Our author was assisted in this piece by the reverend Mr. Gagner, who about ten years before, had come over to the church of England from that of France, and then taught Hebrew at Oxford, and being well skilled in most of the oriental languages, had been appointed the year before by Dr. John Sharp, archbishop of York, to assist Dr. Grabe in perusing these MSS. having engaged the doctor to write this treatise against Mr. Whiston’s notion. But as the result of the enquiry was, that the Arabic Didascalia were nothing else but a translation of the first six entire books of the Clementine constitutions, with only the addition of five or six chapters not in the Greek, Mr. Whiston immediately sent out remarks upon Dr. Grabe’s Essay, &c. Lond. 1711. Wherein

he claims this MS. for a principal support of his own opinions. He declares, therefore, the doctor could not have served better than he had done in this essay. Nor has almost, says he, any discovery, I think, happened so fortunate to me, and to that sacred cause I am engaged in from the beginning, as this essay of his before us.

(R) It stands against the western wall of the south cross isle, a good height over that of Campden.

(s) This particular testimony was occasioned by an aspersion of impiety and drunkenness cast upon our author by one Casimir Oudin. Epist. ad vir. clar. John Bernouilli in acad. Basil. mathem. profess. p. 8, 9. Lond. 1720, 8vo. authore John Kiell, &c.

He was very sincere in owning, notwithstanding this, that he had not near that esteem for any other part of the Catholic church, as for the church of England; and as he counted himself under an indispensable obligation of testifying his communion with all saints in the holy eucharist; he declared, with a great deal of sensible satisfaction, that ever since his coming into this isle, it had pleased God to grant him an opportunity of receiving the sacrament according to his hearts desire, in its most antient purity and perfection, and that he had consequently all this while received it from such only as were in holy orders, according to the reformed church of England, for the authority of whose priests and bishops, and the validity of their orders against the church of Rome, he gave all possible testimony to the very last.

Notwithstanding his indefatigable application to his studies, yet these did not so entirely engross his mind, as to prevent his daily attending the hours of public prayer, to which purpose he always chose his lodgings near a church. However, he laid the chief stress upon the constant practice of the virtues of the Christian life, and he was also a strict observer of all the rules of the apostolical times, and of the Catholic ways of the first Christians. He had so great a zeal for promoting the ancient government and discipline of the church, among all those who had separated themselves from the corruptions and superstitions of the church of Rome, that he formed a plan, and made some advances in it, for restoring the episcopal order and office in the territories of the king of Prussia, his sovereign, and he proposed, moreover, to introduce a liturgy much after the model of the English service, into that king's dominions. He recommended likewise, the use of the English liturgy itself, by means of some of his friends, to a certain neighbouring court. By these methods, his intention was to unite the two main bodies of protestants in a more perfect and apostolical reformation than that upon which either of them then stood, and thereby fortify the common cause of their protestation against the errors of popery, against which he left several MSS. finished and unfinished, in Latin, whereof the titles in English are to be found in Dr. Hickes's account of his MSS. Among which also were several letters, which he wrote with success, to several persons to prevent their apostacy to the church of Rome, when they were ready to be reconciled to it. In these letters he challenged the priests to meet him in conferences before the persons whom they had led astray; but they knowing, says Dr. Hickes, the

the Hercules with whom they must have conflicted, wisely declined the challenge.

That however some might accuse the doctor of too much credulity, there was no man in reality further than he, from suffering himself to be determined by the opinions and dictates of any church, because established by law, or from being dazzled with worldly splendor and power. And though he was not, indeed, for an unbounded liberty of these things, yet most certain it is, from the whole process of his life and studies, that he was not for taking up any thing in matters of religion upon trust, or upon an implicit faith, but was for bringing them all to the test, and comparing them with the originals. This was the occasion to him for a good while of a good many doubts and scruples, concerning that communion of christians, wherein he was born and educated, as also concerning several other communions of them, both in the East and West; with all of which he laboured to acquaint himself, by the exactest information that could possibly be got, before he could arrive at any settlement, or be able to fix his notion of the Catholic church, and of the true communion therein, by Catholic faith and charity. That this cost him very dear, as he often complained; being tempted at sundry times, and and after sundry manners, but could by no means be prevailed on to part with the purchase which he had made, or let go the peace of his conscience.

He left a great number of MSS. behind him, which he bequeathed to Dr. Hickes for his life, and after his decease, to Dr. George Smallridge. The former of the divines, carefully performed his request of making it known, that he had died in the faith and communion of the church of England, in an account of his life, which he prefixed to a tract of our author, which he published with the following title. "Some Instances of the Defect and Omissions, in Mr. Whiston's Collections of Testimonies, from the Scriptures and the Fathers, against the true Deity of the Holy Ghost, and of misapplying and misinterpreting diverse of them," by Dr. Grabe. "To which is premised, a Discourse, wherein some Account is given of the learned Doctor, and his MSS. and of this short Treatise found among his English MSS." by George Hickes, D. D. Lond. 1712, 8vo. (T). There came out afterwards, two more of our author's

(T) This tract was also written at essay last-mentioned. But he did the request of archbishop Sharp, and not then publish it, probably because, as he intimates in the second page

thor's posthumous pieces. 1. "*Liturgia Græca Johannis Earneſti Grabii*," i. e. "The Greek Liturgy of John Earneſt Grabe." This liturgy was drawn up by our author for his own private uſe, and was published by Chriſtopher Matthew Pfaff, at the end of "*Irenæi Fragmenta Anecdota*," printed at the Hague, 1715, 8vo. 2. "*De forma Conſecrationis Euchariftiæ, hoc eſt, Defenſio Eccleſiæ Græcæ, &c.*" i. e. "A Diſcourſe concerning the Form of Conſecration of the Eucharift, or a Defence of the Greek Church againſt that of Rome, in the Article of Conſecrating the Euchariftical Elements," written in Latin, by John Earneſt Grabe, and now firſt published with an Engliſh verſion. To which is added, from the ſame author's MSS. ſome notes concerning the oblation of the body and blood of Chriſt, with the form and effect of the Euchariftical conſecration, and two fragments of a preface deſigned for a new edition of the firſt liturgy of king Edward VI. with a preface of the editor, ſhewing what is the opinion of the church of England, concerning the uſe of the fathers, and of its principal members, in regard to the matter defended by Dr. Grabe in this treatiſe, Lond. 1721, 8vo.

Notwithſtanding the doctor's ſingular eſteem for the church of England, above all other reformed churches, and his declaration of dying in her faith and communion; yet he did not blame Mr. Whiſton for having freely, and yet mo-deſtly enough, in ſome of his writings, declared himſelf againſt ſome of the abuſes or defects of particular churches and Chriſtians in theſe latter times, either Roman Catholics or Proteſtants, or both, where he has evidently on his ſide, not only the conſent of many other Chriſtian nations in our days, but alſo of the antient church over all the world, beſides the plain teſtimonies of ſcripture, as in the three caſes mentioned in his "*Advice for the Study of Divinity*," p. 287; namely, baptiſm by bare ſprinkling; and the not mixing water with the wine in the cup of the Lord's ſupper; as alſo the eating of blood and things ſtrangled; of which, and the like, any Chriſtian divine may, nay ought to ſpeak or write his mind freely, as occaſion offers, or neceſſity requires. Preface to his eſſay on two Arabic MSS. &c. p. 11. neither did the doctor ever make any difficulty of telling his mind concerning the oblation of bread and wine, and the prayer of invocation to God the Father, in the conſecration to ſend down his holy Spirit upon them, that they might be unto the

page of this tract, he intended to account, of the faith of the two firſt write more obſervations, upon that centuries.

communicants,

communicants, in the mystical sense, the body and blood of his Son Jesus Christ, not in substance, but in grace and virtue, as in the antient liturgies, for the remission of their sins; for their confirmation in godliness, for the benefit of their souls and bodies; for the communication of the Holy Ghost; for sure trust and confidence in God; and for the resurrection unto eternal life. For the same reason he was never afraid to declare his mind freely for the practice of church confirmation; for anointing the sick with oil; for confession and sacerdotal absolution, as judicial; for prayers for the souls of the dead, who died in the faith and fear of God; for the ancient commemoration of saints in the holy Eucharist. And as he used to speak of the want of these things, as defects in the reformed churches (v) so it was not without sorrow and some indignation, that he used to lament the corruption and depravation of them in the church of Rome.

This information comes from Dr. Hickes, who, with other of the nonjuring church, maintained the same opinions; and this agreement with them in these favourite doctrines, produced a strong attachment of that party to our author, who thereby became faithful guardians of his fame. But this exposed him to the censure of others, among whom monsieur Le Clark speaks very slightly of his parts and learning, and scruples not to declare, that his book gained him the character of a laborious person, rather than of a judicious or ingenious critic. On the other hand Mr. Nelson tells us, that all the learned who could best judge of the doctor's great talents, readily offer him that incense of praise, which is justly due to his profound erudition; whereby he is qualified to enlighten the dark and obscure parts of ecclesiastical history, to trace the original frame and state of the Christian church, and to restore the sacred volumes, the pillars of our faith, to their primitive perfection. Having mentioned the applause which he received from the greatest men of the age, observes that he was not so exalted thereby, but that he readily condescended to converse with those of the lowest understanding, when he could be anywise serviceable to them in their spiritual concerns, and that though he was justly esteemed one of the greatest divines of the age; yet the great modesty of his

(v) Among our author's plans there was found one in Latin, intitled, Anglicanæ Ecclesiæ prerogativæ præ aliis protestantium catibus in praxi & doctrina seriatim: and another with the titles of those prerogatives in nine articles. After which was written in capitals, Desiderata, intimating his opinion, says Dr. Hicks, for restoring the pure primitive practices and discipline of the Catholic churches, which continued more or less corrected in all churches till the reformation.

temper,

temper, and the profound humility of his mind, made him prefer others before himself. Dr. Hickes also informs us, that he found among our author's papers, and in his printed books, some things which shewed his free and communicable temper, without reserve, imparting every thing he knew to any other person, for the good of the church and the benefit of the learned world (w).

(w) Among his English MSS. there was one containing remarks upon the epistles of Clemens Romanus, Polycarp, Ignatius, and the Shepherd of Hermes, which he communicated to Dr. Wake, afterwards archbishop of Canterbury, who not only in the preface to the second edition of his translation of those apostolical fathers, but in a letter which he wrote for that purpose to the doctor, acknowledges his great obligation for them.

In his last will he ordered some few notes, which he had written upon Clemens Alexandrinus, to be sent to Dr. Potter (the editor of that father's works) who afterwards suc-

ceeded Wake in the archbishopric, and who, together with Mr. Wanley, librarian to the earl of Oxford, had undertook and performed the task of comparing his copy with the Alexandrian MSS. before it went to the press. The doctor began also to write notes on Dr. Wells's paraphrase on the epistles. He made likewise some remarks on the propitiatory oblation in the Eucharist, by Mr. John Johnson, of Cranbrook in Kent, which, Dr. Hicks says, he undoubtedly intended to communicate to the author. Lastly, he left some emendanda and addenda to Dr. Cave's hist. literaria.

GRAIN (JOHN BAPTIST le), a French historian, was born in July 1565, and after a liberal education, became counsellor and master of the requests to Mary de Medicis, queen of France. He frequented the court in his youth, and devoted himself to the service of Henry IV. by whom he was much esteemed and trusted. Being a man of probity, and no ambition, he did not employ his interest with Henry to obtain dignities, but spent the greatest part of his life in reading and writing. Among other works which he composed, are "The History of Henry IV." and "The History of Lewis XIII. to the Death of the Marshal d'Ancre," in 1617; both which works were published in folio, under the title of Decades. The former he presented to Lewis XIII. who read it over, and was infinitely charmed with the frankness of the author: but the Jesuits, whose policy has never made them fond of free speakers, found means to have this work castrated in several places. They served the history of Lewis XIII. worse; for Le Grain having spoken advantageously therein of the prince of Condé, his protector, they had the cunning and malice to suppress those passages, and to insert others, where they made him speak of him very indecently.

See Article
GALLI-
GAI.

cently. Condé was a dupe to this piece of knavery, till Le Grain had time to vindicate himself, by restoring this, as well as his former work, to their original purity. He died at Paris in July 1643, and ordered in his will, that none of his descendants should ever trust the education of their children to the Jesuits; which clause, it is said, has been punctually observed by his family.

GRANDIER (URBAN) curate and canon of Loudun in France, famous for his intrigues and tragical end, was the son of a notary royal of Sablé, and born at Bovère near Sablé; we know not in what year. He was a man of reading and good judgment, and a good preacher; for which the monks of Loudun soon hated him, especially after he had urged the necessity of confessing sins to the curate at Easter. He was an handsome man, of an agreeable conversation, neat in his dress, and cleanly in his person; which made him suspected of loving the fair sex, and of being beloved by them. In the year 1629, he was accused of having had a criminal conversation with some women, in the very church of which he was curate: and the official condemned him to resign all his benefices, and to live in penance. He brought an appeal, this sentence being an incroachment upon the civil power; and by a decree of the parliament of Paris, he was referred to the presidial of Poitiers, in which he was cleared. Three years after, some ursuline nuns of Loudun were thought, by the vulgar, to be possessed with the devil; and Grandier's enemies, the capuchins of Loudun, charged him with being the author of the possession, that is, with witchcraft. They thought, however, that in order to make the charge succeed according to their wishes, it was very proper to strengthen themselves with cardinal de Richelieu's powerful authority. For this purpose they wrote to father Joseph, their fellow-capuchin, who had great credit with the cardinal, that Grandier was the author of the piece, intitled, *La Cordonniere de Loudun*; that is, "The Woman-Shoe-maker of Loudun:" which was a severe satire upon the cardinal's person and family. This great minister, among a number of noble perfections, laboured under this defect, that he would persecute to the utmost, the authors of the libels published against him; so that father Joseph having persuaded him, that Grandier was the author of *La Cordonniere de Loudun*, though no body believed him to be so, he wrote immediately to monsieur De Laubardemont, confessor of state, and his creature, to make a diligent enquiry into the affair.

affair of the nuns; and gave him sufficiently to understand, that he desired to destroy Grandier. M. De Laubardemont had him arrested in December 1633; and after he had thoroughly examined the affair, he went to meet the cardinal, and to take proper measures with him. On the 8th of July 1634, letters patent were drawn up and sealed, to try Grandier; and were directed M. De Laubardemont, and to twelve judges chosen out of the courts in the neighbourhood of Loudun; all men of honour, indeed, but very credulous, and on that account chosen by Grandier's enemies. On the 18th of August 1634, upon the evidence of Astaroth, the chief of the possessing devils; of Easas, of Celsus, of Acaos, of Eudon, &c. that is to say, upon the evidence of the nuns, who asserted that they were possessed with those devils, the commissaries passed judgment, by which Grandier was declared well and duly attainted and convicted of the crime of magic, witchcraft, and possession, which by his means happened on the bodies of some ursuline nuns of Loudun, and of some other lay-persons, mentioned in his trial: for which crimes he was sentenced to make the amendé honourable, and to be burnt alive with the magical covenants and characters which were in the register office, as also with the manuscript wrote by him against the celibacy of priests; and his ashes to be thrown up into the air. Grandier heard this dreadful sentence without any emotion; and when he went to the place of execution, suffered his punishment with great firmness and courage.

The story of this unhappy person shews, how easily an innocent man may be destroyed by the malice of a few, working upon the credulity and superstition of the many: for Grandier, though certainly a lascivious man, was as certainly innocent of the crimes for which he suffered. Theophrastus Renaudot, a famous physician, and the first author of the French Gazette, wrote Grandier's elogium, which was published at Paris in loose sheets. It was taken from monsieur Menage, who openly takes the curate of Loudun's part, and calls the possession of those nuns chimerical. In 1693 was published in 8vo. at Amsterdam, *Histoire des Diables de Loudun*; that is, "The History of the Devils at Loudun:" from which very curious account it appears, that the pretended possession of the ursulines, was an horrible conspiracy against Grandier's life. Well might Menage affirm, that Grandier "deserves to be added to Gabriel Naude's Catalogue of great Men, unjustly charged with Magic."

In vita Gu-
lielmi Me-
nagii.

Remarques
sur la vie de
G. M.

As

As to the manuscript against the celibacy of priests, mentioned above, Grandier confessed that he composed that work: and it is supposed he might write it, although he made that confession upon the rack. The funeral oration of Scévola Sammarthanus, which Grandier delivered at Loudun, is printed with Sammarthanus's works.

GRANT (FRANCIS) lord Cullen, an eminent lawyer and judge in Scotland, was descended from a younger branch of the ancient and noble family of the Grants, of Grant in that kingdom (A); his ancestor, in a direct line, being Sir John Grant of Grant, who married lady Margaret Stuart, daughter of the earl of Athol. He was born about 1660, and received the first part of his education at the university of Aberdeen, but being intended for the profession of the law, was sent to finish his studies at Leyden, under the celebrated professor Voet, to whom he became so great a favourite, by his singular and steady application, that many years afterwards the professor mentioned him to his pupils, as one that had done honour to the university, and recommended his example to them. On his return to Scotland, he passed through the examination requisite to his being admitted advocate, with such singular abilities as to attract the particular notice of Sir George Mackenzie, then king's advocate, one of the most knowing and ingenious men, as well as one of the ablest and most eminent lawyers of that age.

Being thus qualified for practice, he soon got into full employment, by the distinguishing figure which he made at the revolution in 1688. He was then only twenty-eight years of age, but, as the measures of the preceding reign had led him to study the constitutional points of law, he discovered a masterly knowledge therein, when the convention of estates met to debate that important affair concerning the vacancy of the throne, upon the departure of king James to France. Some of the old lawyers, in pursuance of the principles they had been bred up in, argued warmly against those upon which the revolution, which had taken place in England, was founded; and particularly insisted on the inability of the convention of estates, to make any disposition of the crown. Mr. Grant opposed these notions with great strength and spirit, and about

(A) There is an account of the family of the Grants in Niobet's Heraldry, vol. i. which is copied in Biogr. Britan. vol. iv. p. 2251, & seq. where the author, in favour of

his country, rejects Sir George Mackenzie's opinion, that the Grants of Scotland derive themselves from those of England.

that time published a treatise, in which he undertook, by the principles of law, to prove that a king might forfeit his crown for himself and his descendents; and that in such a case the states had a power to dispose of it, and to establish and limit a legal succession, concluding with the warmest recommendations of the prince of Orange to the regal dignity.

This piece being generally read, was thought to have had considerable influence on the public resolutions (B), and certainly recommended him to both parties in the way of his profession. Those who differed from him in opinion admired his courage, and were desirous of making use of his abilities; as on the other hand, those who were friends to the revolution were likewise so to him, which brought him into great business, and procured him, by special commissions, frequent employment from the crown. In all which he acquitted himself with so much honour, that as soon as the union of the two kingdoms came to be seriously considered in the English court, queen Ann unexpectedly, as well as without application, created him a baronet in 1705; in the view of securing his interest towards completing that design; and upon the same principle her majesty about a year after appointed him one of the judges, or as they are stiled in Scotland, one of the senators of the college of justice.

This is the supreme court of judicature in Scotland, and its constitution being very different from those of England, we shall entertain the reader with a succinct account thereof. Anciently causes were heard in the last resort by a committee of parliament composed of an uncertain number, who were stiled lords of session; afterwards this power devolved to the council, but in 1537 king James instituted a college of justice after the model of the parliament of Paris, which was composed of a president, and fourteen ordinary members, but the chancellor might preside there if he pleased, and then the president sat with the rest.

This supreme court has been since commonly called the court of session, the members, instead of senators of the college of justice, are stiled after their predecessors, lords of council and session; and their president lord president, nine of whom make a quorum; but the king, by the original erec-

(B) While our author laboured in a civil capacity to promote the cause of King William in Scotland; the head of his family, Lodovic Grant, of Grant, Esq; levied, in the same cause, a regiment of foot, which

was raised, clothed, and maintained at his own expence, till put upon the establishment by king William in 1689, who gave the command of it by commission, to colonel Lodovic Grant.

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tion, might name three or four peers of parliament, who are stiled extraordinary lords of session. These, however, make no part of the quorum, are not bound to attend, receive no salary, but when they are present, sit and hear causes, and vote with the other lords. By an act passed in George I. the crown departed from this prerogative, and after the demise of the extraordinary lords then living, their places were not to be filled up. The jurisdiction and privileges of this court were secured by the articles of union, subject to an appeal from their decisions to the house of peers.

The lords of session hold their office for life, or "*quamdiu se bene gesserint*." On a vacancy in the college, the king is to present a person duly qualified, that is, one that has served five years at least as advocate or clerk of session, or else ten years as a writer to the signet. Upon this he is allowed to sit with the lord ordinary, while causes are heard before him, and he reports two or three points to the lords in the inner-house; he must also report a cause upon a hearing in their presence in the inner-house, and give his opinion on every point. If the lords are satisfied, they admit him to the office upon his taking the oaths; but if the lords are of opinion that the person so named is not of sufficient abilities, they are to transmit an account of the whole matter to the king, and if under his sign manual his majesty shall signify it to be his pleasure that the person, notwithstanding, be received, they are to admit and receive him accordingly. But if the king nominates another, they are to proceed to examine him as before.

One of the lords sits in the outer parliament house, to hear all causes in the order they are set down in the books of enrollment. If the parties submit to his decision, his decree is final, if not, it is interlocutory, and either of the parties may appeal to the lords who sit together in the inner house, and who upon hearing the cause affirm reverse, or alter the decree made in the outer house. Each lord sits in his turn a week at a time in the outer house, and during that week is stiled the lord ordinary; if the causes are not finished in a week, the same lord continues to sit from nine to ten in the outer house every day, till the causes begun in his week are ended. The lord president, and all the other lords, sit in the inner house every day in the week, except Sunday and Monday, during the time of sessions, which, for the winter, begin the first of November, and end the last of February with an intermission not exceeding ten days at Christmas; and be-

gin the 1st of June, and end the last of July for the summer sessions.

As to the extent of the jurisdiction of the court, all causes civil that are not peculiar to other courts, may be brought before them in the first instance, provided the sum in question be above 12l. sterling; and causes commenced in other courts may in certain cases be removed to, and reviewed in the court of session; and in some cases the lords may review, upon fresh matter arising, even in their own decrees. This court is both of law and equity, and may, where the lords see just cause, exercise the same powers in a great measure, that are exercised in England by the court of Chancery. Besides this mixt jurisdiction, which they stile "*Officium Ordinarium*," this court hath also an extraordinary coercive power, which they call "*Officium nobile*," and is exerted occasionally and discretionally. An instance will explain this to every reader's capacity.

When it was resolved to levy the malt tax effectually, all the brewers in Edinburgh took a sudden resolution in one day, to desist from the exercise of their trade; upon this the court of session intercepted, and made an order, that every brewer should give security to continue his business, to prevent any inconvenience happening to the public, on pain of imprisonment. This had its effect, the lords received the thanks of the government. This shews clearly, how great a trust is reposed in a lord of session; what extensive abilities, and what great attention are requisite to the due discharge of the office; and therefore we need not at all wonder that men of exact probity are sometimes scrupulous about taking so great a burthen upon their shoulders; and in that spirit it was, that though Mr. Grant's just title to this preferment was known to every body but himself, yet his high notions of the virtues and abilities requisite in the station, made him endeavour to decline it, and his acceptance at last was made with great reluctance.

From this time, according to the custom of Scotland, he was stiled, from the name of his estate, lord Cullen, and the same good qualities which had recommended him to this post were very conspicuous in the discharge of it; in which he continued for twenty years with the highest reputation, when a period was put to his life, by an illness which lasted but three days, and though no violent symptoms appeared, yet his physicians clearly discerned that his dissolution was at hand. They acquainted him therewith, and he received the message not only calmly but chearfully; declaring that he
had

had followed the dictates of his conscience, and was not afraid of death. He took a tender farewell of his children and friends, recommended to them earnestly a steady and constant attachment to the faith and duty of Christians, and assured them that true religion was the only thing that could bring a man peace at the last. He expired soon after quietly, and without any agony, March 16, 1726, in the sixty-sixth year of his age.

His character is drawn to great advantage in the *Biographia Britanica*, where it is observed, among other remarks to his honour; that as an advocate he was indefatigable in the management of business, but at the same time that he spared no pains, he would use no craft. He had so high an idea of the dignity of his profession, that he held it equally criminal to neglect any honest means of coming at justice, or to make use of any arts to elude it. It might have been expected, that circumstances which brought him early into full business, should either have promoted him quickly to the first offices in the law, or at least have enabled him to make a large estate; but they did neither. His temper was naturally calm and sedate; he hated bustle and intrigue, and, besides, Sir James Stuart was lord advocate all the time he was at the bar; and Sir Hugh Dalrymple, son to the famous viscount Stair, lord president, while he was on the bench; and their merit and services too great for him to entertain so much as a thought of supplanting either.

In respect to fortune, though he was modest and frugal, and had a large practice, yet he was far from being avaritious. His private charities were very considerable, and grew in the same proportion with his profits. He was, besides, very scrupulous in many points, he would not suffer a just cause to be lost through a client's want of money. He was such an enemy to oppression, that he never denied his assistance to such as laboured under it; and with respect to the clergy of all professions (in Scotland) his conscience obliged him to serve them without a fee. He saw their wrongs required assistance, and he knew their circumstances would not admit of expence. His additions, therefore, to his paternal estate were much inferior to what might have been expected, and a large accession of character was the principal produce of that activity and diligence by which he was distinguished at the bar.

When his merit had raised him to the bench, he thought himself accountable to God and man for his conduct in that high office; and that deep sense of his duty, at the same time

that it kept him strictly to it, encouraged and supported him in the performance. The pleadings in Scotland are carried on chiefly in writing, which renders them sometimes very prolix, so as to take up much of a judge's time, and to exercise alike his parts, and his patience, in going through and making himself master of them. In this the diligence and dexterity of lord Cullen were equally conspicuous, he went through every thing that came into his hands very carefully, and sifted it thoroughly, so that the lawyers at the bar never found themselves too strong for the bench, but on the contrary were often told many things by his lordship, which had either escaped their notice, or which the interest of their client had engaged them to conceal. As his attention to the pleadings guided him to the real merits of the cause, so when he was once master of these, his second care was to dispatch. He knew that in judicature, the next fault to denying, was delaying justice, by which families are always injured, and too often ruined. Whenever, therefore, he had provided against being mistaken, he was desirous of bringing the matter to a short decision, and as he was very solicitous about the former, so the parties themselves helped him not a little as to the latter. Whenever he sat as lord ordinary, the paper of causes was remarkably full, for his reputation being equally established for knowledge and integrity, there were none, who had a good opinion of their own pretensions, but were desirous of bringing them before him, and not many who did not sit down satisfied with his decision. This prevailed, more especially after it was found that few of his sentences were reversed, and when they were, it was commonly owing to himself, for if upon mature reflection, or upon new reasons offered at the re-hearing, he saw any just ground for altering his judgment, he made no scruple of declaring it, being persuaded that it was more manly, as well as more just, to follow truth than to support opinion, and his conduct in this respect had a right effect, for instead of lessening, it raised his reputation.

His experience, though it quickened his penetration, did not lessen his diligence in the least. How certain soever he might be of the truth of his own sentiments, he took great care to have all the assistance that was to be received from books, and never failed to fortify his arguments, and support his reasoning by the best authorities. His colleagues were so well aware, and so much approved of this, that they very seldom decided any knotty case that came before them in his absence, but rather chose to adjourn it. We shall hear, said they,

they, not only brother Cullen's own opinion, but that of all the greatest lawyers upon this point. His labours in this respect, though he proposed no other end in them than the promoting of justice, were attended with universal applause, and procured him a character, to which he had the fairest title, of being one of the ablest and deepest lawyers of his time.

He would not, however, with all this great stock of knowledge, experience, and probity, trust himself in matters of blood, or venture to decide in criminal cases on the lives of his fellow-creatures, which was the reason, that though often solicited, he could never be prevailed upon to accept of a seat in the justiciary court; for though in England, the same judges hear civil and criminal causes in virtue of different commissions, yet it is otherwise in Scotland, where criminal causes are heard in a different court, by a certain number of lords selected together for that purpose, out of the body of the judges, and have an additional salary on that account.

He was so true a lover of learning, and was so much addicted to his studies, that notwithstanding the multiplicity of his business while at the bar, and his great attention to his charge when a judge, he nevertheless found time to write various treatises, on very different and important subjects: some political, which were remarkably well timed, and highly serviceable to the government; others of a most extensive nature, such as his essays on law, religion, and education, which were dedicated to his present majesty when prince of Wales, by whose command, his then secretary, Mr. Samuel Molyneaux wrote him a letter of thanks, in which were many gracious expressions, as well in relation to the piece, as to its author. He composed besides these, many discourses on literary subjects, for the exercise of his own thoughts, and for the better discovery of truth, which went no farther than his own closet, and from a principle of modesty, were not communicated even to his most intimate friends.

He had a very high opinion of the lord viscount Stair's institution of the law of Scotland, and often importuned that noble person's son, the lord president Dalrymple, to publish a new edition of this valuable work, which that great man declined, and pressed the same task upon him; accordingly he proceeded so far toward it, as to make some notes in his own copy of the book, and a few occasional collections. But the design has been since executed, with universal approbation,

tion, by a gentleman who married one of his daughters (c).

In his lordship's private character he was as amiable as he was respectable in the public. There were certain circumstances that determined him to part with an estate that was left him by his father, and it being foreseen that he would employ the produce of it, and the money he had acquired by his profession in a new purchase, there were many decayed families who solicited him to take their lands upon his own terms, relying intirely on that equity, which they conceived to be the rule of his actions. It appeared that their opinion of him was perfectly well grounded; for being at length prevailed upon to lay out his money on the estate of an unfortunate family, who had a debt upon it of more than it was worth, he first put their affairs into order, and by classing the different demands, and compromising a variety of claims, secured some thousand pounds to the heirs, without prejudice to any, and of which they had never been possessed, but from his interposition and vigilance in their behalf: So far was he either from making any advantage to himself of their necessities, or of his own skill in his profession; a circumstance justly mentioned to his honour, and which is an equal proof of his candor, generosity, and compassion. His piety was sincere and unaffected, and his love for the church of Scotland was shewn, in his recommending moderation and charity to the clergy as well as laity, and engaging the former to insist upon moral duties as the clearest and most convincing proofs of mens acting upon religious principles; and his practice, through his whole life, was the strongest argument of his being thoroughly persuaded of those truths, which, from his love to mankind, he laboured to inculcate. He was charitable without ostentation, disinterested in his friendships, and beneficent to all who had any thing to do with him. He was not only strictly just, but so free from any species of avarice, that his lady, who was a woman of great prudence and discretion, finding him more intent on the business committed to him by others, than to his own, took

(c) His name is Andrew Macdonall, then an advocate, and since made one of the senators of the college of justice. Viscount Stair's institutes was published in 1693, and generally approved; but as the law had undergone many alterations since, a new edition became necessary, with these improvements, Macdonald's

book came out in three volumes folio, 1751, 1752, 1753, under the title of, "An Institute of the Laws of Scotland in civil Rights, with Observations on the Agreement or Discrepancy between them and the Laws of England." In the preface he argues warmly for the independency of Scotland.

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the care of placing out his money upon herself; and to prevent his postponing, as he was apt to do such kind of affairs, when securities offer, she caused the circumstances of them to be stated in the form of cases, and so procured his opinion upon his own concerns, as if they had been those of a client. These little circumstances are mentioned as more expressive of his temper, than actions of another kind could be; because, in matters of importance, men either act from habit, or from motives that the world cannot penetrate; but in things of a trivial nature are less upon their guard, shew their true disposition, and stand confessed for what they are. He passed a long life in ease and honour. His sincerity and steady attachment to his principles, recommended him to all parties, even to those who differed from him most; and his charity and moderation converted this respect into affection, so that not many of his rank had more friends, and perhaps none could boast of having fewer enemies. He left behind him three sons and five daughters; his eldest son Archibald Grant, Esq; served in his father's life-time for the shire of Aberdeen; and becoming by his demise Sir Archibald Grant, Bart. served again for the same county in 1717. His second son William, followed his father's profession, was several years lord-advocate for Scotland; and in 1757, one of the lords of session, by the title of lord Preston-grange. Francis the third son is a merchant; three of the daughters are married to gentlemen of fortune; and the two youngest are still unmarried. The arms of the family, are Gules, three antique Crowns, Or, [as descended from Grant of That-Ilk] within a border ermine, in quality of a Judge, supported with two Angels proper; Crest, a book expanded; Motto, on a scrol above, Suum Cuique; and on a compartment below, Jehovah, Greek; as appears by a special warrant under his majesty's hand, dated May 17, 1720 (D).

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LANS-

(D) Lord Cullen's family was not less distinguished than himself by their loyalty, nor less rewarded for it. Alexander Grant, Esq; who succeed his father Lodovic, mentioned in note (B), inherited his principles as well as his estate. He commanded a regiment of foot at the time of the union, and served with great reputation in Flanders under the duke of Marlborough, was afterwards made a brigadier general and governor of Sheerness, Upon

breaking out of the rebellion in 1715, he accompanied the duke of Argyle as a volunteer, and that general was appointed to command in the castle of Edinburgh. While thus employed, he dispatched his brother, then captain Grant, with orders to raise his clan, which he very effectually performed, and having, with 800 men, invested the town of Inverness, he was quickly joined by the earl of Sutherland, and Duncan Forbes of Culloden, afterwards lord president,

president, by which means a great body of highlanders were stopt in their march to Perth, and the counties of Bamff, Nairn, Murray, and part of the shire of Inverness, protected from all levies of men and money. The brigadier did not long survive these eminent services, otherwise he would probably have reaped the fruits of his zeal. He was member in the Scots parliament for the shire of Elgin, when the union took place, and at the time of his decease was lord lieutenant of the

counties of Bamff and Inverness. He was succeeded by Sir James Grant, who in the 6th and 7th parliaments of Great-Britain, served for the shire of Inverness. He was succeeded by his son Sir Lodovic, the present head of the family, who espoused the lady Margaret Ogilby, daughter to the right honourable the earl of Finlater and Seafield, and was very active in suppressing the rebellion of 1745, and is at present member for the county of Elgin. Biogr. Brit.

GRANVILLE (GEORGE), viscount Lansdowne, a celebrated English poet, was descended of a family distinguished in those annals for their loyalty (A); being second son of Bernard Granville, Esq; brother to the first earl of Bath of this name, who had a principal share in bringing about the Restoration of king Charles II. and son of the loyal Sir Bevil Greenville, who lost his life fighting for king Charles I. at Lansdowne in 1643 (B); and whose spirit was in some measure revived by the birth of his grandson George, which happened about the year 1667. In his infancy he was sent to France, under the tuition of Sir William Ellys, a gentleman who had been bred up under Dr. Busby, and has been since eminent in many public stations. From this excellent tutor he not only imbibed a true taste of classical learning, but by his care was at the same time instructed in all other accomplishments suitable to his birth and family. Nature indeed had been very liberal to him, and endowed him with a genius worthy of all the advantages that could be given it by education; wherein he made so quick a proficiency, that after he had distinguished himself above all the youths of France (C) in martial exercises, he was sent to Trinity-college in Cambridge at eleven years of age, and before he was twelve spoke a fine copy of verses of his own composing to the duchess of York, afterwards queen-consort to king James II. who made a visit to that university in 1679 (D). On account of his extraordinary merit he was created master of arts at the age of thirteen, and leaving Cambridge two

(A) See an account of it in Col-
lin's Peerage.

(B) Clarendon's Hist. of the Re-
bellion, and our author's Vindica-
tion of general Monk.

(C) See Mrs. Higgon's Ode in
note (κ).

(D) They are inserted in his works,
near the beginning of vol. i.

years afterwards, was put to the academy to perfect him in external accomplishments; thus his education was cultivated with the same care in every article.

The truth is, his martial spirit glowed with an ardor equal to that of his poetical flame. In the first stage of his life, he seems rather to have made his muse subservient to his ambition and thirst after military glory, which was inspired by his accession to the throne, wherein at the same time there appeared such a force of genius, as being seen in so early a plant, raised the admiration of Mr. Waller, who excelled in panegyric (E). But his ambition shewed itself intirely unveiled shortly after, on the duke of Monmouth's rebellion, which happened the same year, an opportunity he could by no means let slip. He applied expressly and earnestly to his father to let him arm in defence of his sovereign; but here he received a check which did not a little mortify him. He had not yet left the academy, and being only eighteen years of age, was thought too young to be hazarded. It was not without extreme reluctance that he submitted to the tenderness of this paternal restraint, which was brooked the worse, as his uncle the earl of Bath, had on this occasion raised a regiment of foot, for the king's service, with the behaviour and discipline of which his majesty was so well pleased, that on reviewing them at Hounslow, as a public mark of his approbation, he conferred the honour of knighthood upon our author's elder brother Bevil, who was a captain therein, at the head of the regiment (F). Thus forbid to handle his pike in assisting to crush that rebellion, he took up his pen after it was crushed, and addressed some congratulatory lines to the king, closing with a compliment as high-strained as his military zeal (G).

In the mean time he particularly marked the objection to that, and persuading himself that he had out-lived the force of it, when the prince of Orange declared his intended ex-

(E) Ibid. vol. i. p. 9, 10, 11.

(G) No idea can be formed of

(F) History of England, vol iii. p. 439.

this extravagance but from his own words, which are:

So the world's Saviour like a mortal drest,
Altho' by daily miracles confest,
Accused of evil doctrine by the Jews,
The giddy crowd their rightful prince refuse.
But when they saw such terror in the skies,
The temple rent, their king in glory rise;
Seiz'd with amaze, they own'd their lawful Lord,
And struck with guilt, bow'd, humbl'd and ador'd.

petition

pedition to England, our young hero made a fresh application in the most importunate terms, to let him approve his loyalty (H). But the danger was now increased in propor-

(H) As the letter sets this part of our author's character in the strongest light, we shall insert it as follows :

To the honourable Mr. Bernard Granville at the Earl of Bath's at St. James's.

Mar, near Doncaster,
Oct. 6, 1688.

" SIR,

" **Y**OUR having no prospect of obtaining a commission for me, can no way alter nor cool my desire at this important juncture, to venture my life in some manner or other for my king and my country.

" I cannot bear living under the reproach of lying obscure and idle in a country retirement, when every man who has the least sense of honour, should be preparing for the field.

" You may remember, Sir, with what reluctance I submitted to your commands in Monmouth's Rebellion, when no importunity could prevail with you to permit me to leave the academy. I was too young to be hazarded. But give me leave to say, it is glorious at any age to die for one's country, and the sooner the nobler sacrifice. I am now older by three years. My uncle Bath was not so old when he was left among the slain at the battle of Newbury. Nor you yourself, Sir, when you made your escape from your tutors, to join your brother at the defence of Scilly. The same cause is now come round about again. The king has been misled. Let those who have misled him be answerable for it. No body can deny but that he is sacred in his person, and it is every honest man's duty to defend it.

" You are pleased to say, it is yet doubtful if the Hollanders are rash enough to make such an attempt, but be that as it will, I beg leave to insist upon it, that I may be presented to his majesty as one whose utmost ambition it is to devote his life to his service and my country's, after the example of all my ancestors.

" The gentry assembled at York, to agree upon the choice of Representatives for the county, have prepared an address to assure his majesty, they are ready to sacrifice their lives and fortunes for him, upon this and all other occasions ; but at the same time they humbly beseech him to give them such magistrates, as may be agreeable to the law of the land, for at present there is no authority to which they can legally submit.

" They have been beating for volunteers at York, and the towns adjacent to supply the regiments at Hull, but no body will list.

" By what I can hear every body wishes well to the king, but they would be glad his ministers were hanged.

" The winds continue so contrary, that no landing can be so soon as was apprehended, therefore, I may hope with your leave and assistance, to be in readiness before any action can begin. I beseech you, Sir, most humbly and most earnestly to add this one act of indulgence more, to so many other testimonies which I have constantly received of your goodness, and be pleased to believe me always, with the utmost duty and submission, Sir,

" Your most dutiful son,

" and most obedient servant,
GEORGE GRANVILLE."

Lansdowne's Works, vol. i. p. 429.
et seq,

tion

tion much more than his age. The king's affairs were become desperate, he was therefore kept from engaging at a juncture, when the attempt could evidently serve no purpose so surely, as that of involving him in his royal master's ruin. Broken with this last denial, he sat down a quiet spectator of the Revolution; in which most of his family acquiescéd (1).

But he was far from being pleased with the change; he saw no prospect of receiving any favours from the new administration, and resolving to lay aside all thoughts of pushing his fortune, either in the court, or the camp, he diverted that chagrin and melancholy (which naturally attends disappointed ambition), in the company and conversation of the softer sex. The design was natural at his age, and with his accomplishments easy to execute, and might have been pursued too with safety enough, by one that carried a breast less sensible than his was to the impressions of beauty. But in Mr. Granville's composition the tender had at least an equal share with the terrible, and as the present situation of his mind, in regard to the latter quality, disposed him to give a full indulgence to the former, it could be no surprize to any body

(1) All except the dean of Durham, to whom he was nephew. His uncle, the earl of Bath, was very little less concerned in the Revolution than he had been in the Restoration. His lordship at that time was lord lieutenant of Devonshire and Cornwall, and governor of Plymouth, where there was thirteen companies of foot, most of them belonging to the regiment of the earl of Huntingdon, many of the officers, and most of the soldiers, Papists. When the prince of Orange with his fleet, by some accident passed Dartmouth and Torbay; the earl would not undertake to admit him into Plymouth, under pretence that he was managing the garrison, and that as yet the point was not in his power. But on the night between the 10th and 11th of December, he surprized the citadel, and seizing the earl of Huntingdon, and those officers upon whom that earl most depended, turned all in whom he could not confide out of the garrison, and having declared for the prince of Orange, and caused his declaration to be proclaimed, he immediately admitted part of

the Dutch fleet into the harbour; which the writers of those times acknowledge to be a point decisive in favour of the Revolution. He also sent his own regiment, under the command of his nephew Sir Bevil Granville, our author's brother, to secure Jersey, where the king had a popish governor and a garrison, wholly devoted to him. Birch's Hist. of Illustrious Men. Collins's Supplement to the Peerage, vol. v. Thus we see both his uncle and his brother were active in the Revolution. His cousin, the earl of Bath's eldest son, Charles, was envoy extraordinary from king James in Spain, when the Revolution happened. He returned through France, where he delivered back his letters credential to king James at St. Germain; and he was no sooner at home than he was called up by writ to the House of Lords, by the title and with the precedence of his father's barony. Lives of Illustrious Men, p. 342, 343. The earl's second son, and our author's father, will be mentioned hereafter.

that

that he presently became a conquest of the countess of Newbourg.

Poetry is the handmaid of love; he exerted all the powers of verse in singing the force of his enchantress's charms, and the sweets of his own captivity. But he sung in vain, hapless like Waller in his passion, while his poetry raised Myra to the same immortality, as had been conferred by that rival poet on Sacharissa. In the mean time, some of his friends were much grieved at this conduct in retiring from business, as unbecoming himself and disgraceful to his family. One of these in particular, a relation of the female sex, took the liberty to send him an expostulatory ode upon it in 1690, in hopes of shaming him out of his enchantment (κ), but he stood impregnable: the address only served him with an opportunity

(κ) The lady's name is Mrs. Elizabeth Higgons, probably sister to Bevil Higgons, Esq; and since the ode contains some particulars of our author's life, not mentioned elsewhere, and besides is an admirable piece in the poetical way, we shall give it a place here:

Why Granville is thy life to shades confin'd,
Those whom the Gods design'd,
In public to do credit to mankind:
Why sleeps the noble ardor of thy blood,
Which from thy ancestors so many ages past,
From Roll's down to Bevil flow'd,
And then appear'd again at last
In thee, when thy victorious lance,
Bore the disputed prize from all the youths of France.

In the first trials which are made for fame,
Those to whom fate success denies,
If taking counsel from their shame,
They modestly retreat, are wise.
But why should you who still succeed,
Whether with graceful art you lead
The fiery barb, or with as graceful motion tread,
In shining balls, where all agree,
To give the highest place to thee?
Such harmony in every motion's found,
As art could n'er express by any sound.
So loud, and prais'd, whom all admire,
Why, why, should you from courts and camps retire.

If Myra is unkind, if it can be,
That any nymph can be unkind to thee,
If pensive made by love you thus retire,
Awake your muse, and string your lyre;
Your tender song and your melodious strain,
Can never be address'd in vain,
She needs must love, and we shall have you back again.

portunity of asserting the unalterableness of his resolution, not to tread the public stage as a courtier, together with the happiness of his condition as a lover.

In this temper he passed the course of king William's reign in private life, enjoying the company of his muse, which he employed in celebrating the reigning beauties of that age, as Mr. Waller, whom he strove to imitate, had done those of the preceding. We have also several dramatic pieces wrote in this early part of life, of which the *British Enchanters*, he tells us himself, was the first essay of a very infant muse, being written at his first entrance into his teens, and attempted rather as a task of such hours as were free from other exercises, than any way meant for public entertainment. But, Mr. Betterton the famous actor, having had a casual sight of it many years after it was written, begged it for the stage, where it found so favourable a reception, as to have an uninterrupted run of at least forty days (L). His other pieces for the stage were all well received, and we are assured they owed, that reception to their own merit, as much as to the general esteem and respect, that all the polite world professed for their author (M). Wit and learning know no party; and Mr. Addison joined with Dryden in founding out Granville's praises (N).

To this his lordship's answer begins thus :

Cease tempting Syren, cease thy flattering strain,
Sweet is thy charming song, but sung in vain;
Early and vain into the world I came,
Big with false hopes and eager after fame;
Till looking round me e'er the race began,
Madmen and fools, I saw, were all that ran, &c.

And he concludes thus :

Farewell then cities, courts, and camps, farewell,
Welcome ye groves, here let me ever dwell,
From cares, from business, and mankind remov'd,
All but the muses and inspiring love.

(L) The separation of the principal actors, which soon followed, and the introduction of the Italian opera, put a stop to its further appearance.

(M) Gildon's Supplement to Langbaine's account of the Dramatic Poets.

(N) The former in the Epilogue to the *British Enchanters*, and the latter in a copy of verses addressed to him upon his Tragedy of *Heroic Love*, which begins thus :

"Auspicious poet, wert thou not my friend,
"How could I envy what I must commend;
"But since 'tis nature's law in love and wit,
"That youth should reign, and withering age submit;
"With less regret those laurels I resign,
"Which dying on my brow, revive on thine, &c."

Thus

Thus debarred as we have seen he was from those passages to fame, in which the martial disposition of his family would have inclined him to tread, he struck out a road untrodden by any of his ancestors, wherein he reached the temple of honour, and that too, much sooner than most of his contemporaries. So that upon the accession of queen Anne, he stood as fair in the general esteem as any man of his years, which were about five and thirty. He had always entertained the greatest veneration for the queen, and he made his court to her in the politest manner (o). He entered heartily into the measures for carrying on the war against France, and in the view of exerting a proper spirit in the nation, he translated the second Olynthian of Demosthenes in 1702. This new specimen of his literature gained him many friends, at the same time that it added highly to his reputation; and when the design upon Cadiz was projected the same year, he presented to Mr. Harley, afterwards earl of Oxford, an authentic journal of the lord viscount Wimbledon's expedition thither in 1625, with a view that by avoiding the errors committed in a former attempt upon the same place, a more successful plan might be formed. A true patriot spirit this! and not the less so, notwithstanding, as he observes, it may be reasonably taken for granted, that little attention was given to it, since, instead of avoiding, the very same mistakes happened, and the very same disappointment was the consequence, with this difference only, that my lord of Ormond had an opportunity to take his revenge at Vigo, and to return with glory, which was not the lord Wimbledon's good fortune.

See these
two pieces in
his works.

Our patriot also stood now upon a better footing in point of his finances than hitherto. His father who was just dead (p), had made some provision for him; which was increased

(o) This was in Urganda's prophecy spoken by way of Epilogue at the first representation of the British Enchanters, where he introduces a scene representing the queen, and the several triumphs of her majesty's reign.

(p) This gentleman, the third son of Sir Bevil Greenville, was born in 1631, and being educated in the country, remained under the care of his father's friends till he was about twenty, when he secretly withdrew to join his brother, Sir John Greenville, afterwards earl of Bath, in

the island of Scilly. He had there the benefit of the capitulation, and returned with his brother into the west, was very active in the king's service, and escaped very narrowly with his life on several occasions. He had afterwards a share in the Restoration of king Charles II. For being introduced by his brother to Monk, that general intrusted him with his answer of April 24, 1660, to the king's letter from Brussels, and upon giving him his final instructions told him, that there were other messengers going over at the same

creased by a small annuity left him by his uncle the earl of Bath, who died not long after (Q). These advantages, added to the favours which his cousin John Greenville had received from her majesty, in being raised to the peerage by the title of lord Granville of Potheridge (R), and his brother being made governor of Barbadoes, with a fixed salary of two thousand pounds the same year (S), engaged him to come into the parliament, and he was accordingly chosen for Fowey in Cornwall, in the first parliament of the queen, with John Hicks, Esq; In 1706, his fortune was improved farther by a very unwelcome accident in the loss of his eldest brother, Sir Bevil, who died September the 5th that year, in his passage from Barbadoes in the flower of his age, unmarried, and universally lamented (T). Hence our younger brother stood now
at

same time in the same ship, from Sir Anthony Ashley Cooper, and others, with letters directed to the chancellor; that he should take care not to be suspected of any more than a common passenger, nor charged with any business. Above all, to use such diligence as to get first to the king, that his majesty might not be surprized or perplexed by any uneasy importunities, or disagreeable demands, but he prepared in what manner to receive and content them with general answers. He accordingly arrived the first by two or three hours to the king, who was at supper. Upon sending in his name, his majesty immediately rose from table, and came to him in another room, and had no sooner read the general's letter, but he embraced the bearer, and told him, "That never man was more welcome to him: he could now say he was a king, and not a doge." Mr. Granville was gentleman of the bedchamber to the duke of Gloucester during his exile, and after the Restoration, gentleman of the horse, and one of the grooms of the bedchamber to king Charles II. He was in all the parliaments, in that and the two succeeding reigns, to the time of his death, which happened June 14, 1701. He was interred at Lambeth in Surry, as was also his lady, who died September

the 20th following: she was sole daughter and heir of Cuthbert Morley, of Normanby in Cleveland in Yorkshire, Esq; by his wife lady Katharine Leake, daughter to Francis earl Scarfsdale, by whom he had issue three sons, Bevil, George and Bernard, and two daughters, Anne, married to Sir John Stanley, Bart. and Elizabeth. Collins's Peerage. Lord Lansdowne's Vindication of General Monk. Monumental Inscriptions in Aubrey's Surry, and Willis's notitia Parliament.

(Q) He died August 22, 1701, and was buried at Kilkampton in Cornwall.

(R) He was second son of the earl of Bath. Collins.

(S) British Empire in America, vol. ii. p. 63.

(T) We have already mentioned his being knighted in 1636, and sent afterward to secure the island for the prince of Orange. He was lieutenant colonel of the earl of Bath's regiment at the Revolution, and at length made major general; behaving upon all occasions with equal steadiness and courage, and signalized himself particularly at the battle of Steenkirk, fought August 3, 1692. He was extremely welcome to the inhabitants on his first arrival at Barbadoes, but there arising some disputes, which were carried by de-

grees

at the head of this branch of his family, and he still held his seat in the house of commons, both in the second and third parliaments of the queen (w). But the administration being taken out of the hands of his friends, with whom he remained steadily connected in the same principles, he was cut off from any prospect of being preferred at court.

In this situation he diverted himself among his brother poets; and in that humour we find at this time introducing Mr. Wycherly and Mr. Pope, to the acquaintance of Henry St. John, Esq; afterwards lord viscount Bolingbroke (x). This friend, then displaced, having formed a design of celebrating such of the poets of that age, as he thought deserved any notice, had applied for a character of the former to our author, who in return, having done justice to Mr. Wycherly's merit, concludes his letter thus, "In short, Sir, I'll have
 " you judge for yourself. I am not satisfied with this im-
 " perfect sketch, name your day, and I will bring you to-
 " gether; I shall have both your thanks, let it be at my
 " lodging. I can give you no Falernian that has out-lived
 " twenty consulships, but I can promise you a bottle of good
 " claret, that has seen two reigns. Horatian wit will not be
 " wanting when you two meet. He shall bring with him,
 " if you will, a young poet newly inspired in the neigh-
 " bourhood of Cooper's-hill, whom he and Walfsh have
 " taken under their wing. His name is Pope, he is not
 " above seventeen or eighteen years of age, and promises
 " miracles. If he goes on as he has begun in the pastoral
 " way, as Virgil first tried his strength, we may hope to see
 " English poetry vie with the Roman, and this Swan of
 " Windsor sing as sweetly as the Mantuan. I expect your
 " answer" (y).

Dr. Sacheverel's trial, which happened not long after, brought on that remarkable change in the ministry in 1710, when Mr. Granville's friends came again into power. He was elected for the borough of Holston, but being returned too for the county of Cornwall, he chose to represent the

grees to a great height; this, in conjunction with the climate, so much prejudiced his health, that he solicited his recall, and having obtained it, went unluckily on board an infected ship, and died as above-mentioned. Birch's Lives of Illustrious Men, p. 150. He served in parliament for Fowey in Cornwall in king James's reign, and was elected

for Lestwithiel under that of king William.

(w) Willis's notitia Parliament.

(x) His lordship, then Henry St. John, Esq; had wrote the prologue to his friend's Tragedy of Heroic Love.

(y) Lansdowne's Works, vol. i. p. 434.

latter

latter in this parliament, which was called September the 20th that year. And on Michaelmas-day he was declared secretary at war, in the room of the late earl of Orford, then Robert Walpole, Esq. He continued in this office for some time, and discharged it with reputation; and, towards the close of the next year, he espoused the lady Mary, daughter of Edward Villiers, earl of Jersey, at that time possessed of a considerable jointure, as widow of Thomas Thynne, Esq; by whom she was mother of the late lord viscount Weymouth. Mr. Granville had just before succeeded to the estate of the elder branch of his family at Stowe, by the death of his cousin William Henry, earl of Bath, May 17, 1711 (z); and on the 31st of December, he was created a peer of Great-Britain, by the title of lord Lansdowne, baron of Biddeford in the county of Devon.

It is true, he was one of the twelve peers who were all created at the same time; a step taken to serve the purpose of this party. So numerous a creation being unprecedented

(z) This nephew was the son of Charles, who succeeded his father in the honour and estate, and having early a strong turn to a military life, his father consented to his making a campaign in Hungary against the Infidels. On his return to England, king James II. appointed him envoy extraordinary to the court of Spain, and on his return thence he was created by king William, baron of Kilkhampton and Biddeford, to descend to his general issue in the right line. In 1690, he was very serviceable in defending the coasts against the French, after the earl of Torrington's misfortune at sea. His lordship, however, voted along with his father in the house of lords, which gave credit to a report, that he stood upon indifferent terms with king William, occasioned by a warm expression of his lordship, upon the following occasion; he had applied for the arrears due to him as minister in Spain, and meeting with delays at the treasury board, he addressed himself to king William in person, and receiving an answer he did not expect, he replied with some warmth. "What does it shock your majesty to do justice?" His end was very

sudden, occasioned by the following accident. He had a custom of cleaning his pistols himself before he went a journey, and designing to attend his father's remains into Cornwall, was thus employed on the 4th of September, when the pistol, of which he was drawing the charge, went suddenly off, and shot him through the head, so that his corps was carried down to Kilkhampton, together with his father's. He left an only son, William Henry, earl of Bath, lord Lansdowne's cousin, who was born January 30, 1691-2, and educated under the inspection of his grand-mother, the old lady Auverquerque, and being excited by the martial ardor natural to his family, made two campaigns in the army of the High Allies, before he was twenty years of age, whither his cousin, then secretary of war, sent him a very affectionate letter, directed to him at the camp in Flanders, September 4, 1710. He was seized with the small-pox the succeeding year, and died in the 21st year of his age unmarried, he was interred in Westminster-abbey. *Birch's Lives of Illustrious Men*, p. 347.

made a great noise, but none gave less offence than this: His lordship was now the next male-issuë in that noble family, wherein two peerages had been extinguished almost together (A): His personal merit was universally allowed; and with regard to his political sentiments, those who thought him most mistaken, allowed him to be open, candid, and uniform. He stood always high in the favour of queen Anne, and with great reason, having upon every occasion testified the greatest zeal for her government, and the most profound respect for her person. It is no wonder, therefore, that in the succeeding year, we find him on the 8th of August, sworn of her majesty's privy-council, made comptroller of her household, and about that time twelve-month, advanced to the post of treasurer, in the same office. His lordship continued in this post till the decease of his beloved mistress, when he kept company with his friends in falling a sacrifice to party-violence, being removed from his treasurer's place by king George I. October 11, 1714.

His lordship still continued steady to his former connections, and in that spirit entered his protest with them against the bills for attainting lord Bolingbroke and the duke of Ormond in 1715. He even entered deeply into the scheme for raising an insurrection in the West of England, and was at the head of it, if we may believe lord Bolingbroke, who represents him possessed now with the same political fire and

(A) The last note mentions one of these in the person of William Henry, earl of Bath, and the other was that of baron Greenville of Potheridge, in the person of John, second son to the first earl of Bath of this name; who having signalized himself by his courage both by land and sea, particularly at the siege of Cork, rose to be a colonel in the guards, captain of a first rate man of war, and governor of Deal; from all which he was removed, for vindicating the conduct of the earl of Torrington. His character was not less conspicuous as a senator, having constantly sat in parliament from the first of James II. to the first of queen Anne, and was a very able and eloquent speaker. He was created a peer, by the title just-mentioned, March 9, 1703, being then knight

of the Shire for Cornwall. He was now constituted lord lieutenant of that county, lord warden of the Stanneries, during the minority of his nephew, and lieutenant general of the ordnance. But about two years afterwards was removed from the two former employments, to make way for the lord Rialton, and his father the earl of Godolphin. He married Rebecca, the daughter of Sir Josiah Child, and widow of Charles marquis of Worcester, by whom he had no issue. So that deceasing December 3, 1707, the title of lord Greenville of Potheridge became extinct. But the estate, which was very considerable, fell to his nephew William Henry, earl of Bath, who was also the last Greenville that bore that title. Birch's Lives of Illustrious Men, p. 349.

frenzy for the pretender, as he had shewn in his youth for the father. It is worth while to see that lord's account of this matter, which is drawn up in the following concise and elegant stile. It is in that part of his letter to Sir William Wyndham, where he is representing his own situation at this critical juncture; when, as he says, he had received advices of lord Marr's being actually gone to begin the rebellion in Scotland. "Impatient," continues he, "that we heard nothing from England, when we expected every moment to hear that the war was begun in Scotland; the duke of Ormond and I resolved to send a person of confidence to London. We intrusted him to repeat to you, the former accounts which we had sent over, to let you know how destitute the Chevalier was; either of actual support, or even of reasonable hopes, and to desire that you should determine, whether he should go to Scotland, or throw himself on some part of the English coast. This person was further instructed to tell you, that the chevalier being ready to take any resolution at a moment's warning, you might depend on his setting out the instant he received your answer: and therefore, that to save time, if your intention was to rise, you would do well to act immediately, on the assurance that the plan you prescribed, be it what it would, should be exactly complied with. We took this resolution the rather, because one of the packets, which had been prepared in cypher to give you an account of things, which had been put above three weeks before into Mr. de Torcy's hands, and which by consequence we thought to be in yours, was by this time sent back to me by this minister, I think open; with an excuse that he durst not take upon him to forward it. The person dispatched to London returned very soon to us, and the answer he brought was," "That since affairs grew daily worse, and could not mend by delay, our friends had resolved to declare immediately, and that they would be ready to join the Chevalier on his landing: that his person would be as safe there as in Scotland, and that in every other respect it was better that he should land in England; that they had used their utmost endeavours, and that they hoped the western counties were in a good posture to receive him. To this was added, a general indication of the place he should come to, as near to Plymouth as possible." "You must agree, that this was not the answer of men, who knew what they were about: a little more precision was necessary, in dictating a message which was to have such consequences,"

Mr. Ezechiel Hamilton, who got all the papers by heart.

Lansdowne gave this answer in the name of all the persons who were privy to the secret.

“ consequences, and especially, since the gentleman could
 “ not fail to acquaint the persons he spoke with, that the
 “ Chevalier was not able to carry men enough to secure him
 “ from being taken up, even by the first constable. Not-
 “ withstanding this, the duke of Ormond set out from Paris,
 “ and the Chevalier from Bar on the coast of
 “ France; and before his embarkation the duke heard, that
 “ several of our principal friends had been seized, imme-
 “ diately after the person who came last from them had left
 “ London, that the others were all dispersed, and that the
 “ consternation was universal.”

Accordingly, we find lord Lansdowne was seized as a suspected person, September 26, 1715, and committed prisoner to the tower of London, where he continued a long time. At this unfortunate juncture, the well-intended officiousness of one of his servants, deprived the world of several excellent pieces that had fallen from his pen, by hastily committing to the flames some papers, of which he had observed his lord to be particularly careful. The loss was irreparable, for his lordship being tender of the productions of his youth, suffered no copies to be taken, till by repeated corrections and improvements he had reconciled them to his maturer judgment.

He was at length set free from his imprisonment, February 8, 1717, when all dangers were over: however, sensible he might be at this time of the mistake in his conduct, which had deprived him of his liberty, yet he was far from running into the other extreme. He seems, indeed, to be one of those Tories, who are said to be drove by the violent persecutions against that party into Jacobitism, and returned to their former principles as soon as that violence ceased. Hence we find him in 1719, as warm as ever in defence of those principles, the first time of his speaking in the house of lords, in the debates about repealing the act against occasional conformity. He does not scruple openly to charge the late rebellion in 1715, upon the misconduct of the administration at that time in the following terms. Having told their lordships, “ That he always understood the Act of Tolera-
 “ tion, to be meant as an indulgence for tender consciences,
 “ not a licence for hardened ones, and that the act to pre-
 “ vent Occasional Conformity was designed only to correct
 “ a particular crime, of particular men, in which no sect of
 “ Dissenters was included, but those followers of Judas,
 “ who came to the Lord’s supper for no other end but to
 “ sell and betray him. It is very surprizing (continues he)
 “ to

“ to hear the merit of Dissenters so highly extolled and
 “ magnified within these walls : who is there among us, but
 “ can tell of some ancestor either sequestered or murdered
 “ by them ? Who voted the Lords useless ? The Dissenters.
 “ Who abolished Episcopacy ? The Dissenters. Who de-
 “ stroyed freedom of Parliaments ? The Dissenters. Who
 “ introduced governing by standing armies ? The Dissenters.
 “ Who washed their hands in the blood of their martyred
 “ Sovereign ? The Dissenters. Have they repented ? No :
 “ They glory in their wickedness at this day.” He pro-
 ceeds to remark the turbulency of the Dissenters from king
 Charles I. to the reign of queen Anne, and with regard to
 the then present reign, he observes, “ That they have re-
 “ mained, as has been said, not only quiet, but appeared
 “ zealous in supporting the present establishment is no won-
 “ der : For who but themselves, or their favourers have been
 “ thought worthy of countenance ? If there be an universal
 “ discontent among the people at this time, the reason is
 “ plain, is flagrant, is notorious ; the early impatience and
 “ presumption of the Dissenters. Their insolent and un-
 “ dissembled expectations. Their open insults of the clergy.
 “ Their affixing bills upon our very church-doors with this
 “ scandalous inscription, A HOUSE TO BE LETT.—Their
 “ public vindications of the murder of king Charles I. and
 “ their vile reflections upon the memory of queen Anne,
 “ for ever dear to the people of England. Besides many
 “ other indecent and arrogant provocations too many to enu-
 “ merate, was too much to bear. The violences that ensued
 “ let the aggressors answer for. Their acting all this, not
 “ only with impunity, but with reward out of the public
 “ treasure, was more than sufficient reason for jealousy. A
 “ jealousy, for which this new attempt to break down all the
 “ fences and boundaries of the church at once, will indeed
 “ be no remedy.”

The Occa-
sional Con-
formity-
Bill,
Schism-B
and
Test-Act,

His lordship continued steady in the same sentiments,
 which were so opposite to those of the court, and inconsistent
 with the measures taken by the administration, that he must
 needs be sensible a watchful eye was kept ever upon him. Ac-
 cordingly, when the flame broke out against his friends, on
 account of what is sometimes called Atterbury's plot in 1722.
 His lordship apparently to avoid a second imprisonment in the
 Tower, withdrew to France. He had been at Paris but a
 little while, when the first volume of bishop Burnet's History
 of his own Times was published. Great expectations had
 been raised of this work, so that his lordship perused it with

attention, and finding the characters of the duke of Albe-marle and the earl of Bath, treated in a manner he thought they did not deserve; he formed the design of doing them justice. This led him to consider what had been said by other historians concerning his family, and as the earl of Clarendon and Mr. Eachard, had treated his great-uncle, Sir Richard Granville, more roughly, his lordship being possessed of memoirs, where his conduct might be set in a fairer light, he resolved to follow the dictates of his duty and inclination, by publishing his sentiments upon these heads (B).

His lordship continued abroad at Paris almost the space of ten years, and being sensible, that many juvenilities had escaped his pen in his poetical pieces, made use of the opportunity furnished by this retirement, to revise and correct them, in order to a republication. Accordingly, at his return to England in 1732, he published these, together with a vindication of his kinsman just mentioned, in two volumes 4to. The late queen Caroline having honoured him with their protection, the last verses he wrote, were to inscribe two copies of his poems, one of which was presented to her majesty, and the other to the princess royal Anne, late princess-dowager of Orange (C). The remaining years of his life were passed in privacy and retirement, to the day of his death, which happened at his house near Hanover-square, January 30, 1735 (D), in the 68th year of his age. Having lost his lady a few days before (E), by whom having no male issue (F), the title of Lansdowne became in him extinct: but she brought him four daughters, Anne, Mary, Grace, and Elizabeth; of whom, Mary was married, March 14, 1729-30, to William Graham of Platten, near Drogheda in Ireland, who died in November, the same year with her father; Grace married, March 29, 1740, to Thomas Foley, junior, Esq; member of parliament for Hereford (G).

(B) These pieces are printed in his works, under the titles of "A Vindication of General Monk, &c." and "A Vindication of Sir Richard Greenville, general of the West to King Charles I. &c." They were answered by Mr. Oldmixon, in a piece intitled, *Reflections historical and polite, &c.* 1732, 4to; and by judge Burner, *Remarks, &c.* a pamphlet. His lordship replied, in *A Letter to the Author of the Reflections, &c.* 1732, 4to; and the

spring following, there came out also an answer in defence of Mr. Eachard, by Dr. Colbatch, intitled, *An Examination of Eachard's Account of the Marriage Treaty, &c.*

(C) See his Works, vol. iii. p. 263, 264.

(D) Lond. Magaz. vol. iv. p. 99.

(E) Hist. Regist. vol. xx. p. 10.

(F) Gentleman's Magaz. vol. v. p. 68.

(G) Collins's Peccage.

His lordship's character in respect to public life appears sufficiently in the course of this memoir, and the rest has been touched in a dedication to his lordship, of the *Lives of the Poets* by Mr. Jacob; where the gentleness of his nature, in listening to every application that was made to him in every station of life, his willingness to oblige to the utmost of his power, and his condescension on some occasions, which added lustre to his good-nature, are particularly celebrated, and the testimony supported by various instances; to which must be added, that of his friendship and generosity to the best poet, and the best actor in his time, Dryden and Betterton, to whom he gave the profits of his plays. His affection and respect for Mr. Wycherly, expressed in the letter already mentioned, shew his true sense of merit, and his zeal in bringing Mr. Pope with that credit on the public theatre, which is so necessary to give spirit and courage to a rising genius (H), ought ever to be remembered to his lordship's honour. It is said, he chose to be known to posterity in his literary character. However, to speak impartially, he stands severely censured in that respect by a very good judge, who was no stranger to him, as guilty of a degree of indolence, which was the greatest enemy to his fame.

(H) That poet, then young, dedicated his *Windsor Forest* to his lordship.

(I) Duke of Buckingham in his Session of the Poets, where having

taken notice that a laureat peer was unprecedented, and therefore, against a law in the poetical court, has this stanza:

Notwithstanding this law, yet Lansdowne was nam'd,
But Apollo with kindness his indolence blam'd;
And said he would choose him, but that he should fear,
An employment of trouble he never could bear.

BUCKINGHAM'S Works, vol. i. p. 191.

GRATIUS, an eminent Latin poet, is supposed to have been contemporary with Ovid, and pointed out by him in the last elegy of the fourth book *De Ponto*:—*aptaque venanti Gratius arma dedit*.—We have a poem of his, intitled, *Cy-neticon*, or, “The art of hunting with dogs:” but it is imperfect towards the end, so that in strictness it can only be called a fragment. The stile of this poem is reckoned pure, but without elevation; the poet, having been more solicitous to instruct, than to please his reader. He is also censured by the critics, as dwelling too long on fables; and as he is counted much superior to Nemesianus, who has treated the same subject, so he is reckoned in all points inferior to the

Greek poet Oppian, who wrote his *Cynegetics* and *Halicutics* under Severus and Caracalla, to whom he presented them, and who is said to have rewarded the poet very magnificently. The *Cynegetica*, were published at Leyden 1645, in 12mo. with the learned notes of Janus Ulitius: and afterwards with Nemesianus at London 1699, in 8vo. cum notis perpetuis Thomæ Jonson, A.M. The latest edition is that of Leyden 1728, in 4to. in which Nemesianus, and the other writers, rei venaticæ, are published with him.

GRAVINA (JOHN VINCENT), an eminent scholar, and illustrious lawyer of Italy, was born of gentile parents at Roggiano, upon the 18th of February 1664: Gregory Caloprese, a famous philosopher of that time, and withal his cousin-german, had the care of his education; and under him Gravina made a great progress in classical learning and philosophy. He went to Naples at sixteen years of age, and there applied himself to Latin eloquence, to the Greek language, and to civil law: which application, however, did not make him neglect to cultivate with the utmost exactness his own native tongue. He was so fond of study, that he pursued it ten or twelve hours a day, to the very last years of his life; and when his friends remonstrated against this unnecessary labour, he used to tell them, that he knew of nothing, which could afford him more pleasure. He went to Rome in the year 1689, and some years after was made professor of canon law in the college of Sapienzi, by pope Innocent XI. who esteemed him much; which employment he held as long as he lived. He does not seem to have been of an amiable cast: at least, he had not the art of making himself beloved. The free manner in which he spoke of all mankind, and the contempt with which he treated the greatest part of the learned, raised him up many enemies; and among others the famous Settano, who has made him the subject of some of his satires. When the academy of the Arcadians was established at Rome in the year 1690, he was one of the founders under the name of Opico Erimanteo: but twenty-one years after, he formed a schism, in conjunction with some Arcadians who were his friends, and would have founded a new academy, with a view of being himself at the head of it, to which he would have given the name of Anti-Arcadia. His project however failed; and himself and his confederates were struck out of the list of Arcadians. Many universities of Germany would have drawn Gravina to them, and made proposals to him for that purpose; but nothing

nothing was able to stir him from Rome. That of Turin offered him the first professorship of law, at the very time that he was attacked by the distemper, of which he died, and which seems to have been a mortification in his bowels. He was troubled with pains in those parts for many years before: but they did not prove fatal to him, till the 6th of January 1718. He had made his will in April 1715, in which he ordered his body to be opened and embalmed.

We shall now proceed to give an account of his works; in which we shall be more than ordinarily particular, they being all very curious, and some extremely useful. His first publication was a piece, intitled, 1. *Prisci Censorini Photistici Hydra Mystica*; five, *de corrupta morali doctrina dialogus*. Coloniae, 1691, in 4to; but really printed at Naples. This was without a name, and is very scarce; the author having printed only fifty copies, which he distributed among his friends. 2. *L' Endimione di Erilo Cleoneo, Pastore Arcade, con un discorso di Bione Crateo*. In Roma, 1692, in 12mo. The *Endymion* is Alexander Guidi's, who, in the academy of the Arcadians, went under the name of *Evilo Cleoneo*; and the discourse annexed, which illustrates the beauties of this pastoral, is Gravina's, who conceals himself under that of *Bione Crateo*. 3. *Delle Antiche Favola*. In Roma, 1696, in 12mo. 4. A collection of pieces under the name of *Opuscula*, at Rome in 1696, 12mo; containing, first, "An Essay upon an ancient Law;" secondly, "A Dialogue concerning the excellence of the Latin tongue;" thirdly, "A Discourse of the change, which has happened in the Sciences, particularly in Italy;" fourthly, "A Treatise upon the contempt of Death;" fifthly, "Upon Moderation in mourning;" sixthly, "The Laws of the Arcadians."

But the greatest of all his works, and for which he will be ever memorable; is, 5. His three books, *De ortu & progressu juris civilis*; the first of which was printed at Naples in 1701, 8vo. and at Leipzig in 1704, 8vo. Gravina afterwards sent the two other books of this work to John Burchard Mencken, librarian at Leipzig, who had published the first there, and who published these also in 1708, together with it, in one volume 4to. They were published also again at Naples in 1713, in two volumes 4to. with the addition of a book, *De Romano Imperio*; and dedicated to pope Clement XI. who was much the author's friend. This is reckoned the best edition of this famous work; for, when it was reprinted at Leipzig with the *Opuscula* above-mentioned

in 1717, it was thought expedient to call it in the title-page, *editio novissima ad nuperam Neapolitanam emendata & aucta*. Gravina's view in this history of Ancient Law, was to induce the Roman youth to study it in its original records; in the Pandects, the Institutes, and the Code; and not to content themselves, as he often complained they did, with learning it from modern abridgments, drawn up with great confusion, and in very barbarous Latin. Such knowledge and such language, he said, might do well enough for the bar, where a facility of speaking often supplied the place of learning and good sense, before judges, who had no extraordinary share of either; but were what a real lawyer should be greatly above. As to the piece, *De Romano Imperio*, Mr. Le Clerc pronounces it to be a work, in which Gravina has shewn the greatest judgment and knowledge of Roman antiquity.

Bibl. Arc.
& Mod.
tom. ix.

The next performance we find in the list of his works is, 6. *Acta Consistorialia creationis Emin. & Rev. Cardinalium institutæ a S. D. N. Clemente XI. P. M. diebus 17 Maij et 7. Junij anno salutis 1706. Accessit eorundem Cardinalium brevis delineatio. Colonia, 1707, in 4to.* 7. *Della Ragione Poetica libri due. In Roma, 1708, in 4to.* 8. *Tragedie cinque. In Napoli 1712, in 8vo.* These five Tragedies are, *Il Palamede, L' Andromeda, L' Appio Claudio, Il Papiniano, Il Servio Tullio.* Gravina said, that he composed these tragedies in three months, without interrupting his lectures; yet declares in his preface, that he should look upon all those as either ignorant or envious, who should scruple to prefer them, to what Tasso, Bonarelli, Trissino, and others, had composed of the same kind. Not having the volume before us, we take this upon Niceron's authority; and if it be true, it shews, that Gravina, great as his talents were, had yet too high an opinion of them. 9. *Orationes. Neap. 1712, in 12mo.* These have been reprinted more than once, and are to be found with his *Opuscula* in the edition of *Origines Juris Civilis*, printed at Leipzig in 1717. 10. *Della Tragedia libro uno. In Napoli 1715, in 4to.* This work, his two books *della Ragione Poetica*, his discourse upon the *Endymion* of Alexander Guidi, and some other pieces, were printed together at Venice in 1731, 4to.

There is an edition of Gravina's works, printed at Leipzig in 1737, in 4to. with the notes of Mascovius, which the author of the *Dictionnaire Historique Portatif* calls the best. If it comprises all his works, for we have not seen it, it must needs be the best, since it is the only one that does.

GRA-

GRAVINA (PETER), an eminent Italian poet, was born at Catana in Sicily, became a canon of Naples, and died at Rome in the year 1528, aged seventy-four. A collection of his poems was printed at Naples in 1532, in 4to. from which it appears, that the author was a negligent writer, and even affectedly so. Sannazarius, however, who was not much given to commend other people, preferred him ^{Baillet,} for an Epigram before all the poets of his time; and Paul ^{tom. iv.} Jovius has observed, that there is a great deal of genius and ^{Paul. Jov. Elog, 74.} tenderness in his Elegies.

GRAUNT (JOHN) the celebrated author of the "Observations on the Bills of Mortality," was the son of Henry Graunt of Hampshire, who being afterwards settled in Birchen-Lane, London, had there this child born, April 24, 1620; being a rigid puritan he bred him up in all the strictness of those principles, and designing him for a trade, gave him no more education than was barely necessary for that purpose; so that, with the ordinary qualifications of reading, writing, and arithmetic, without any grammar learning, he was put apprentice to a haberdasher of small wares in the city, which trade he afterwards followed (but he was free of the drapers company).

He came early into business, and in a short time grew so much into the esteem of his fellow citizens, that he was frequently chosen arbitrator for composing differences between neighbours, and preventing law-suits. With this reputation he passed through all the offices of his ward, as far as that of a common council man, which he held two years, and was first captain, and then major of the train bands. These distinctions were the ordinary effects of a great share of good sense and exact probity, rendered amiable by a mild and friendly disposition, and this was all that could be expected from a tradesman of no great birth, and of small breeding. But Mr. Graunt's genius was far from being confined within those limits. This broke through all the disadvantages of his slender education, and enabled him to form a new and noble design, and to execute it with as much spirit, as there appeared sagacity in forming it.

We don't know the exact time when he first begun to collect and consider the bills of mortality, but he tells us himself (A), that he had turned his thoughts that way several

(A) In the preface to his observations.

years before he had any design of publishing the discoveries he had made. As his character must have been at a very high pitch in 1650, when, though not above thirty years of age, his interest was so extensive, as to procure the music professor's chair at Gresham, for his friend doctor (afterwards Sir William) Petty (B), so it is more than probable, that his acquaintance and friendship with that extraordinary virtuoso, was the consequence of a similarity of genius, and that our author had then communicated some of his thoughts upon this subject to that friend, who, on his part, is likewise said to have repaid the generous confidence, with some useful hints towards composing his book (C). This piece, which contained a new and accurate thesis of policy, built upon a more certain reasoning than was before that time known, was first presented to the public in 1661, 4to. and met with such an extraordinary reception as made way for another edition the next year.

In short, our author's fame spread, together with the admirable usefulness of his book, both at home and abroad: immediately after the publication of it, Lewis XIV. of France, or his ministers, provided, by a law, for the most exact register of births and burials, that is any where in Europe; and at home king Charles II. conceived so high an esteem of his abilities, that soon after the institution of the royal society, his majesty recommended him to their choice for a member, with this charge; that if they found any more such tradesmen, they should be sure to admit them all. He had dedicated the work to Sir Robert Moray, president of the royal society, and had sent fifty copies to be dispersed among their members, when he was proposed February 5, (though a shopkeeper) and he was accordingly admitted into the society, February 26, 1661-2 (D), and an order of council passed, June 20, 1665, for publishing the third edition, which was executed by the society's printer (E), and came out that same year. After receiving this honour, Mr. Graunt did not long continue a shopkeeper. He left off his business, and September 25, the following year 1666, became a trustee for the management of the New River, for one of the

(B) Ward's lives, &c. p. 219.

(C) Mr. Wood calls it assisting and putting him into a way, an expression that is far enough from importing that he was so assisted as not to have been able to proceed without this friend's help, as is supposed by the writer of his article, in the Biogr.

Brit. who under that imagination has taken great pains to demolish a monster of his own creating.

(D) Birch's history of the Royal Society, vol. i.

(E) The order is prefixed to this edition, which contained large additions.

shares belonging to Sir William Backhouse, who dying in 1669, his relict dame Flower Backhouse, afterwards countess of Clarendon, became possessed of nine of his shares, and on the 12th of November, the same year, she appointed Mr. Graunt one of her trustees in the said company.

This account of the time of our author's admission into the government of the New-River, is taken from the minute books or register, of the general court of that company, and sufficiently clears him from an imputation thrown upon his memory by bishop Burnet, who having observed that the New-River was brought to a head at Islington, where there is a great room full of pipes that conveys it through the streets of London, and that the constant order was to set all the pipes a running on Saturday night, that so the cisterns might be all full on Sunday morning, there being a more than ordinary consumption of water on that day, relates the following story, which he says was told him by Dr. Lloyd (afterwards bishop of Worcester) and the countess of Clarendon. "There was (says he) one Graunt a papist, who under Sir William Petty published his observations on the bills of mortality. He had some time before applied himself to Lloyd, who had great credit with the countess of Clarendon, and said he could raise that estate considerably, if she would make him a trustee for her. His schemes were probable, and he was made one of the board that governed that matter, and by that he had a right to come as often as he pleased to view their works at Islington. He went thither the Saturday before the fire broke out, and called for the key where the heads of the pipes were, and turned all the cocks of the pipes that were then open, stopt the water, and went away and carried the keys with him, so when the fire broke out next morning they opened the pipes in the streets to find water, but there was none. And some hours were lost in sending to Islington, where the door was broke open and the cocks turned, and it was long before the water got to London. Graunt, indeed, denied that he had turned the cocks; but the officer of the works affirmed, that he had, according to order, set them all a running, and that no person had got the keys from him besides Graunt, who confessed he had carried away the keys, but said he did it without design (F)."

This, indeed, as the right reverend story-teller observes, is but a presumption, and if he had had the same thirst after

searching out the truth, as he had for extraordinary story-telling, he would have added that it is a groundless calumny, since it is evident from the above account, that Mr. Graunt was not admitted into the government of the New-River company, till twenty-three days after the breaking out of the fire of London. To which may be added, that the parliament met on the 18th of September 1666, and on the very day that Mr. Graunt was admitted a member of the New-River company, they appointed a committee to enquire into the causes of the fire.

The report made by Sir Robert Brooke, chairman of that committee, contains abundance of extraordinary relations, but not one word of the cocks being stopped, or any suspicions of Mr. Graunt (G). 'Tis true, indeed, that he changed his religion, and was reconciled to the church of Rome some time before his death, but it is more than probable he was no papist at this juncture, since the additions to his book in 1665, speak him then otherwise, being in the title page styled captain; and Mr. Wood informs us, that he had been two or three years a major when he made this change; whence it follows that this change in his religion could not happen before 1667 or 1668 at soonest. However, the circumstances of the countess of Clarendon's saying he was her trustee, makes it plain that the story was not invented till some years after the fire, when Mr. Graunt was known to be a papist (H).

(G) See a true and faithful account of the several informations exhibited to the honourable committee, appointed by the parliament to enquire into the late dreadful burning of the city of London, printed in 1667.

(H) It was apparently not coined till after his death. The first time of its appearance in public, seems to have been in Echard's history of England, p. 833. And according to bishop Burnet's account, the story could not be told to him till after the year 1667, when Mr. Graunt was appointed trustee for the countess of Clarendon. N. B. This lady was daughter and sole heir of William Backhouse of Swallowfield in Berkshire, Esq; and her nine shares descended to her from Sir John Back-

house, alderman of London, who was concerned with Sir Hugh Middleton in the original undertaking. Dugdale's baronage, vol. ii. p. 479. and Ashmole's antiquities of Berkshire, vol. ii. p. 375. After her first husband, Sir William Backhouse's death, she married Henry lord Cornbury, eldest son to the famous earl of Clarendon, who by his lady's right was first admitted a member of the New-river company, November 10, 1670, and afterwards as earl of Clarendon, November 9, 1676, being the first of that family that was concerned in the company. Maitland's history of London, p. 291. This is mentioned as it corroborates our remark upon bishop Burnet's story.

At all events it will hardly be denied that he was too severely mulcted for that revolt by so injurious a slander; a slander which had this peculiar virulence in it, that like a two edged sword it was so forged as to cut both ways, since the great and just fame, which he had acquired by his extraordinary sagacity in discovering the surest methods for the preservation and welfare of the city (1), must needs be totally consumed in those flames, which received their power of effectuating its destruction, from the sagacity of his sole contrivance. And whatever was the cause of the unhappy change he made in his religion (κ), the consequences of it, through bitterness of party rage, was rendered cruel almost beyond example.

Happy it was, for the good of the public, that it never reached his ears, and so could not disturb him in the prosecution of his studies, which he carried on after this change with the same assiduity as before, and made some considerable observations within two years of his death, which happened April 18, 1674, in the vigour of his age, having not quite completed his fifty-fourth year. He was interred on the 22d of the same month in St. Dunstan's church in Fleet-street, (L), the corps being attended by many of the most ingenious and learned persons of the time, and particularly by Sir William Petty, who paid his last tribute with tears to his memory: He left his papers to this friend, who took care to adjust and insert them in a fifth edition of his work, which he published in 1676, 8vo. and that with so much care and so much improved, that he frequently cites it as his own, and which probably gave occasion to bishop Burnet's mistake, who, as we have seen, called it Sir William's book, published under Graunt's name, it's evident, however, that his observations were the elements of that useful science, which was afterwards happily stiled, "Political Arithmetic," and greatly advanced under that title by this friend. In a word, Mr. Graunt must have the honour of being the first founder of this science, and whatever merit may be ascribed to Sir Peter

(1) This appears from the title page of his book, which runs thus, *Natural and Political Observations, &c.* by John Graunt, citizen of London; with reference to the Government, Religion, Trade, Growth, Air, and Diseases of the several Changes of the said City.

(κ) 'Tis not impossible that his good sense might be disgusted with the demureness and stiffness of the

puritans, among whom he had been bred. Mr. Wood informs us, that he professed himself a socinian, before he embraced popery, so that he was manifestly in that unsettled state in point of religion, which the emissaries of the Roman church never fail to make their advantage of.

(L) Under the pews towards the gallery on the north side.

Pet, Mr. Daniel King, Dr. Davenant and others (M), upon the subject, it is all originally derived from the first author of the "Observations on the Bills of Mortality."

Besides what has been observed in relation to his character, in the course of this memoir, Mr. Wood tells us, that he was a faithful friend, a great peace-maker, and generally beloved; to which may be added, that his modesty run parallel with his genius and abilities; in respect of his genius, nothing gives a more exalted idea of its peculiar excellence, than the likeness it bore to that of the great Sir Isaac Newton. The theory of light and colours was not raised from materials more common to the observations of all men, than was The theory of policy; which has this advantage over the other, that it is of incomparably more importance to mankind, and in the comparison between the inventors, the advantages lie on the side of Mr. Graunt, who, as has been observed, had not the assistance of a liberal education, which has so much influence in opening the faculties and powers of the mind, and enlarging the thoughts: notwithstanding which he kept even pace too with that rival in fame with respect to his modesty.

After a declaration so much to our author's honour, it will be expected that some proof be produced for the truth of it, and the most sanguine expectation will be fully gratified, by perusing the conclusion of his book; wherein, having very clearly and concisely pointed out the principal heads, which, in the course of his observations, are investigated, and thereby shewn what a prodigious structure he has raised with materials, upon which none had ever attempted to build; he points out to what great and weighty subjects they may be applied, so as in the hands of able and judicious statesmen to turn to very great account, and enable them to render the government they administer powerful, and the people who live under it happy. To these, therefore, he recommends it as a proper object of their study, and well becoming their high and important stations; his modesty declining the prosecution of such enquiries in their full extent, as seeming to

(M) Among the rest, our author's reasoning in defence of a particular providence, from the constant proportion that is kept up between the number of males and females, is pushed to the utmost by the late Dr. John Arbuthnot; who, by an excellent skill in calculation, has demonstrated that it is forty-eight millions of millions of millions of mil-

lions to one, that the proportion should not constantly come so near the same as experience shews it to be, if it depended on chance. Phil. Trans. No. 328. But the most extraordinary, as well as the most extensively useful improvement that has hitherto appeared of our author's remarks, was made by Dr. Halley, for which we must refer to his article.

be above the reach, and out of the road of a private man. But this will be more satisfactory in his own words. “ I conclude,” says he, “ that a clear knowledge of all these particulars, and many more, whereat I have shot but at rovers, is necessary ; in order to good, certain, and easy government, and even to ballance parties and factions, both in church and state. But whether the knowlege of it be necessary to many, or fit for others than the sovereign and his ministers, I leave to consideration.” Upon the whole, all his observations in general are so curious, as well as useful, that they are justly deemed a rich treasure in the literary storehouse. But those upon polygamy have been judged to be particularly strong and conclusive. And as this is a very delicate and difficult subject, we shall not do full justice to the real worth of his character, without entering into the detail of them. Having established the matter of fact, that more males are born than females, in a certain proportion, he concludes from thence, that the Christian religion, in prohibiting polygamy, is more agreeable to the law of nature, that is the law of God, than the Mahometan, and others that allow it. For one man’s having many women or wives by law, signifies nothing, unless there were many women to one man in nature also ; and as to the overplus of men, which he makes to be about a thirteenth part ; this he observes, is a fund, by which provision is made for the greater decrease of men more than women, by violent deaths, as being slain in the wars, drowned at sea, and other accidents ; so that, notwithstanding that reduction, every woman may have a husband without the allowance of polygamy. He also further shews, that the restraining of one to one in each sex is ordered by nature, to promote encrease, and multiplication ; since experience shews that the promiscuous copulation, for instance, of twenty males with twenty females, will produce little or no conception in any of the latter. This is so much the truth, that in other animals, where there may perhaps too be an overplus of males, as in sheep, oxen, and horses, it is found necessary, in the view of promoting that encrease, to reduce the number of the males by castration, even below that of the females, and prevent promiscuous copulation. And at the same time the overplus of the males is a fund for meliorating the flesh of sheep and oxen by castration, which fund becomes so much larger in those animals, as one male, a ram, for instance, is found by experience to serve at least twenty

ewes in the way of procreation. Hence appears the reason why the law is and ought to be so strict against fornication and adultery, since if there were universal liberty, the encrease of mankind would be at best but like foxes, which by reason of promiscuous copulation is not equal to that of sheep, notwithstanding so many thousands of these are daily butchered. He further remarks, that this overplus of males to females is a blessing to mankind, as it is a natural bar to polygamy, since in such a state, women could not live in that parity and equality of expence with their husbands as now and here they do. The reason whereof is, not that the husband cannot maintain as spendidly three as one, for he might, having three wives, live himself upon a quarter of his income, that is in a parity with all three, as well as having but one, live in a parity with her alone; but rather because, that to keep them all quiet with each other, and himself, he must keep them all in greater awe and less splendor, which power he having, he will probably use to keep them all as he pleases, and at no more cost than makes for his own pleasure; the poorest subjects (such as this plurality of wives must be) being most easily governed.

GREAVES (JOHN), an eminent mathematician and antiquary, was eldest son of John Greaves, rector of Colmore, near Alresford in Hampshire, where this son was born to him in 1602, and probably instructed in grammar learning by himself, as he was the most celebrated school-master in that country. At fifteen years of age our author was sent to Baliol college in Oxford, where he proceeded A. B. July 6, 1621. Three years after which, his superiority in classical learning procured him the first place of five, in an election to a fellowship of Merton college. June 25, 1628, he commenced A. M. and being made complete fellow, was more at liberty to pursue the bent of his inclination, which leading him chiefly to oriental learning, and the mathematics, he quickly distinguished himself in each of these studies; and his eminent skill in the latter procured him the geometry lecture in Gresham, into which he was chosen, February 22, 1630, in the room of Mr. Peter Turner, who being senior fellow of Merton, was very much our author's friend, and not only joined in recommending him at Gresham, but afterwards introduced him to archbishop Laud, to whom he became a great favourite.

At

At this time he had not only read over the writings of Copernicus, Regiomontanus, Purbach, Tycho Brahe, and Kepler, with other celebrated astronomers of that and the preceding age, but had made the antient Greek, Arabian, and Persian authors, familiar to him, having before gained an accurate skill in the oriental languages; but he was far from being satisfied; the acquisitions he had already made served to create a thirst for more. This ambition prompted him to travel abroad. In which spirit he crossed the sea to Holland in 1635, and having attended for some time, the lectures of James Golius, the famous professor of Arabic at Leyden, he proceeded to Paris, where he conversed with the learned Claudius Hardy, about the Persian language, but finding little or no assistance there, he continued his journey to Rome, in order to view the antiquities of that city. He also visited other parts of Italy, and before his departure, meeting with the earl of Arundel, was offered 200 l. a year to live with his lordship, and attend him as a companion in his travels to Greece (A); my lord also promised all other acts of friendship that should lie in his power. This was a very advantageous proposal, and would have been eagerly accepted by Mr. Greaves, as being highly agreeable to his inclination in general, but he had now formed another and greater design, which soon brought him back to England, in order to furnish himself with every thing proper to complete the execution of it. This was a voyage to Egypt.

Immediately after his return, he acquainted his patron, archbishop Laud, with his intentions, and being encouraged by his grace, he set about making preparations for it. His primary view was to measure the pyramids with all proper exactness; and, withal, to make astronomical and geographical observations, as opportunities offered, for the improvement of those sciences. A large apparatus of proper mathematical instruments was consequently to be provided, and as the expence of purchasing these would be considerable, he applied for assistance to the city of London, but met with an absolute denial, which he resented to that degree, that in relating the generosity of his brothers upon his own money falling short, he observes, "That they had strained their

(A) The proposal was managed by one Mr. Petty, who afterwards discoursing with our author upon the subject of his voyage to Egypt, advised him to go, by archbishop Laud's means, consul to Aleppo, and procure leave of the grand seignor to have a consular power at Alexandria, as often as he should go thither. Twell's life of Dr. Pococke, p. 10. edition 1746.

“own occasions, to enable him, in despite of the city, to
 “go on with his designs.” He had been greatly disappointed
 in his hopes of meeting with curious books in Italy, he there-
 fore proposed to make that another principal part of his busi-
 ness, and to compass it in the easiest manner, he bought
 several books before his departure, in order to exchange them
 with others in the East. Besides his brothers, he had proba-
 bly some help from archbishop Laud, from whom he received
 a general discretionary commission to purchase for him, Ara-
 bic and other MSS. and likewise such coins and medals as
 he could procure. His grace also gave him a letter of recom-
 mendation to Sir Peter Wyche, the English ambassador at
 Constantinople.

Thus furnished, he embarked in the river Thames for
 Leghorn, about the beginning of June 1637, in company
 with his particular friend Mr. Pococke, whom he had ear-
 nestly solicited to that voyage (B). After a short stay in Italy,
 he arrived at Constantinople before Michaelmas. Here he
 met with a kind reception from Sir Peter Wyche, and be-
 came acquainted with the venerable Cyril Lucaris, the
 Greek patriarch, by whom he was much assisted in purchas-
 ing Greek MSS. He promised Mr. Greaves to recommend
 him to the monks of Mount Athos, where he would have
 had the liberty of entering into all the libraries, and of col-
 lecting a catalogue of such books as either were not printed,

(B) Our author's generosity on
 this occasion, deserves a particular
 mention. In a letter to this friend,
 dated at Gresham, December 23,
 1636, he writes thus. “I shall de-
 “fine your favour in sending up to
 “me, by my brother Thomas, Ulug
 “Beigs astronomical tables, of which
 “I purpose to make this use. The
 “next week I will shew them to my
 “lord's grace [Laud] and highly
 “commend your care in procuring
 “of those tables, being the most
 “accurate that ever were extant;
 “then will I discover my intention
 “of having them printed and dedi-
 “cated to his grace; but because I
 “presume that there are many
 “things which in these parts cannot
 “perfectly be understood, I shall ac-
 “quaint my lord with my desire of
 “taking a journey into those coun-
 “tries, for the more emendate edi-
 “tion of them; afterwards, by de-

“grees, fall down upon the business
 “of the consulship, and how ho-
 “nourable a thing it would be if you
 “were sent out a second time, as
 “Golius, in the Low Countries, was
 “by the States, after he had been
 “once there before. If my lord
 “shall be pleased to resolve and com-
 “pass the business, I shall like it
 “well; if not, I shall procure 300 l.
 “for you and myself, besides getting
 “a dispensation for the allowances
 “of our place in our absence, and
 “by God's blessing, in three years,
 “dispatch the whole journey. It
 “shall go hard but I will too get
 “some citizen in, as a benefactor to
 “the design; if not, 300 l. of mine,
 “whereof I give you the half, to-
 “gether with the return of our sti-
 “pends, will, in a plentiful manner,
 “if I be not deceived, in Turkey
 “maintain us.” Biogr. Britan. vol.
 iv. p. 2268.

or else by the help of some there, might have been more correctly set out. These, by dispensing with the Anathemas, which former patriarchs had laid upon all Greek libraries, to preserve the books from the Latins, Cyril proposed to present to archbishop Laud, for the better prosecution of his grace's honourable designs in the edition of Greek authors; but this likewise was frustrated by the cruel death of that patriarch, who was barbarously strangled on the 27th of June 1638, by express command from the grand seignior, on pretence of holding a correspondence with the emperor of Moscovy.

Nor was this the only loss which our traveller sustained by Cyril's death; for having procured, out of a blind and ignorant monastery, which depended on the patriarch, fourteen good MSS. of the fathers, he was forced privately to restore the books and lose the money, to avoid a worse inconvenience. Thus Constantinople was no longer agreeable to him, and the less so, because he had not been able to perfect himself in the Arabic tongue for want of sufficient masters, which he had made no doubt of finding there. In these circumstances, parting with his fellow traveller, Dr. Pococke, he embraced the opportunity then offered, of passing in company with the annual Turkish fleet to Alexandria, where, having in his way touched at Rhodes, he arrived before the end of September 1638. This was the boundary of his intended progress. The country afforded a large field for the exercise of his curious and inquisitive genius, and he omitted no opportunity of remarking whatever the heavens, earth, or subterraneous parts offered, that seemed any ways useful and worthy of notice; but in his astronomical observations, he was too often interrupted by the rains, which, contrary to the received opinion, he found to be frequent and violent, especially in the middle of winter. He was also much disappointed here in his expectations of purchasing books, finding very few of these, and for learned men none at all. But the grand purpose of his coming here, being to take an accurate survey of the pyramids, he went twice to the deserts near grand Cairo where they stand, and having executed his undertaking entirely to his satisfaction, embarked at Alexandria in April 1639. And arriving in two months at Leghorn, made the tower of Italy a second time, in order to examine more accurately into the true state of the Roman weights and measures, now that he was furnished with proper instruments for that purpose, made by the best hands.

From Leghorn he proceeded to Florence, where he was received with particular marks of esteem, by the great duke of Tuscany, Ferdinand II. to whom he had inscribed a Latin poem from Alexandria, in which he exhorted that prince to clear those seas of pirates, with whom they were extremely infested (c). Here also he contracted an intimacy with Robert Dudley, generally stiled in Italy duke of Northumberland (d). He obtained likewise, admittance into the Medicean library, which had been denied to him as a stranger, when he was here before in his former tour (e). From Florence he went to Rome, and took most exact measurements of all the antique curiosities in that city and neighbourhood, after which he turned to Leghorn, where taking his passage, in a vessel called the Golden Fleece, at the end of March, he arrived at London before Midsummer 1640, with a rich cargo, consisting of a curious collection of Arabic, Persic, and Greek MSS. together with a great number of gems, coins, and other valuable antiquities; having spent full three years in this agreeable tour.

But upon his return, he met with a different scene at home from what he had left at his departure, and the ensuing national troubles proved greatly detrimental to his private affairs, in which he suffered much by his loyalty to the king, and his gratitude to archbishop Laud. After a short stay at Gresham college, which was no longer agreeable to him, he went to Oxford, and set about digesting his papers, and preparing such of them as might be most useful for the press. In this business he was assisted by archbishop Usher, to whom he had been long known, and now he drew a map of the Lesser Asia at his grace's request, who was writing his dissertation of that country, printed in 1641. Archbishop Laud having the same year presented a second collection of medals to the university, the care of the whole was committed to our author (f), who placed them in such order as was entirely agreeable to his patron.

All this while he gave himself no concern about his Gresham lecture, whereupon he was removed from it November

(c) This poem is printed among his miscellaneous works mentioned hereafter.

(d) This person was well skilled in many sciences, and particularly astronomy. See some account of him in Biogr. Brit. vol. iv. under the article Harriot.

(e) The reader, who is curious in

such matters, will find the dates of his progress in this Eastern tour, better adjusted than had been done before, in Biogr. Brit. vol. iv. p. 2269. remark (f).

(f) See the preface to a catalogue of the ancient coins in the Bodleian archives, published in Latin by Dr. Wife. Oxon 1750, fol.

15, 1643. But this loss had been more than abundantly compensated by the Savilian professorship of Astronomy, to which he was chosen the day before, in the room of Dr. Bainbridge lately deceased, and he had a dispensation from the king, to hold his fellowship at Merton college, because the stipend was much impaired by means of the civil wars, and the lectures being also impracticable on the same account, he was at full leisure to continue his attention to his papers; and accordingly we find, he had made considerable progress in it, by September the following year; some particulars whereof may be seen, in a letter of that date to archbishop Usher (G). Among other things it appears, that he had made several extracts from them concerning the true length of the year, and happening, in 1645, to fall in discourse with some persons of figure at the court then at Oxford, with whom he was much in company, about amending the kalendar, he proposed a method of doing it by omitting the intercalary day in the leap-year, for forty years, and to render it conformable to the Gregorian (H); and he drew up a scheme for that purpose, which was approved by the king and council; but the state of the times would not permit the execution of it. The publication of his "Pyramidographia," and the "Description of the Roman Foot and Denarius," employed our author the two subsequent years (I): he determined to begin with these, as they contained the fruit of his labours, in the primary view of his travels, and he was not in a condition to proceed any further at present.

Hitherto he had been able, in a good measure, to weather his difficulties, there being still left some members in the house of commons, who had a good regard for learning,

(G) Par's life of that archbishop, p. 509, and Biogr. Brit. under our author's article, remark (C).

(H) The same method had been proposed to pope Gregory, who rejected it, as Mr. Greaves says, that he might have the honour of doing it at once, and thereby of calling that year *Annus Gregorianus*, which our author did not doubt might justly be called *Annus confusionis*, as the ancients called that year, in which Julius Cæsar corrected the calendar by a subtraction of days, after the same manner. But we have lately seen this method of doing it at once put in practice, without any ill con-

sequence at all. This piece of Mr. Greaves is in the *Phil. Trans.* No. 257.

(I) These are the most generally useful part of his works. The latter is ranked among the classics, and is nearly allied to the former, the exactness of which is put beyond all doubt in a piece of Sir Isaac Newton, published along with the most correct edition of it in 1737, 8vo. Mr. Greaves took care to preserve, to the latest times, the present standard of the measures used in all nations, by taking the dimensions of the inside of the largest pyramid with the English foot.

among whom Mr. Selden made the greatest figure; that gentleman was burgeſs for the univerſity of Oxford, and being well known to our author before his travels, he dedicated his Roman Foot to him, under the character of his noble and learned friend; and his friendship was very ſerviceable to Mr. Greaves, in a proſecution in the parliament in 1647, occaſioned by his executorſhip to Dr. Bainbridge. This truſt had involved him in lawſuits ſo much that his deſign of going to Leyden to conſult ſome Perſian MSS. there, neceſſary for publiſhing ſome treatiſes in that language, was entirely fruſtrated thereby. And upon the coming of the parliament's commiſſioners to Oxford, ſeveral complaints were made to them againſt him on the ſame account, which being ſent by them to the committee of the houſe of commons, our author, probably by the intereſt of Mr. Selden (who was a member of that committee) was there cleared. After which he applied to the court of aldermen, and the committee of Camden houſe, for reſtitution. But though he weathered this further difficulty, by the aſſiſtance of ſome powerful friends, yet his reſpite was but ſhort; however, he made uſe of that time in publiſhing a piece, begun by Dr. Bainbridge, and completed by himſelf. This was printed at Oxford in 1648, under the title of *Johannes Bainbriggii Canicularia, &c.* He dedicated this piece to doctor (afterwards Sir George) Ent, with whom he had commenced an acquaintance at Padua in Italy, and that gentleman gave many proofs of his ſincere friendship to our author, as well as to Dr. Pococke, in theſe times.

But the violence of the parliamentary viſitors was now grown above all reſtraint, and a freſh charge was drawn up againſt Mr. Greaves, containing theſe articles. 1. That he betrayed the college in diſcovering to the king's agents 400l. in the treaſury, which thereupon was taken away for the king's uſe. 2. That contrary to his oath, he had conveyed away a conſiderable part of the college goods without the conſent of the ſociety, and thereby gratified courtiers with them in other houſes. 3. That he feaſted the queen's confeſſors, and ſent divers preſents to them, among which was a holy throne, and that he was more familiar with them than any true proteſtants uſed to be. 4. That he was the occaſion of ejection Sir Nathaniel Brent from his wardſhip, for adhering to the parliament, and bringing in Dr. Harvey to his place. 5. That he was the occaſion why Mr. Edward Corbet, and Mr. Ralph Button, were turned out of their reſpective offices and chambers in the college, becauſe they
abode

abode in the parliament's quarters. 6. That he gave leave to father Philips, the queen's confessor, and Wyat (de Veat, a Frenchman) one of her chaplains, to come into the library and study there, and that he put Mr. French, a fellow, out of his chamber in Merton college, and put them into it. Our author, in all likelihood, was not able to disprove the charge (κ), and therefore refused to put in any answer, by which he incurred an ejection from both his places at Oxford, and was obliged to quit the university on the 9th of November this year. Before his departure he had packed up his papers, &c. in some chests, in order to be carried after him to London. But these chests were broken open by the soldiers, and his MSS. taken out, part of which were lost, and the rest recovered by means of his friend Mr. Selden.

Dr. Walter Pope informs us, that considering the violence of the visitors, Mr. Greaves saw it would be of no service to him to make any defence, and finding it impossible to keep his professorship, made it his business to procure an able and worthy person to succeed him, and by the advice of Dr. Charles Scarborough the physician, having pitched upon Mr. Seth Ward, he opened the matter to that gentleman, whom he soon met with there, and at the same time proposed a method of compassing it, by which means Mr. Ward did not only obtain the place, but the full arrears of the stipend, amounting to 500*l.* due to Mr. Greaves, and designed him a considerable part of his fallery. The king's death, which happened soon after, was a great shock to Mr. Greaves, and lamented by him in the most mournful terms: in a letter to Dr. Pococke, "O my good friend, says he, my good friend, never was sorrow like our sorrow; excuse me now if I am not able to write to you, and to answer your questions. O Lord God, avert this great sin, and thy judgments from this nation."

However, he bore up against his own injuries with admirable fortitude, and fixing his residence in London he married, and living upon his patrimonial estate, he went on as before employing the press, which produced some most curious Arabic and Persic treatises, translated by him with notes, every year (L). Besides which, he had prepared several others for the public view (M), and was meditating more when he was seized

(κ) See the reasons for this remark in Biogr. Brit. ubi supra, remark (x).

account of them in Birch's life of our author, and the Biogr. Brit.

(M) Some of these were printed in

(L) See a list, together with some Phil. Transf. No. 137, 173, 178.

Others

seized by a fatal disorder, which put a period to his life, Oct. 8, 1652, before he was full fifty years of age. He was interred in the church of St. Bennet Sherehog in London. His loss was much lamented by his friends, to whom he was particularly endeared, by joining the gentleman to the scholar.

He had the happiness to be endowed with great firmness of mind, and zeal in the interest which he espoused, and steadiness in his friendship; though, as he declares himself, not at all inclined to contention. "There is no man, says he, desires more to be at quiet than myself, or to promote learning and honest purposes; but I know not how, it is my fortune to find enemies where I have least deserved, and friends where I could no way have merited." He was highly esteemed by the learned in foreign parts, with many of whom he corresponded by letters. Nor was he less valued at home by all who were judges of his great worth and abilities.

He had no issue by his wife, to whom he bequeathed his estate for her life, and having left his cabinet of coins to his friend Sir John Marsham, author of the *Canon Chronicus*, he appointed the eldest of his three younger brothers (N), (Dr. Nicolas Greaves) his executor, who by will bestowed our author's astronomical instruments to the Savilian library at Oxford, where they are repositied, together with several of his papers; but a great many of these were sold by his widow to a bookfeller, and lost or dispersed.

Others in Dr. Hudson's third vol. of collections, intituled, "*Geographiæ veteris scriptores Græci minores*," and more in our author's miscellaneous works in two vols. 8vo. 1737, by Dr. Birch, who prefixed an account of

his life, to which we have been obliged in this memoir.

(N) Their names were Nicolas, Thomas, and Edward. They were all men of distinguished learning. Some account of them is given in the *Biogr. Brit.*

GREATRAKES (VALENTINE), famous in the last century for curing various disorders, by stroaking the part affected with his hands, was the son of William Greatrakes, Esq; and born at Affane in the county of Waterford in Ireland, on the 14th of February (St. Valentine's day) 1628. He was bred a Protestant in the free-school at Lismore, till he was thirteen years of age, when his friends designed to remove him to the college of Dublin: but the rebellion breaking out in that nation, he was forced with his mother to fly for refuge into England, where he was kindly entertained by his great-uncle, Edmund Harris, brother to Sir Edward Harris,

Harris, knight, his grand-father by the mother's side. After the uncle's death, his mother to compleat his education committed him to the care of John Daniel Getsius, a High-German, minister of Stoke-Gabriel in Devonshire, with whom he spent some years in studying humanity and divinity, being treated with great kindness and affection by his preceptor.

After an absence of five or six years spent in these improvements, he returned to his native country, at that time in a most miserable and deplorable state, which made him retire to the castle of Caperquin, where he spent a year's time in contemplation, and saw so much of the madness and wickedness of the world, as he says, that his life became a burden to him, and his soul was as weary of this habitation of clay, as ever was galley-slave of the oar, which brought his life even to the threshold of death, so that his legs had hardly strength to carry his enfeebled body about, &c.

However, about the year 1649, he entered into the parliament-service, and became a lieutenant in the regiment of Roger lord Broghill, then acting in Munster against the Irish papists and others, as rebels to the then government. He continued in the army till 1656, when a great part of the English being disbanded, our author retired to his native country of Affane, and by the favour of the governor there, was made clerk of the peace for the county of Cork, register for transplantation, and justice of the peace. After the restoration of king Charles II. being removed from his places, he grew thereupon, as it is said, discontented.

In this disposition, being out of all employ, about the year 1662, he felt an impulse, or a strange persuasion in his mind (of which he was not able to give any rational account to another) which did very frequently suggest, that there was bestowed on him the gift of curing the king's-evil. This was so extraordinary, however, in his own conception, that considering what sort of entertainment the story was likely to meet with, he thought fit to conceal it for some time. But growing every day more strongly possessed therewith, at length, he communicated it to his wife (whom he had married, it seems, some time before), telling her, that he did verily believe that God had given him the blessing of curing the said evil, for whether he were in private or public, sleeping or waking, still he had the same impulse. Mrs. Greatrakes looked on it as no better than an idle fancy, but the matter was cleared up in a few days after. One William Maker, of Salterbridge in the parish of Lismore, having a son grievously afflicted with the king's-evil, both in the eyes,
cheek

cheek and throat, brought him to the house, desiring his wife, who was always ready to afford her charity to her neighbours, according to the little skill she had in surgery, to do something for him. She presently acquainted her husband with it, who thereupon told her, that she should now see whether this was a meer fancy, as she thought it, or the dictates of God's spirit in his heart: and laying his hands on the places affected, he prayed to God, for Jesus sake, to heal him. This done, he bid the parent bring the child to him again in two or three days; which being complied with, he then saw the eye was almost quite whole, the node, which was almost as big as a puller's egg, being suppurated, and the throat strangely amended, so that in a month's time he was perfectly healed. Then there came to him one Margaret Mack-shane, of Ballinesly in the parish of Lismore, who had had the evil seven years and upwards, far worse than the former, whom he cured to the wonder of all. And soon after, his fame encreasing, he cured the same disease in many other people for three years following; not meddling with any other distempers, till about the end of those three years, when he cured some that were troubled with agues; all done by stroaking with his hands.

Afterwards he had the like impulse on him, that he had imparted to him the gift of healing all kinds of diseases. This impulse he felt on the Sunday after Easter, April 2, 1665, early in the morning, and the next morning he acquainted his wife with it, who still remained incredulous as before; but on Wednesday following going to one Mr. Dean's house at Lismore, there came into the house to him a poor man, that with a pain in his loins and flank, went almost double, and had five ulcers in his leg, who begged his assistance: whereupon he put his hands on the man's loins and flank, and immediately stroked the pain out of him, so that he was released, and could stand upright without the least trouble; then he put his hands on the ulcerous leg, which forthwith changed colour from black and became red, and three of the five ulcers closed up, and the rest within a few hours afterwards; so that he went out well, that could hardly by the help of his staff crawl in, and in two days after fell to work at his trade, which was that of a mason. After this our doctor cured many diseases of all sorts by stroaking, and his name was wonderfully cried up.

In the mean time, as he pretended to have some extraordinary assistance from the Holy Ghost in working these cures, the clergy thought proper to take cognizance of the matter,
and

and being cited into the bishop's-court, he was prohibited from proceeding any further in that course. Upon this he came to England in January 1665, where he was engaged by Edward lord Conway, to go to his seat at Ragley in Warwickshire, to try the force of his stroking faculty upon his lady, who for many years had laboured under a most violent head-ach, but here the obstinacy of the disorder baffled his utmost endeavours; yet, continuing there three weeks, he cured innumerable people in those parts: insomuch, that Dr. Henry Stubbe, who then practised physic at Stratford upon Avon, and was daily at Ragley, and an eye-witness of the cures, published a piece in his defence, intituled, "The miraculous Conformist; or an account of several marvelous cures performed by the stroking of the hands of Mr. Valentine Greatrakes." Oxon. 1666, 4to. The doctor afterwards received the royal commands, to wait upon his majesty at Whitehall, where he performed several cures, as he did also in and about London. But he was not always successful, on the contrary, March 7th, this year, being employed by one Mr. J. Cresset in Charter-house-square, his stroking had a very bad effect, whereupon there came out, "Wonders no miracles: or Mr. Valentine Greatrakes gift of healing examined, &c." Lond. 1666, 4to. This piece was written by David Lloyd, reader to the Charter-house, who reflected much on Mr. Greatrakes, representing him as little better than a cheat. In answer to it he published, "A brief account of Mr. Valentine Greatrakes, and diverse of his strange cures by him lately performed, &c." Lond. 1666, 4to. To the end was annexed, the testimonies of several eminent and worthy persons of the chief matters of fact therein related; and the whole was drawn up in the form of a letter to the honourable Robert Boyle, Esq; who was a patron of our stroaker, as was also Dr. Henry More (A), and several other members of the Royal Society, before whom Mr. Greatrakes was examined (B).

The materials of the present article, are extracted from this account.

He had the character among many of a very pious and extraordinary person (C). However, his own account of him-

(A) The doctor, however, ascribed the cures to an extraordinary refined and purified state of the blood in Greatrakes, whence he thought might issue a fanative, as well as there did a malignant contagion in a contrary state, which was universally maintained. See Dr. More's article in Biog. Brit.

(B) See Birch's Hist. of the Royal Society, vol. ii. and a letter to Mr. Boyle from H. Oldenburg their secretary, in the General Dictionary, vol. viii. p. 21. notes a, b.

(C) Life of Dr. Henry More, by Ward, p. 124. Lond. 1710. 8vo.

self puts it beyond a doubt that he was an enthusiast. Upon the whole, he was undeniably a kind of comet, that for the time of it's appearance, surprized and puzzled all the world.

GREENHILL (JOHN), a very ingenious English painter, was descended from a good family in Salisbury, where he was born. He was the most excellent of all the disciples of Sir Peter Lely, who is said to have considered him so much as a rival, that he never suffered him to see him paint. Greenhill, however, prevailed with Sir Peter to draw his wife's picture, and took the opportunity of observing, how he managed his pencil : which was the great point aimed at. This gentleman was finely qualified by nature, for both the sister-arts of painting and poetry : but death, taking advantage of his loose and unguarded manner of living, snatched him away betimes ; and only suffered him just to leave enough of his hand, to make us wish he had been more careful of a life, so likely to do great honour to his country. This painter won so much on the celebrated Mrs. Behn, that she endeavoured to perpetuate his memory by an Elegy, to be found among her works. We know not the year either of his birth or death.

GREGORY, surnamed the GREAT, was born of a patrician family, equally conspicuous for its virtue and nobility at Rome, where his father Gordian (A), was a senator, and extremely rich, and marrying a lady of distinction, called Sylvia (B), had by her this son, about 544, who soon gave convincing proofs of his ability. From his earliest years he discovered a genius and judgement ripe for study, and applying himself with great attention to the apophthegms of the ancients, he fixed every thing worth notice in his memory, where it was faithfully preserved as in a store-house ; he also improved himself by the conversation of old men, in which he took great delight. By these methods he made a great progress in the sciences, and there was not a man in Rome, who surpassed him in Grammar, Logic and Rhetoric, nor can it be doubted but he had early instructions in the Civil Law, in which his letters prove him to be well versed (C). These accomplishments in a young nobleman,

(A) Mill's History of the Popes, Lond. 1757, 4to. under Gregory, in the beginning, yet the same translator in the close, gives his name Gregory.

(B) She is annually honoured as a saint, on the 3d day of November. Ibid.

(C) Yet he was intirely ignorant of the Greek language. Ibid.

procured him several senatorial dignities, which he filled with great reputation; and he was afterwards appointed præfect of the city by the emperor Justin the Younger. But being much inclined to a monastic life, he quitted that post, and retired to the monastery of St. Andrew, which he himself had founded at Rome in his father's house, and put it under the government of an abbot, called Valentius. Besides this, he founded six other convents in Sicily; and selling all the rest of his possessions, he gave the purchase money to the poor.

However, he had not enjoyed his solitude in St. Andrew's long, when he was fetched out of it by pope Pelagius II. who made him his seventh deacon, and sent him as his nuncio to the emperor Tiberius at Constantinople, to demand succours against the Lombards. The pope could not have chosen a man better qualified than Gregory, for so delicate a negotiation, the particulars of it, however, are not known. In the mean time, he was not wanting in exerting his zeal for religion. While he was in this metropolis he opposed Eutychius the patriarch, who had advanced an opinion bordering on Origenism, and maintaining, that after the resurrection the body is not palpable, but more subtle than air. In executing the business of his embassy, he contracted a friendship with some great men, and gained the esteem of the whole court, by the sweetness of his behaviour, insomuch, that the emperor Maurice chose him for a godfather to a son of his, born in the year 583. Soon after this he was recalled to Rome, and was made secretary to the pope; but after sometime obtained leave to retire again into his monastery, of which he had been chosen abbot.

Here he had fed himself with the hopes of gratifying his wish, in the enjoyment of a solitary and unruffled life, when Pelagius II. dying on February 8, 590, he was elected pope by the clergy, the senate, and the people of Rome, to whom he had become very dear by his charity to the poor, whom the overflowing of the Tiber, and a violent plague, had left perishing with hunger. This promotion was so very disagreeable to him, that he employed all possible methods to avoid it: he wrote a very pressing letter to the emperor, conjuring him not to confirm his election, and to give orders for the choice of a person who had greater capacity, more vigour, and better health than he could boast; and hearing his letter was intercepted by the governor of Rome, and that his election would be confirmed by the imperial court, he fled and hid himself in the most solitary part of a forest,

forest, in a cave; firmly resolved to spend his days there, till another pope should be elected. But the people despairing to find him, a new election ensued. In such cases, the ecclesiastics of that church, never slip the opportunity of introducing miracles: accordingly, we are told, that Gregory would never accept the papal chair, till he had manifestly found, by some celestial signs, that God called him to it. It is pretended, that a dove flying before those who sought for him, shewed them the way they were to go, or that a miraculous light appearing on a pillar of fire over his cavern, pointed out to them the place of his retreat (D).

However that be, it is almost as certain that his reluctance was sincere (E), as it is that he at length accepted the dignity, and was enthroned pope, September 3, 590. And it appeared by his conduct, that they could not have elected a person more worthy of this exalted station; for besides his great learning, the pains he took to instruct the church, both by preaching and writing; he had a very happy talent to win over princes, in favour of the temporal as well as spiritual interest of religion. It would be tedious to run over all the particulars of his conduct on these occasions; and his converting the English to Christianity, a remarkable fact in our history, is thereby vulgarly known (F); but, there is one circumstance in it worth noting. It is observable, that Gregory owed his success to the assistance of a woman. The queen [Ethelberga] had a great share in these conversions,

(D) St. Gregory, fond and credulous as he was of miracles, says nothing of these.

(E) His famous pastoral is alleged on the side of his sincerity. Gregory wrote it in answer to John, bishop of Ravenna, who had given him a friendly reproof for hiding himself, in order to avoid the pontificate. This conduct is ascribed, and not undeservedly, to his humility, and after his promotion, he gave another evidence of his sincerity, in constantly declaring his dislike of the appellation, "Your Beatitude, &c." which had been given to his predecessors. Mr. Baile, in viewing his subsequent conduct in this post, observes, that those who forced him into the papal chair, knew him better than he knew himself. That they saw in him a fund of all the

cunning and suppleteness, that is requisite to acquire great protectors, and bring upon the church the blessings of the earth. Critical Dict. under our pope's article.

(F) He first set out on this mission himself, while he was a monk only, and was advanced three days journey, when Pelagius, then pope, recalled him to Rome at the instigation of the people, who even clamorously pressed him to it. N. B. Mr. Mills, speaking of this first attempt, has the following note:

"Rapin says, Gregory was archdeacon, but, I believe, he was mistaken."

A rhiming poetical distich, unluckily not observed. Hist. of the Popes, vol. i. p. 358, note (z).

since she not only prompted the king [Ethelbert] her consort, to treat the pope's missionaries kindly, but also to become himself a convert. This has given rise to a remark, that there have been few revolutions in religion, whether of a good or ill kind, but have been chiefly influenced by women. To support this remark, it has been affirmed, that as the devil made use formerly of the artifices of three empresses, who were the wives of Licinius, Constantius, and Valerius, to establish the Arian heresy in the East: so God to attack the enemy with his own weapon, would also employ three illustrious queens, Clotida, wife of Clovis, Ingonda, wife of St. Erminigilde, and Theodilinda, wife of Agilulphus, to sanctify the West, by converting the French from heathenism, and by extirpating Arianism out of Spain and Italy, through the conversion of the Visigoths and Lombards (G).

Our new pope, according to custom, held a synod at Rome, in February the same year 591; whence he sent letters to the four patriarchs of the East, with a confession of his faith, declaring his reverence to the four general councils, and the fifth too, as well as the four Gospels. In this modesty he was not followed by his successors, and he even exceeded some of his predecessors in that and other virtues, which for many ages past have not approached the pretended chair of St. Peter.

As he had governed his monastery with a severity unparalleled in those times; so now, he was particularly careful to regulate his house and person according to St. Paul's directions to Timothy, Epist. i. chap. 3. ver. 5. Even in performing divine worship, he used ornaments of but a moderate price, and his common garments were still more simple. Nothing was more decent than the furniture of his house, and he retained none but clerks and religious in his service. By this means his palace became a kind of monastery, in which there were no useless people, every thing in his house had the appearance of an angelic life, and his charity surpassed all description. He employed the revenues of the church entirely for the relief of the poor; he was a constant and indefatigable preacher, and devoted all his talents for the instruction of his flock.

In the mean time, he extended his care to the other churches under his pontifical jurisdiction, and especially those of Sicily, for whom he had a particular respect; he put an end

to the schism in the church of Iberia the same year: this was affected by the gentle methods of persuasion, to which, however, he had not recourse, till after he had been hindered from using violence. Upon this account he is censured as an intolerant, and it is certain, his maxims on that head were a little inconsistent. He did not, for instance, approve of forcing the Jews to receive baptism, and yet he approved of compelling heretics to return to the church: In some of his letters too he exclaims against violence in the method of making converts by compulsion and necessity, and at the same time he was for laying heavier taxes on such as would not be converted by persuasive means: And in 593, he sent a nuncio to Constantinople, and wrote a letter the same year to the emperor Maurice, declaring his humility and submission to that sovereign; he also shewed the same respect to the kings of Italy, even though they were heretics.

The same year he composed his dialogues, a work filled with fabulous miracles and incredible stories, the style is also low, and the narration coarse; however, they were received with astonishing applause, and Theodilinda, queen of the Lombards, having converted her spouse to the catholic faith, our pope was exceedingly rejoiced at it, and sent his Dialogues, composed the following year to that princess, who is thought to have made use of his book at this time for the conversion of that people, who were the fittest in the world to be wrought upon by such pious fooleries, as are the fabulous miracles and incredible old wives stories, with which that piece is filled. And for the same reason, pope Zachary, about 150 years after, translated it into Greek, for the use of those people, who were so delighted with it, that they gave St. Gregory, the fir-name of Dialogist. In 594, he excommunicated and suspended the bishop of Salona, the metropolis of Dalmatia, who, however, paid no regard to the exercise of his power in these censures. The same year he laboured to convert the infidels in Sardinia, by gentle methods, according to his system, which was to punish heretics, especially at their first rise, as rebels and traytors, but to compel the infidels only indirectly, that is treating the obstinate with some rigour, and persuading them as much by promises, threats, and gentle severities, as by argument and reason. This was the distinction he made in treating with the Manichees and Pagans (H). In

(H) His reason for this conduct is, by this means feigned and hypocritical, yet the church would be a gainer in

In 595, he refused to send the empress Constantia any relics of St. Paul, which she had requested, desiring to look at the body of that apostle: he thereupon relates several miraculous punishments for such a rash attempt, all as simply devised as those in his Dialogues. The same year he warmly opposed John Patriarch of Constantinople, for assuming the title œcumenical or universal, which he himself disclaimed, as having no right to reduce the other bishops to be his substitutes, which he looked on as a heinous crime, and afterwards forbade his nuncio there to communicate with that patriarch, till he should renounce the title. His humility, however, did not keep him from resenting an affront put upon his understanding, as he thought, by the emperor for proposing terms of peace to the Lombards, who besieged Rome this year; and the same year he sent the famous mission into England, and as Brunehaut, queen of France, had been very serviceable therein, he wrote a letter of thanks to her on the occasion. This princess is represented as a very profligate woman, but very liberal to the ecclesiastics, founded churches and convents, and even suing to the pope for relics. This was a kind of piety, which particularly pleased our pope, and accordingly, he wrote to the queen several letters, highly commending her conduct in that respect, and carried his complaisance so far, as to declare the French happy above all other nations in having such a sovereign (1). In 598, at the request of the christian people at Caprita, a small island at the bottom of the gulf of Venice, our pope ordered another bishop to be ordained for that place, in the room of the present prelate, who adhered to the Istrian schism. This was done contrary to the orders of the emperor Maurice, against taking any violent measures with schismatics.

in the end, because their children, at least, would be good catholics. The inconsistency of our pope's maxims with regard to intolerance, which he is observed to touch cautiously, is urged with great warmth, to prove him a violent persecutor at the bottom of his heart, by Mr. Bayle, who on the other hand is observed to employ both art and zeal in behalf of Manicheism.

(1) Greg. Epist. lib. xi. epist. 8. On this occasion, Mr. Bayle cites the following pleasant story from Philip de Comines. "The body of Jean Galeas," says that historian, "a great and wicked tyrant, lies at

"the Carthusians in Paris, near the park, higher than the great altar, and to which we go up by a ladder; the Carthusians shewed it me, at least his bones, which smell no otherwise, than is natural. A native of Burges, gave him the title of saint, when asking him softly his reason, (as he could see painted round him the arms of several cities, which he had usurped without any right) the person whispered in his ear, we give the title of saint in this country, to all from whom we receive any benefactions," Comines Mem. book vii.

In 599, he wrote a letter to Serenus bishop of Marseilles in Gaul, commending his zeal, in breaking in pieces some images, which the people had been observed to worship, and throwing them out of the church: and the same year he wrote a circular letter to the principal bishops of Gaul, condemning simoniacal ordinations, and the promotions of laymen to bishoprics; he likewise forbids clerks in holy orders, to live with women, except such as are allowed by the canons; and recommends the frequent holding assemblies to regulate the affairs of the church. The same year 599, he refused, on account of some foreseen opposition, to take cognizance of a crime alledged against the primate of Byzacena, a province in Africa. About the same time he wrote an important letter to the bishop of Syracuse, concerning ceremonies, wherein he says, "That the church of Rome followed that of Constantinople, in the use of ceremonies, and declares that "see to be undoubtedly subject to Rome, as was constantly "testified by the emperor and the bishop of that city."

He had already this year reformed the office of the church, which is one of the most remarkable actions of his pontificate. In this reform, as it is called, he introduced several new customs and superstitions, among the rest, Purgatory was one of the greatest, and the most absurd since his time. He ordered Pagan temples to be consecrated by sprinkling holy water, and an annual feast to be kept, since called Wakes in England, on that day; in the view of gaining the Pagans in England to the church service.

Besides other less important ceremonies, added to the public forms of prayer, he made it his chief care to reform the psalmody, of which he was excessively fond. Of this kind he composed the Antiphone (κ), and such tunes as best suited the

(κ) It is to this pope, that we owe the invention, used to this day, of expressing musical sounds by the seven first letters of the alphabet. Indeed the Greeks made use of the letters of their alphabet to the like purpose: but in their scale they wanted more signs, or marks, than there were letters, which were supplied out of the same alphabet, by making the same letter express different notes, as it was placed upright, or reversed, or otherwise put out of the common position, also making them imperfect by cutting off some-

thing, or by doubling some strokes. For example, the letter Pi expresses different notes in all these positions and forms, Π Ι Ι Π Π Π Π &c. They who are skilled in music, need not be told what a task the scholar had in this method to learn. In Boethius's time the Romans eased themselves of this difficulty as unnecessary, by making use only of the first fifteen letters of their alphabet. But afterwards, this pope Gregory the Great, considering that the octave was the same in effect with the first note, and that the order of degrees was the

the Psalms, the Hymns, the Prayers, the Verses, the Canticles, the Lessons, the Epistles, the Gospels, the Prefaces, and the Lord's Prayer. He likewise instituted an academy for chanters for all the clerks, as far as the deacons exclusively: he gave them lessons himself, and the bed which he continued to chant in the midst of his last illness, was preserved with great veneration in the palace of St. John Lateran for a long time, together with the whip, with which he used to threaten the young clerks and singing boys, when they sung out of tune. He was so rigid in regard to the chastity of ecclesiastics, that he was not for admitting a man to the priesthood, who had lost his virginity, and had the candidates questioned on that head. Widowers were excepted, if they had observed a state of continency for some considerable time.

At this time, as well as the next year 600, he was confined to his bed by the gout in his feet, which lasted for three years, yet he celebrated mass on holidays, with much pain all the time. This brought on a painful burning heat all over his body, which tormented him in 601. His behaviour in this sickness was very exemplary. It made him feel for others, whom he compassionated, exhorting them to make the right use of their infirmities, both for advancing in virtue, and forsaking vice. He was always extremely watchful over his flock, and careful to preserve discipline, and while he allowed, that the misfortunes of the times obliged the bishops to interfere in worldly matters, as he himself did, he constantly exhorted them not to be too intent on temporal affairs. This year he held a council at Rome, which made the Monks quite independant by the dangerous privileges which he granted them. Gregory forbid the bishops to diminish in any shape the goods, lands, and revenues, or titles of monasteries, and took from them the jurisdiction they ought naturally to have over the converts in their dioceses. But many of his letters shew that though he favoured the Monks in some respects, he nevertheless, knew how to subject them to all the severity of their rules, by which means he prevented those scandalous disorders which now disgrace the monastic state. The same year he sent a second mission into England, and in

the same in the upper and lower octave of the diagram, introduced the use of seven letters, which were repeated in a different character. Malcolm on Music, chap. xiv. §. 4. N. B. Platina says, that Gregory was

the inventor of the whole church-office; and it is certain he introduced many new ceremonies, calculated to strike the beholders with their pomp and magnificence, and thereby make them converts.

answer to the bishop of Iberia, declared the validity of the baptism by the Nestorians, as being performed in the name of the Trinity.

The dispute about the title of universal bishop, and the equality of the two sees of Rome and Constantinople still subsisted, and the emperor Maurice having declared for the latter, our pope saw the murder of him and his family without any concern by Phocas; and this usurper sending his picture to Rome 603, Gregory received it with great respect, and placed it with that of the empress his consort, [Leontia] in the oratory of St. Cæsarius in the palace, and in June following, congratulated Phocas's accession to the throne. There are three letters written by the holy pontiff on this occasion, still extant, wherein he expresses his joy, and returns thanks to God for that execrable parricide's accession to the crown, as the greatest blessing that could befall the empire, and he praises God, that after suffering under a heavy galling yoke, his subjects begin once more to enjoy the sweets of liberty under his empire. Flatteries unworthy a man of honour and especially a pope (L); but Gregory thought himself in conscience obliged to assert the superiority of his see, above that of Constantinople, and he exerted himself much to secure it.

In general he had the preheminance of the holy see much at heart, accordingly this same year, one Stephen, a Spanish bishop, having complained to him of our unjust deprivation from his bishopric, the pope sent a delegate to judge the matter upon the spot, giving him a memorial of his instructions, wherein among other particulars he orders thus: "If it be said, that bishop Stephen, had neither metropolitan, or patriarch; you must answer, that he ought to be tried, as he requested, by the holy see; which is the chief of all churches."

It was in the same spirit of preserving the dignity of his pontificate, that he resolved to repair the celebrated churches of St. Peter and St. Paul; in which view, he gave orders this year to the subdeacon Sabinian (afterwards his successor in the popedom), to have felled all the timber necessary for that purpose in the country of the Brutii, and shipped for Rome: he wrote several other letters on this occasion, which are so many proofs of his zeal for carrying on the work (M).

But

(L) His historian Maimbourg, though a Jesuit, condemns him on this occasion.

(M) Lib. x. epist. 24, 25, 26, 27. It is observable, that our pope built no new churches, but took care of the

But while he was thus intent in repairing the mischiefs occasioned by the late war, he saw it break out again in Italy, and still to the disadvantage of the empire, the affairs of which were in a very bad situation, not only in the provinces of the West, but every where else. Gregory was much afflicted with the calamities of this last war, and at the same time his illness increased, and the pains which he suffered from the gout were grown intolerable. The Lombards made a truce in November 603, which was to continue in force till April 1, 605.

Sometime after, the pope received letters from queen Theodilinda, with the news of the birth and baptism of her son Adoaldus. She sent him also some writings of the abbot Secundinus upon the fifth council, and desired him to answer them. St. Gregory, "congratulates her" "on having caused the young prince, destined to reign over" "the Lombards, to be baptized in the Catholic Church." And as to Secundinus, he excuses himself on account of his illness: "I am afflicted with the gout," says he, "to such a" "degree, that I am not able even to speak, as your envoys" "know, they found me ill when they arrived here, and left" "me in great danger when they departed. If God restores" "my health, I will return an exact answer to all that the" "abbot Secundinus has written to me. In the mean time," "I send you the council held under the emperor Justinian," "that by reading it, he may see the falsity of all that he has" "heard against the holy see, any the catholic church. God" "forbid that we should receive the opinions of any heretic," "or depart in any respect from the letter of St. Leo, and the" "four councils:" he adds, "I send to the prince Adoaldus," "your son, a cross, containing some of the wood of the" "true cross, and a book of the Gospel in a Persian box;" "and to your daughter three rings, desiring you to give" "them these things with your own hand, to enhance the" "value of the present. I likewise beg of you, to return my" "thanks to the king, your consort, for the peace he has" "made for us, and engage him to maintain it, as you have" "already done (N)."

This letter written in January 604, is the last of St. Gregory's, that has any date to it; he died on the 12th of March following, worn out with fatigue, and violent and almost

the old ones. For instance, he made several adjacent lands to supply this church with lights. Greg. Epist. book xii. epist. 9.
 (N) Ibid. book. xii. epist. 7.

incessant illness. His remains were interred in a private manner, near the old sacristy of St. Peter's church, at the end of the great portico in the same place, with those of some preceding popes. It is thought he was not above sixty years of age. His pall was preserved, together with his body, and the case of relics which he wore about his neck, and his girdle. He had his own picture drawn in the monastery of St. Andrew, with those of his father Gregory, and his mother Sylvia, from which a description of his person may be seen, from the piece cited below (o), and his character is seen in the course of this memoir.

We shall only add one particular relating to our own country. Augustin the missionary, having followed the rule approved by former popes, in dividing the revenues of all the English churches into four parts, the first for the bishop, the second for the clergy, the third for the poor, and the fourth for repairing the church; this division was confirmed by Gregory, who directed further, that the bishop's share should be not only for himself, but likewise for all his necessary attendants, and to keep up hospitality.

We must not conclude this memoir, without observing in justice to our pope, that the charge of his causing the noble monuments of the antient splendor of the Romans to be destroyed, in order to prevent those who went to Rome, from paying more attention to the triumphal arches, &c. than to things sacred, is rejected by Plätina as a calumny. Nor is the story, though credited by several learned authors, of his reducing to ashes the Palatine library, founded by Augustus, and the burning an infinite number of Pagan books, particularly Livy, absolutely certain. However, it is undeniable he had a prodigious aversion to all such books, which he carried to that excess, that he flew in a violent passion with Didier, archbishop of Venice, for no other reason, than because he suffered grammar to be taught in his diocese. In this he followed the apostolical constitutions: the compiler whereof, seems also to have copied from Gregory Nazianzen, who thought reading Pagan books would turn the minds of youth in favour of their idolatry; and we have seen in our days, the same practice zealously defended, and upon the same principle too by Mr. Tillemont. Notwithstanding, Julian the apostate, is charged with making use of the same prohibition, as a good device to effect the ruin of Christianity, by rendering the professors contemptible on account of their

(o) Johan. Diacon, de vita Gregor. 1^{mi}. lib. iv. chap. 8.

ignorance.

ignorance. Upon the whole, Mr. Bayle scruples not, all things considered, to pronounce our pope to have justly merited the title of Great.

We have more of his writings left than of any other pope, and they were held in such esteem in his life time, as occasioned some misapplication of them, that troubled him (P); they have gone through no less than seventeen editions, the last of which was printed at Paris in 1675. Du Pin says, that his genius was well suited to morality, and he had acquired an inexhaustible fund of spiritual ideas, which he expressed nobly enough, generally in periods, rather than sentences; his composition was laboured, and his language unaccurate, but easy, well connected, and always equally supported. In short, his works contain many good things, but nothing extraordinary and striking (Q), and, I believe, are little read in England at this time.

Bayle's
Dict.

Mill's Hist.
of the
Popes.

(P) Epist. book x. epist. 22.

(Q) Nouvelle Bibliotheque des Auteurs Ecclesiast. tom. iv. p. 240.

GREGORY (JAMES), an eminent mathematical genius in Scotland, was born in 1639, at Aberdeen, and being educated at that university, made a good progress in classical learning, but was more delighted with philosophical researches, into which, a new door had been lately opened by the Key of the Mathematics. Kepler and Des Cartes, were the great masters of this new method, their works, therefore, Mr. Gregory made his principal study, and began early to make improvements upon their discoveries in optics. The first of these improvements was the invention of the reflecting telescope, which still bears his name, and which was so happy a thought, that it has given occasion to the most considerable improvements made in optics, since the invention of the telescope.

He published the construction of this instrument in 1663, at the age of four and twenty, and coming next year, or the year after that to London, he became acquainted with Mr. John Collins, who recommended him to the best optic glass-grinders there, in order to have it executed. But as this could not be done, for want of skill in the artists to grind a plate of metal for the object speculum, into a true parabolic concave, which the design required, he was much discouraged thereby, and after a few imperfect trials made, with an ill polished spherical one, which did not succeed to his wish, he dropt the pursuit, and resolved to make the tour of Italy, then

then the mart of mathematical learning, in the view of prosecuting his favourite study with greater advantage.

And he had not been long abroad, when the same inventive genius which had before shewed itself in practical Mathematics, carried him to some new improvements in the speculative part. The sublime Geometry on the doctrine of curves, was then hardly passed its infant state, and the famed problem of squaring the circle, still continued a reproach to it. When our author discovered a new analytical method of summing up an infinite converging series, whereby, the area of the hyperbola, as well as the circle, may be computed to any degree of exactness. He was then at Padua, and getting a few copies of his invention printed there in 1667, he sent one to his friend Mr. Collins, who communicated it to the Royal Society, where it met with the commendations of lord Brouncker and Dr. Wallis. Our author reprinted it at Venice, and published it the following year 1668, together with another piece, wherein he first of any one entertained the public, with a method for the transformation of curves; an account of this piece was also read by Mr. Collins, before the Royal Society, of which, Mr. Gregory being returned from his travels, was chosen a member, admitted the 14th of January this year (A), and communicated to them an account of the controversy in Italy about the motion of the earth, which was denied by the famous astronomer Riccoli, and his followers.

The same year his Quadrature of the circle, being attacked by the celebrated Mr. Huygens, a controversy arose between those two eminent mathematicians, in which our author produced some improvements of his Series. But in this dispute, it happened as it generally does in most others, that the antagonists, though setting out with temper enough, yet grow too much heated in the combat. This was the case here, especially on the side of Mr. Gregory, whose defence, being at his own request, inserted in the Philosophical Transactions. The publisher of these papers, Mr. Oldenburgh, inserted his last letter, in N^o 44. for February 1668-9, with the following preamble: "The first occasion of the letters on this subject, was given in the Journal des Sçavans, of July the 2d, to which a civil return was made in N^o 37, of these tracts, which having been *judiciously* animadverted

(A) Birch's Hist. of the Royal Society, vol. ii. where it appears, Jan. 4th, elected and admitted the 14th, and excused from the payments on the 17th of that month.

“ on, in another *Journal des Sçavans*, of November 12, 1668. It was thought agreeable here, to make public what Mr. Gregory hath since imparted therein, out of a desire expressed by him, further to elucidate that controversy, which how satisfactory it is, we leave the intelligent reader to judge.” The intimations here given in favour of his antagonist, did not fail to kindle Mr. Gregory’s resentment, who having been farther disturbed on this occasion, opened his mind freely to his friend, Mr. Collins, in a letter, January 6, 1670. “ In April last,” says he, “ I had an answer to Mr. Oldenburgh’s *Queries*, from Mr. Bruce, but being accidentally at Edinburgh at that time, and seeing the *Philosophical Transaction*, N^o 44, of February last, I was altogether discouraged by the lines prefixed to my answer to Huygens, from entertaining any such correspondence. I have since received an answer to the same *Queries* from one Mr. Gordon, but am not so much a Christian, as to help those that hurt me. I don’t know (neither do I desire to know), who callth in that preface Huygens’s *Animadversions* of November 12, 1668, Judicious; but I would earnestly desire, that he would particularize (if he be not an ignorant) in what my answer, which is contradictory to Huygens’s *Animadversions*, is faulty: for in geometrical matters, if any thing be judicious, its contrary must be nonsense. I do not know what need there was for any apology for inserting my answer, but to compliment Huygens, and violently, if it be possible, to bear down the truth, I imagine such actions below the meanest of the Royal Society: however, I hope I may have permission to call to an account in print, the penners of that preface.”

It does not appear that Mr. Gregory, ever put that threat in execution; and he might, perhaps, be diverted from it, by the account he received from Mr. Collins, about this time, of the series invented by Sir Isaac Newton, who therein had actually effected, that which our author was stiffly contending against Mr. Huygens, to be utterly impossible, that is the ratio of the diameter of a circle to the circumference, expressed in a series of simple terms, independent of each other, and entirely freed from the magic vinculum of surds, in which they had till then been indissolubly held. It must be confessed, that our author had not the better in this dispute (B).

However,

(B) His method was true, but so easily understood, and besides, was involved and tedious, as not to be absolutely irreducible to ordinary practice.

However, he was in so great esteem with the Royal Academy at Paris, that in the beginning of the year 1671, it was resolved by that academy, to recommend him to their grand monarch for a pension. And the design was approved even by Mr. Huygens, though he said, he had reason to think himself disoblged by Mr. Gregory, on account of the controversy between them. Accordingly, several members of that academy wrote to Mr. Oldenburg, desiring him to acquaint the council of the Royal Society with their proposal, acquainting him likewise, that the king of France was willing to allow pensions to one or two learned Englishmen, whom they should recommend. But no answer was ever made to that proposal, and our author with respect to this particular, looked upon it as nothing more than a compliment. "I have not," says he, in a letter to Mr. Collins, who had informed him of the affair, "so much vanity as to persuade myself that you are serious, having never heard any thing relating to that before. I have had sufficient experience of the uncertainty of things of that nature before now, which maketh me since I came to Scotland, however mean and despicable my condition may be, to rest contented, and satisfy myself with this, that I am at home in a settled condition by which I can live. I have known many learned men, far above me on every account, with whom I would not change my condition." This letter is dated May 17, 1671, at St. Andrews, of which university our author had been appointed mathematical professor upon his return from his travels.

In 1672, Sir Isaac Newton, on his wonderful discoveries in the nature of light, having contrived a new reflecting telescope, and made several objections to Mr. Gregory's, this gave birth to a dispute between those two philosophers, which was carried on this and the following year, in the most amicable manner on each side; Mr. Gregory defending his own construction, so far, as to give his antagonist the whole honour of having made the Catoptric Telescopes, preferable to the Dioptric, shewing, that the imperfections in these instruments, were not so much owing to a defect in the object Speculum, as to the different refrangibility of the rays of light. In the course of this dispute, our author described a burning concave mirror, which was approved by Sir Isaac, and is still in good esteem.

practice However, he made the triving several improvements of his best use of the controversy, in con- method.

All this while he attended the proper business of his professorship with great diligence, which taking up the greatest part of his time, especially in the winter season, hindered him in the pursuit of his proper studies (c). These, however, led him to farther improvements in the invention of Infinite Series, which he occasionally communicated to his intimate friend and correspondent, Mr. Collins, who might have had the pleasure of receiving many more, had not our professor's life been cut short by a fever in December 1675, at the age of thirty-six years.

He possessed one, and that the most distinguishing as well as the most amiable quality in the character of a true philosopher, he was content with his fortune in his professorship, very moderate, and without ambitioning more, resolved to make that agreeable by giving a relish to such enjoyments as lay within his reach, a pleasant instance of which we have in a small treatise, published by him in 1672, with the title of "The great and new Art of weighing Vanity, or a discovery of the ignorance and arrogance of the great new Artist, in his pseudo-philosophical writings, to which are annexed some Tentamina de motu Penduli et Projectorum:" i. e. Of the Motion of the Pendulum, and of Projectiles, by Patrick Mather, Archbedel of the University of St. Andrews. That was the name assumed by our author on this occasion, an account whereof he sent to Mr. Collins in these words; "There is (says he) one master Sinclair, that writ the 'Ars magna et nova,' [the great and new art] a pitiful ignorant fellow, who hath lately written horrid nonsense in hydrostatics, and against Mr. Boyle, for weighing water in water, and hath in print abused Mr. Sanders, a master in the university here, a person very knowing in the Mathematics, and who resolved to get the bedel of the university to write against him, and upon this account hath desired me to write to you for Stevinus's Mathematics, which I intreat you to send. We resolve to make excellent sport with him.

But the most shining part of Mr. Gregory's character, is that of his mathematical genius as an inventor. In this

(c) In a letter dated May 17, 1671, he complains to Mr. Collins, that he was then much taken up, and had been all the winter season, both with his public lectures, which he had twice a week, and in resolving doubts, which any gentleman

may propose, and must be complied with, though he was often troubled with great impertinencies, so that, continues he, I have little time to spare for those studies my genius leads me to.

view, particularly, he merits a place in these memoirs, and therefore, we shall conclude this article, with a list of the most remarkable of his inventions. His reflecting Telescope; burning Concave Mirrour; his Quadrature of the Circle, by an infinite converging series; and his method for transformation of curves have been already mentioned. Besides these, he first of any one gave a geometrical demonstration of lord Brounker's series for squaring the Hyperbola, as it had been explained by Mercator, in his *Logarithmotechnia*. He was likewise the first who demonstrated the Meridian Line, to be analogous to a scale of Logarithmic Tangents, of the half compliment of Latitude (D); he also invented and demonstrated geometrically, by the help of the Hyperbola a very swift converging series for making the Logarithms, and therefore, recommended by Dr. Halley, as very proper for practice. He also sent to Mr. Collins, the solution of the famous Keplerian Problem, by an Infinite Series. He found out a method of drawing Tangents to Curves geometrically, without any previous calculations. He gave a rule for the direct and inverse method of Tangents, which stands upon the same principal [of exhaustions] with that of Fluxions, and differs not much from it in the manner of application. He likewise gave a series for the length of the Arc of a Circle from the Tangent, and vice versa; as also for the secant and logarithmic Tangent and Secant, and vice versa. These, with others, for certifying, or measuring the length of the Elliptic and Hyperbolic Curves, were sent to Mr. Collins, in return for some received from him of Sir Isaac Newton's, and their elegancy being admirable, and above whatever he had produced before, and after the manner of Sir Isaac, gave room to think he had improved himself greatly by that master, whose example he followed, in delivering his series in simple terms, independent on each other (E).

We

(D) This invention is of great use in navigation; and his just merit as the first inventor of the demonstration of it, was afterwards asserted by Dr. Halley, who, however, at the same time observes, that it was performed, not without a long train of consequences, and complications of proportions, whereby the evidence of the demonstration was in a great measure lost, and the reader wearied before he attains it. *Miscel Curio.* vol. ii. 1727. The truth is, com-

plication, tediousness, and intricacy, were faults complained of in all his series before he had learned to improve them, by a sight of those of Sir Isaac Newton. *Commerc. Epistol.* No. LIII.

(E) We shall here give a list of his works, which contain these several inventions. (1) *Optica Promota*, &c. edit. 1663, 4to. contains the construction of his telescope. 2. *Vera circuli & hyperbolæ quadratura*, Padua 1667. It was published in

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We are assured, that at his death he was in pursuit of a general method of Quadrature, by Infinite Series, like that of Sir Isaac. This appeared by his papers, which came into the hands of his nephew, Dr. David Gregory, who published several of them; and he himself assured Mr. Collins, he had found out the method of making Sir Isaac's Series; who thereupon, concluded he must have wrote a treatise upon it. This encouraged Mr. Stewart, professor of Mathematics in Aberdeen, to take the trouble of examining his papers, then in the hands of Dr. David Gregory, the present dean of Christ-Church, Oxford: but no such treatise could be found, nor any traces of it, and the same had been declared before by Dr. David Gregory, whence it happens that it is still unknown, what his method was of making those serieses. However, Mr. Stewart affirms, that in turning over his papers, he saw several curious ones upon particular subjects, not yet printed. On the contrary, some letters which he saw, confirmed Dr. David Gregory's remark, and made it evident, that our author had never compiled any treatise, containing the foundations of this general method, a very short time before his death, so that all that can be known about his method, can only be collected from his letters, published in the short history of his Mathematical Discoveries, compiled by Mr. Collins, and his letters to that gentleman in the *Commercium Epistolicum*; and from these it appears, that in the beginning of the year 1670, when Mr. Collins sent him Sir Isaac Newton's series, for squaring the Circular Zone, it was then so much above every thing he comprehended in this way, that after having endeavoured in vain, by comparing it with several of his own, and combining them together, to discover the method of it, he concluded it to be no legitimate series; till being assured of his mistake by his friend, he went again to work, and after almost a whole year's indefatigable pains, as he acknowledges, spent therein, he discovered at last, that it might be deduced from one of his own, upon the subject of the Logarithms, wherein he had given a method for finding the power to any given Logarithm, or of

such haste, that he found it necessary for his reputation, to quicken as much as possible the publication, with a preface, of his third piece, *Geometriæ pars universalis*, &c. 1667, 4to. containing his method of transforming curves. The rest of his inventions make the subject of

several letters, and papers, printed either in the *Phil. Transf.* the *Commerc. Epistol.* Joh. Collins & alior. 1715, 8vo. and in the Appendix to the English edition of Dr. David Gregory's *Elements of Optics*, 1735, 8vo. by Dr. Desaguliers.

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turning the root of any pure power into an infinite series: and in the same manner, viz. by comparing and combining his own series together, or else by deduction therefrom, he fell upon several more of Sir Isaac's, as well as others like to him, in which he must needs become daily more ready by continual practice: and this seems to have been the utmost he ever actually attained to, in the progress towards the discovering any universal method for those series. For to speak ingeniously, he was not of a temper to conceal those discoveries, as is evident from the hurry he was in to print his treatise, *De vera Circuli & Hyperbolæ Quadratura*, even before he had well revised it.

GREGORY (DAVID), nephew of the preceeding, was born June 24, 1661, at the same place, where he also received the first grounds of his learning, but was afterwards removed to Edinburgh, and took his degree of master of arts in that university. The great advantage of his uncle's papers, induced his friends to recommend the Mathematics to him, and he had a natural subtilty of genius which particularly fitted him for that study, to which he applied with indefatigable industry, and succeeded so well that he was advanced to the mathematical chair at Edinburgh, at the age of three and twenty, and the same year he published a treatise, entitled, *Exercitatio Geometrica, de dimensione figurarum*, Edinb. 1684, 4to. Wherein assuming the doctrine of indivisibility, and the Arithmetic of infinites, as already known, he explained a method which not only suited his uncle's examples, left by him without any way of finding them, but discovered others, whereby an infinite number of curve-lines, and the areas contained between them and right-lines (such as no other method then known extended to) might be measured.

He had already seen some hints of his uncle's papers concerning Sir Isaac Newton's method, of which he made the best use he could (A), and the advantage he found thereby,

(A) In his Latin Treatise of Practical Geometry, there is a series of his uncle's, which he recommends for squaring the Circle, though it converges so slow, as to be utterly of no use in practice, without some further artifice. This is observed by Mr. Maclaurin, who published an English translation of it in 1745, 8vo. with additions, and the second edi-

tion was printed Edinburgh 1751, 8vo. However, Mr. Maclaurin's remark shews our author's skill in Infinite Series to be very imperfect, at the time of reading those lectures, from which the tract was compiled after his death; and Mr. Cotes of Cambridge, spoke slightly of his abilities in that doctrine. Gen. Dict. vol. iv. p. 444.

raised

raised an ardent desire in him to see that method published. Under this impatient expectation, the Principia was no sooner out in 1687, but our author took it in hand, and presently made himself so much master of it (B), as to be able to read his professorial lectures upon the philosophy contained in it, and causing his scholars to perform their exercises for their degrees upon several branches of it, became its first introducer into the schools.

He continued at Edinburgh till the year 1691, when hearing the news of Dr. Bernard's intention to resign the Savilian professorship of Astronomy at Oxford, he left Scotland, and coming to London, was admitted a member of the Royal Society; and made his addresses to Sir Isaac Newton, who took the first opportunity of recommending him to Mr. Flamsteed [master of the mathematical school in Christ's Hospital, London,] with a letter, wherein he sets his mathematical merit above all exception in these terms: "Sir, it is almost
 " a fortnight since I intended, with Mr. Paget and another
 " friend or two, to have given you a visit at Greenwich,
 " but sending to the Temple Coffee-house, I understood you
 " had not been in London of two or three weeks before,
 " which made me think you were retired to your living for a
 " time. The bearer hereof, Mr. Gregory, mathematic
 " professor of Edinburgh college in Scotland, intended to
 " have given you a visit with us. You will find him a very
 " ingenious person, and a good mathematician, worth your
 " acquaintance." In proceeding, he mentions our author as a fit person, in case of Mr. Flamsteed's death, to carry on his astronomical views (C). Thus recommended, the royal astronomer used his best interest to procure him success (D) at Oxford, where he was elected astronomy-professor this year, having been first admitted of Baliol-college, and incorporated master of arts, on the 8th of February, and he was created doctor of physic on the 18th of the same month. He had no relish for the technical part of his profession, and was seldom seen in the observatory. His genius lay more to Geo-

(B) Among his papers there was found a commentary upon it, and we learn from Mr. Flamsteed, that his countryman gave out he had found a great many errors therein. Gen. Dict. in Dr. John Wallis's article.

(C) The whole letter is under our author's article. Ibid.

(D) Sir Isaac's recommendation no doubt had its due weight with

Mr. Flamsteed; but the royal astronomer, had also another motive, which prompted him to espouse Mr. Gregory's interest. He was particularly urged thereto by a peak he had conceived against Dr. Halley, who was Mr. Gregory's competitor. See Dr. Halley's article in Biogr. Brit. Rem. (FF).

metry, and in that way he succeeded very well, both in his Elements of Optics (E), and of Physical and Geometrical Astronomy. This last is reckoned his masterpiece, and having finished it in 1702 (F), he immediately engaged in carrying on the noble design of his predecessor, Dr. Bernard, to print all the works of the ancient mathematicians, the first fruits of which appeared in an edition of Euclid's Works in Greek and Latin, in folio the following year; and in the same design, he afterwards joined with his colleague, Dr. Halley, in preparing an edition of Apollonius's Conics Dr. Bernard had left materials for the four first books, which our author undertook to complete, but was prevented by his death, which happened October 16, 1710. He died at a country retirement at Maidenhead in Berkshire, and there is a handsome marble monument erected to his memory, in St. Mary's church at Oxford (G), by his wife, whom he left a widow with several children. His eldest son, David Gregory, was bred at Christchurch in Oxford, and appointed regius professor of Modern History in that university, at the institution thereof by king George I. he afterwards commenced doctor of divinity, and succeeded to a canonry, and is now [1758] dean of that church.

Our professor's genius lay chiefly in inventing new and elegant demonstrations of the discoveries made by others. For instance, he gave the first demonstration of that Curve, which is well known since by the name of Catenaria, or the Curve that is formed by a Chain fastened at each end, and first discovered that this Curve inverted, gave the form of a true and legitimate Arch, all the parts supporting each other (H). There are several other papers of his in the Philosophical Transactions, a list of which, with some account of the most considerable, may be seen in Biographia Britan-

(E) It was published in 1695, in Latin, entitled, *Catoptricæ & Dioptricæ Sphericæ Elementa*, Oxon. 8vo. and was compiled from his lectures, read at Edinburgh in 1684. In it he gives the preference to Sir Isaac Newton's reflecting Telescope, above that of his uncle James Gregory. It was much esteemed for the neatness and easiness of the demonstrations, and a second edition in English came out in 1705, by Dr. Browne; and a third in 1735, by Dr. Desaguliers, who added an Appendix, containing the history of the two reflecting Tele-

scopes, with their several improvements at that time.

(F) It was published that year in folio; it was afterwards reprinted in quarto at Geneva; and lastly, in English by Mr. Stone, 1726, at Lond. 8vo.

(G) The inscription may be seen in Biogr. Brit.

(H) This is printed in Phil. Trans. No. 231. He observes, that Arches of all other forms, in stone, brick, and the like, are only supported by including some catenary curve, without the breadth of their forming stones.

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nica under his article. His explication of Sir Isaac Newton's method, to construct the Orbit of a Comet by three accurate observations is commended by Dr. Halley.

GREGORY (JOHN), a very learned divine of the English church, was born November 10, 1607, at Agmondesham in Buckinghamshire. There appeared in his infancy such a strong inclination to learning, as recommended him to the notice of some persons of the best rank in the town, and his parents being well respected for their piety and honesty, it was resolved to give him a liberal education at the university, the expence of which they were not able to support. To this purpose, he was chosen at the age of fifteen by Dr. Crook, to go with Sir William Drake to Christ church in Oxford, whom he attended in the station of a servitor, and he was soon after retained by Sir Robert Crook in the same capacity: Dr. George Morley, afterwards bishop of Winchester, was their tutor. Mr. Gregory made the best use of this favour, and applied so closely to his studies, that he became almost a prodigy for learning. He took his first degree in arts in 1628, and commenced master in 1671; about which time entering into holy orders, the dean, Dr. Brian Duppa, gave him a chaplain's place in that cathedral. In 1634, he published a second edition of Sir Thomas Ridley's (A) View of the Civil and Ecclesiastical Law with notes; this piece was well received, and brought our author's merit into the knowledge of the world: the notes shewing him well versed in the historical, ecclesiastical, ritual, and oriental learning, and a considerable master in the Saxon, French, Italian, Spanish, and all the eastern languages. All these acquisitions were the pure fruit of his own industry, for he had no assistance, only for the Hebrew tongue, wherein Mr. John Dod, the decalogist (B), gave him some directions. His merit engaged the further kindness of Dr. Duppa, and when that prelate was promoted to the bishopric of Chichester in 1638, he made Mr. Gregory his domestic chaplain, and some time after gave him a prebend in that church. His patron also continued his favours after his translation to the see of Salisbury in 1641, when he seated him in a stall in that cathedral.

(A) Thomas Ridley was bred at King's-college, Cambridge, became thence master of Eton-school, afterwards one of the masters in Chancery, chancellor to the bishop of Winchester, and vicar-general to archbishop

Abbot. He died January 23, 1618.

(B) So called from an Exposition wrote by him, together with Robert Cleaver, another Puritan minister, on the Ten Commandments.

But he did not enjoy the benefit of these preferments long; being a firm loyalist, as well as his patron, he was deprived of both by the iniquity of the times, whence he was reduced some years before his death to great distress. In these circumstances, he was taken into the house of one Sutton, to whose son he had been tutor; this was an obscure ale-house on Kidlington-green near Oxford, where he lived in great retiredness till his death, which happened March 13, 1646: occasioned by an hereditary gout, with which he had been troubled for above twenty years, and which at last seized his stomach. His corps was carried to Oxford, and interred, at the expence of some friends, in that cathedral. He was honoured with the acquaintance and favour of the greatest men of the age, and held a correspondence with several eminent persons abroad, as well Jews and Jesuits, as others. We shall give a list of his other works below (c).

Wood's
Athen.
Oxon.
and Fasti,
vol. ii.

Life of
J. Gregory,
prefixed to
his posthu-
mous works.

(c) These are, 1. Notes and observations on some passages of Scripture, published a little before his death in 1646, 4to. It was reprinted in 1660. 1665. 1671. 1683. in 4to. and translated into Latin, and

inserted in the Critici Sacri. 2. Gregorii Posthuma; or certain learned tracts written by John Gregory, &c. Lond. 1650; and again in 1664. 1671. 1683, 4to.

GREGORY (NAZIANZEN), was born in the year 324, about the time of the great Nicene Council, in a country-house of his father's at Azinzum, an obscure village belonging to Nazianzum, a town of the second Cappadocia, situated in a poor, barren, unpleasant, and unhealthy country. His parents were persons of the better rank, and no less eminent for their virtues: his father, whose name was also Gregory, had been educated in an odd sort of religion, called Hypsistarianism (A), to which, being the religion of his ancestors, he was a bigot in his younger years, and the deserting it, not only lost him the kindness of his friends, but estranged him from his mother, and put him off from his estate, which, however, he bore with great cheerfulness for the sake of christianity, to which he was converted by his wife, though not without the help of an emphatical dream;

(A) This was a kind of Samaritan mixture, made up of Judaism and Paganism, or rather some select rites of each. With the Gentiles, they did honour to fire and burning lights, but rejecting idols, and sacrifices; with the Jews they observed the sabbath, and a strict abstinence

from some kind of meats, but disowned circumcision. They pretended to worship no other deity, but the almighty, supreme, and most high God, whence they assumed their characteristic abovementioned, *ὁ ὁ ὁ* signifying, The Most High.

he was afterwards made bishop of Nazianzum, being the second who sat in that chair, where he behaved with great prudence and diligence.

Nor was our author's mother less eminent for her sex; descended of a pious family, she was herself for piety the wonder of her age, insomuch, that this son was the pure effect of her prayers, and of a vow to devote him to God, therein following the example of Hannah: and as in that case, the Deity here also, not only gratified her importunity, but was pleased in a vision to communicate to her both the shape of the child she should bear, and the name by which he was to be called, and upon his birth, she was careful to perform her vow.

Thus advantageously born, he proved a child of pregnant parts, by which, and the advantage of a domestic institution under the discipline and government of his parents, he soon outstript his contemporaries in learning. Nature had formed him of a grave and serious temper, so that his studies were not obstructed by the little sports and pleasures of youth. After some time he travelled abroad for his farther improvement; in this rout, the first step he took was to Cæsarea, and having rifed the learning of that university, he travelled to Cæsarea Philippi in Palestine, where some of the most celebrated masters of that age resided, and where Eusebius then sat bishop; here he studied under the famous orator Thespasias, and had among other fellow pupils, Euzeïus, afterwards the Arian bishop of that place. He applied himself particularly to the study of Rhetoric, minding the elegance, not the vanity and affectation, which then too much affected that profession. Hence he removed to Alexandria, whose schools were famous next those of Athens, which he designed for his last stage, and in order thereto, went aboard a ship belonging to Ægina, an island not far from Athens, the mariners whereof were his familiar acquaintance; but it being about the middle of November, a season for rough weather, they were taken with a storm in the road near Cyprus, and the case was become desperate, when suddenly the tempest ceased by the prayers of our author. Thus miraculously preserved, he arrived safe at Athens, where he was joyfully entertained, his great abilities rendering him the admiration both of the scholars and professors in that celebrated university; here he commenced a friendship with St. Basil (B), the great companion of his life; here too he fell into the ac-

(B) He had probably known him before at Cæsarea. Cave.

quaintance of Julian, afterwards emperor and apostate, an event which was now remarkably foretold by our author; here also he was visited in a vision by two ladies, who called themselves Wisdom and Chastity, and in a familiar embrace told him, they were sent by God to take up their residence in his soul, where he had prepared them so neat and pleasant an habitation.

After the departure of his friend, Nazianzen was prevailed upon by the students, to undertake the professor's place of Rhetoric, and he sat in that chair with great applause for a little while; but being now thirty years of age, and much solicited by his parents thereto, he returned home, taking his journey by land to Constantinople, where he met with his brother Cæsarius, just then, arrived from Alexandria, so accomplished in all the polite learning of that age, and especially in physic, which he had made his particular study, that he had not been there long, before he had public honours decreed him, matches proposed from noble families, the dignity of a senator offered him, and a committee appointed to wait upon the emperor, to intreat him, that though the city at that time wanted no learned men in any faculty, yet this might be added to all its other glory, to have Cæsarius for its physician and inhabitant. But Nazianzen's influence prevailed against all these temptations, and the two brothers returned home together, to the great joy of their aged parents.

Nazianzen now thought it time to make good a vow made by him, to consecrate himself to God by Baptism; and presently afterwards he was ordained a presbyter; this was done by his father, to make him more useful to himself, and there soon happened an occasion for that help. Gregory, the father, among several of the eastern bishops, had received a creed composed by a convention at Constantinople, anno ccclix. wherein the word Consubstantial being laid aside, that article was expressed thus: "That the Son was in all things like the Father, according to the Scriptures." Hereupon, the monks of Cappadocia denying him communion, were followed therein by a great part of the people. Nazianzen, therefore, bestirred himself to make up this breach. He first convinced his father of the error, which he found him as ready to recant and give public satisfaction to the people; then he dealt with the other party, whom he soon prevailed with to be reconciled, and to bind all with a lasting cement, he made on this occasion his first Oration, concerning Peace.

Julian

Julian was now got into the throne, and in order to suppress and stifle christianity, published a law, prohibiting Christians not only to teach schools, but to be taught the books and learning of the Gentiles. The defeat of this design, next to the two Apollinarii in Syria, was chiefly owing to Nazianzen, who upon this occasion composed a good part of his poems; comprehending all sorts of divine, grave and serious subjects in all kinds of poetry (c), by which means the christian youth of those times were completely furnished, and found no want of those heathen authors that were taken from them. Julian afterwards coming to Cæsarea, in the road to his Persian expedition, one party of the army was quartered at Nazianzum; where the commander peremptorily required the church (which the elder Gregory had not long since built) to be delivered to him. But the old man stoutly opposed him; daily assembling the people therein to public prayers, who were so affected with the common cause, that the officer was forced to retire for his own safety. Julian being slain not long after, Nazianzen published two invective orations against him, which are at once remarkable proofs of his wit and eloquence, and no less so of the abuse of these talents by too much virulence and acrimony.

Having by Julian's death, obtained some respite from public concerns, he made a visit to his friend Basil, who was then in a monastic solitude upon a mountain in Pontus; whether he had often solicited Nazianzen's company. The latter was naturally inclined to such a course of life, and always looked upon his entering into orders, as a kind of force and tyranny put upon him, which he could hardly digest; yet he knew not how to desert his parents. But his brother, Cæsarius being now returned from court, where he had been for some years, with a purpose to fix in his profession at home, gave him an opportunity to indulge his inclination; whereupon he presently betook himself to his old companion, with whom he spent several years in that solitary recess, passing the time in watching, weeping, fasting, and all the several acts of mortification.

He was thus employed when the necessity of affairs at home, forcibly ravished him from his sweet retirement in these fortunate islands (d). His father stooped under the infirmities of

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age,

(c) Among other poems he composed a tragedy, called *Christus patiens*, besides some Epics, which may well be reckoned among the classics.

(d) So they were called by our author, apparently both because the place was naturally fitted for solitude and contemplation, and as it was a situation

age, and being no longer able to attend his charge, prevailed with him to come home; he returned about Easter, and published a large apologetic in excuse of his flight, which had been much censured. He had not been long entered upon his charge of assistant to his father, when the family had the misfortune to lose his brother Cæsarius, who departed this life soon after the terrible earthquake that happened in Bithynia, October 11, 358 (E). This affliction was presently followed by another in respect to our author, an affliction which he often bewails as the greatest inquietude of his life.

Valens the emperor, had divided Cappadocia into two provinces, and constituted Tyæna, the metropolis of the second, by which means Anthymus bishop of that see, set up

situation romantically delightful. Being a high mountain clothed with a thick wood of various kinds of trees. Nature had formed it into a kind of peninsula, and fortified it with bulwarks on every side. Two parts were secured by deep and unapproachable vallies, a third by a river, which issuing from springs about it, falling thence from a precipice, was a sure wall on that side; on the other, was a ragged and naked rock, which joining to the valley cut off all avenues that way; there was but one passage to it, and that too secured by those who lived within. It was on the most prominent point of this mountain, that St. Basil had fixed his cell, whence there was an easy and delightful prospect, both into the valley below, and upon the neighbouring river, which flowing with a rapid stream, and dashing itself against the rocks, that opposed its passage, at once gratified both the eye and the ear. Nor wanted there other diversions: For as the river afforded plenty of excellent fish, and the adjoining hills, convenience for sport and game, so the birds from the woods charmed the ear with untaught music; while the eye was ravished in stretching it's view over the plains, embroidered with a natural tapestry of herbs and flowers.

(E) This gentleman, whose settling first at home has been already mentioned, returned to Constantinople at the invitation of the emperor Julian, who made him first his archiater, and after several other honours and offices, raised him to be his treasurer. In the mean time he tried all ways of promises, threats and arguments, to convert him to paganism, but all in vain; and when Julian was absent, preparing for his Persian expedition, Cæsarius returned home; but went back to court about two years afterwards, when Valens was advanced to the eastern empire, who restored him to his former office of treasurer of the imperial rents, Comes rerum privatarum, in which capacity, there is a rescript to him, yet extant in the Theodosian Code. In the execution thereof, he went into Bythynia, where he narrowly escaped perishing in that fatal earthquake, which overturned the city of Nice. Soon after this, at his brother's earnest importunity returning home, he fell sick, and died; leaving a considerable estate, which he bequeathed all to the poor. In parts, learning, and virtues, he was equal to any, superior to most at that time; so that after his death, he was invested with the honour of a saint, and his name has found a place in the martyrologies of the church.

for a metropolitan, and laid claim to the churches within that province, formerly dependant upon the see of Cæsarea. Basil resented the injury, and in order to remedy it, set up some new bishoprics, and among the rest Sesima, a town lying within the verge of the second Cappadocia, between Cæsarea and Tyæna; a trusty friend in this station, would mightily secure his interest, and keep a fair decorum between him and Anthymus. He therefore proposes the affair to his friend Gregory, which he rejecting with contempt, there grew a sharp literary contest between them; till at length, at the intercession of his aged father, Nazianzan yielded, and was accordingly ordained bishop of Sesima, anno 371.

Anthymus quickly heard of the ordination, and made a visit to Nazianzen, to try to bring over our new bishop to his party. Nazianzen stood firm in vindicating the honour of the see of Cæsarea; but being highly dissatisfied with what he had done, never so much as once honoured his see with his presence, nor performed any one ministerial, or episcopal act in it: the truth is, it was a place that had little in it to invite him; it was a paltry inconsiderable town, close and narrow, situate upon the great roads, the common stage, where all the public horses and carriages were lodged, the air unwholesome, the soil barren and destitute of water, the people inconstant and vagrants. the place perpetually full of noise and smoke, and dust and filth; so that he could not but look upon his being sent thither, as a condemnation to a prison or a dungeon; and it highly aggravated the unkindness, that when Basil had above fifty sees in his province, he should pick out this on purpose, and create it for so dear a friend: And after all, if he would have gone thither, he could not. for upon refusal of submission, and denying to desert Basil, Anthymus had seized upon it, so that there could be no prospect of his residing there with any tolerable comfort, or even so much as safety of his life.

In these circumstances, he retired to an hospital seated in a solitary place, whence, however, he was soon drawn by the importunities of his father, to undertake the coadjutorship of the church of Nazianzen; one of the first things after his coming there, was probably his making their peace with the governor, who had been greatly offended by their refusal to pay some heavy taxes laid upon them. This subject he is said to have managed with so much eloquence and strength of reason, that were nothing else of his extant, the speech alone, which he made on this occasion, was enough to shew that he had been one of the master orators of that age. About this time died
of

of a malignant fever, his sister Gorgonia, whose funeral sermon he preached (F); as he did also that of his father, the aged bishop of Nazianzen, who died not long after, being then near one hundred years old, having sat forty-five years bishop of that place (G). In the conclusion of this latter oration, he addressed himself to his mother Norma, to support her mind under so great a loss. And the consolations were proper and seasonable: for the good woman, thus deprived of the main staff of her life, and herself ready to drop into the grave, being nearly of equal years to her husband, expired as may probably be conjectured soon after (H).

By these breaches in the family Nazianzen was sufficiently weaned from the place of his nativity, and though he was not able to procure a successor to his father, he resolved to throw up his charge, and accordingly retired to Seleucia, famous for the temple of St. Thersa, the virgin-martyr, where, in a monastery of devout virgins dedicated to that saint, he continued a long time, and did not return till the death of St. Basil; whom, to his great trouble he could not attend in his last hours, being himself confined by sickness. About this time, he was summoned to a council at Antioch, holden anno 378, to consider how to make the best use of the em-

(F) She was the wife of Vitalian; a gentleman in those parts, by whom she had several children. Her character, which in general was that of a pious and charitable lady, may be seen at length, as drawn by her brother in his eleventh oration among his works; where he relates these two particulars of her, that she would not suffer a physician to touch her in her illness, and that the day of her death was revealed to her in a vision.

(G) His great age betrayed him to many infirmities, and as he approached nearer his end, he had seldom any intermission from acute pains, except while he was engaged in public ministrations, at which times he had perfect ease. His strictness and sobriety, justice and integrity, his firmness in the orthodox faith, and his knowledge in the scriptures, though wanting the advantage of education, are all celebrated by his son. Who likewise gives a description of the church of Nazianzum, which the

father built from the ground, representing it not only as a very neat and beautiful, but a stately and magnificent edifice, elegantly adorned with columns and porticoes, and with all sorts of curious sculpture and architecture, assuring us, that though he took in the contributions of the people, yet the main of it was done at his own charge. Orat. xix.

(H) Our author made also her funeral oration, where having observed that the family owed their christianity to her, he tells us, that she was a faithful wife, and an excellent mother, not affecting fine cloaths, and respectful to the clergy; that she spent the time spared from domestic duties in watching, fasting, praying, and psalm-singing, night and day; that she was extremely distant from all impurity, so that she would never spit upon the pavement in the church, nor converse with the gentile ladies out of it, though her nearest relations.

peror's late edict for tolerating the Catholics, in order to suppress Arianism; and being ordered by the council to fix himself for that purpose at Constantinople; he presently repaired to that metropolis of the eastern empire, and took up his lodging with one of his own relations, whom Baronius not improbably supposes to be Nicobulus, who had married Alypiana, one of his sister Gorgonia's daughters.

Here he found the Catholic interest at the lowest ebb; The Arians, favoured by Valens, had possessed themselves of all the churches, and carried things with so high a hand, that scarce any of the Orthodox durst avow their faith. He first preached in his lodgings to those that repaired thither, and the congregation soon growing numerous, his kinsman freely bestowed his house, which was immediately consecrated by Nazianzen, under the name of the church of Anastasia, or the Resurrection, because the Catholic Faith, which in that city had been hitherto oppressed and stifled, here seemed to have its resurrection. The opposition he met with served to increase his fame, together with the number of his auditors, and even drew admirers and followers from foreign parts; among whom St. Jerom lately ordained presbyter, came on purpose to put himself under his tutelage and discipline, an honour which Jerom glories in at every turn. As the Catholics grew more considerable they chose him for their bishop, and the choice was confirmed by Meletus of Antioch, and Peter who succeeded Athanasius at Alexandria; but he was opposed by the Arians, who consecrating Maximus, a famous Cynic philosopher and Christian, gave him a great deal of trouble. The Arian bishop, however, was at length forced to retire, and his successor Demophilus was deposed by the emperor Theodosius, who directed an edict to the people of Constantinople, dated February 27, 380, re-establishing the Orthodox Faith; and afterwards coming thither in person, he treated Nazianzen with all possible kindness and respect, and appointed a day for his installment in the see.

But this ceremony was deferred for the present at his own request, and falling sick soon afterwards, he was visited by great crowds of his friends, who departing when they had made their compliments, there staid behind a young man with a pale look, long hair, in squalid and tattered cloaths, who standing at the bed's feet, made all the dumb signs of the bitterest sorrow and lamentation. Nazianzen started a little, asked him "Who he was, whence he came, and what he wanted?" To which he returned no answer, but expressed so much the more passion and resentment, howling, wringing his

his hands and beating his breast, insomuch that the bishop himself was moved to tears ; being at length plucked aside by force, one who stood by, told the bishop, " This, Sir, is " the assassin, whom some had suborned to murder you, and " had effectually done it, had not providence interposed to " hinder him, his conscience has fallen foul upon him, and " he is here come ingenuously to confess his fault, and to beg " your pardon." The bishop replied, " Friend, God Al- " mighty be propitious to you, his gracious preservation of " me obliges me freely to forgive you ; the desperate attempt " you designed has made you mine, nor do I require any " other reparation than, that from henceforth you desert " your party, and sincerely give up yourself to God."

Theodosius being highly solicitous about the peace of the church, summoned a council to meet at Constantinople in May, anno 382. This is called the second General Council, which began with vacating Maximus the Cynic's title and ordination to that see, and establishing Nazianzen in it. In this council the Nicene Creed was ratified, and because therein the article concerning the Holy Ghost was but barely mentioned, which was now become one of the prime controversies of the age, and for the determination whereof the council had been principally summoned ; the fathers now drew up an explanatory creed, composed, as is said, by Gregory of Nissen, and is the creed, which in our Liturgy, takes place under the name of the NICENE CREED. The see of Constantinople, was also now placed next in precedence to that of Rome. Our author carried a great sway in that council, where all things went on smoothly, till at last they fell into disturbances on the following occasion.

There had been a schism for some time in the church of Antioch, occasioned by the ordination of two bishops to that see, and one of these named Melitus, happening to die before the end of the council, Nazianzen proposed to continue the other named Paulinus, then grown old, for his life. But a strong party being made for one Flavianus, presbyter of the church ; these last carried it, and not content with that, resolved to deprive their grand opposer of his seat at Constantinople, to prevent which he made a formal resignation to the emperor, and went to his paternal estate at Nazianzum, resolving never to episcopize any more ; insomuch, that though at his return, he found the see of Nazianzum, still vacant, and over-run with the heresy of Apollinarius, yet he pertinaciously resisted all intreaties, that were made to take that charge upon him. And when he was summoned to the re-
assembling

assembling of the council the following year, he refused to give his attendance, and even did not stick to censure all such meetings as factions, and governed by pride and ambition. In the mean time, in defence of his conduct, he wrote letters to the Roman Prætorian Præfect, and the Consul; assuring them, that though he had withdrawn himself from public affairs, it was not, as some imagined, from any discontent for the loss of the great place he had quitted; and that he would not abandon the common interests of religion: that his retirement was a matter of choice more than necessity, and was to him a most welcome and happy opportunity, wherein he took as great pleasure, as a man that has been tossed in a long storm at sea, does in a safe and quiet harbour. And indeed, being now freed from all external cares and troubles, he entirely gave himself up to solitude and contemplation, and the exercises of a strict and devout life. At vacant hours, he refreshed the weariness of his old age with poetry, which he generally employed upon divine subjects, and serious reflections upon the former passages of his life, an account of which he drew up in Iambics, whence no inconsiderable part of this memoir is derived.

Thus he passed the remainder of his days, till death put a period to them in the year 389, at the age of sixty-five years, leaving a will made about eight years before, wherein, except a few legacies to some relations, he bequeathed his whole estate to the poor of the diocese of Nazianzum.

As to his person, he was of a middle stature, of a sweet and pleasant countenance, somewhat pale, but withal graceful and amiable in aspect, his nose a little flat and low, his eye brows grew upright, his right eye, which a scar had contracted, looked a little heavy, his beard short, but thick, and black in the upper part; his head was in a great measure bald, what hair he had being milk white. In his temper he was rough, equally averse both to flattery and servility, and more a clown than a courtier, fond of solitude and a monastic life; with all the advantages that render a man great in the eyes of the world, estate, honour, health, learning, he professed the greatest advantage he reaped by them, was, that he had something he could condemn. In this spirit, during the three years that he enjoyed the rich bishopric of Constantinople, he never touched any part of the revenues, but gave it all to the poor, to whom he was extremely liberal.

He was one of the ablest champions of the Orthodox Faith, concerning the Trinity, whence he had the title given him of *ὁ Θεόλογος*, THE DIVINE, by unanimous consent. These

moral and religious qualities, were attended with the natural graces of a sublime wit, subtle apprehension, clear judgment, and easy and ready elocution, which were all set off with as great a stock and furniture of human learning, as the schools of the East, as Alexandria, or Athens itself was able to afford; all these excellencies are seen in his works, of which we have the following character by Erasmus, who after having enriched the Western Church with many emendations and versions of the antient fathers, confesses, that he was altogether affrighted and discouraged from attempting the translation of Nazianzen, by the acumen and smartness of his stile, the grandeur and sublimity of his matter, and those somewhat obscure allusions, that are frequently interspersed among his writings. In his character of speaking, he is said, chiefly to imitate Isocrates; upon the whole, Erasmus doubts not to affirm, that as he lived in the most learned age of the church, so he was the best scholar of that age.

GREGORY (NYSSEN), was the younger brother of St. Basil, and had an equal care taken of his education, being brought up in all the polite and fashionable modes of learning; but applying himself particularly to Rhetoric, he became very eminent therein, and grew so fond of it as to value himself more, in being accounted an Orator than a Christian. However, upon the admonition of his friend Gregory Nazianzen, he quitted those studies, and betaking himself to solitude and a monastic discipline, he turned his attention wholly to Theology and the Holy Scriptures, and the controversies of the age; so that he became, as eminent in the knowledge of these, as he had before been in the course of more smooth and pleasant studies. Thus qualified for the highest dignity in the church, he was placed in the see of Nyssa, a city situate in the borders of Cappadocia. The exact time of his promotion is not known, though it is certain, he was bishop in 371, when he visited Gregory Nazianzen on his consecration to the see of Sessima.

He proved in this station, a stout champion for the Nicene Faith, and so vigorously opposed the Arian party, that he was soon after banished by the emperor Valens; and in a synod held at Nyssa by the bishop of Pontus and Galatia, was deposed; and another being put into his room, he met with very hard usage, was hurried from place to place, heavily fined, and exposed to the rage and petulancy of the populace, which fell heavier upon him, as he was both unused to trouble, and naturally unapt to bear it. In this condition he remained for
seven

seven or eight years, during which, however he went about countermining the stratagems of the Arians, and strengthening others in the orthodox faith. And in the council of Antioch 378, he was among others delegated to visit the eastern churches lately harrassed by the Arian persecution.

He went not long after upon that errand into Arabia, upon which occasion, the expences of his journey were furnished at the public charge, by the immediate allowance of the Emperor Theodosius. Having dispatched the affairs of the Arabian churches, he resolved for Jerusalem, having engaged to confer with the bishops of those parts, and to assist in their reformation. Upon his arrival he was kindly entertained by three pious ladies of considerable account there, and was not a little delighted to contemplate those venerable places where the son of God had conversed upon earth, &c. but finding the place overrun with vice, schism, and faction, some shunning his communion, and others setting up altars in opposition to him, he soon grew weary of it, and returned with a heavy heart to Antioch; and being on this occasion consulted afterwards whether it was an essential part of religion to make pilgrimages to Jerusalem, (which it seems, was the opinion of the monastic disciplinarians at that time) he declared himself freely in the negative.

On his return home he made a visit to his sister Macrina much beloved by him, he had not seen her of many years, and his visit was most opportune; he prayed with her, blessed her, and assisted her in her last hours, and saw her decently brought to her grave. After this he was summoned to the great council at Constantinople, where he made no inconsiderable figure, his advice being chiefly relied on in the most important cases; and particularly the penning of the creed called by us the Nicene Creed was committed to his care. He likewise spoke before the council the funeral oration of Meletius bishop of Antioch, who died during the session. He composed a great many other pieces, a list whereof may be seen in Cave. He lived to a great age, and was alive when St. Jerom wrote his catalogue of ecclesiastical writers in 392, and two years after that was present at the synod of Constantinople on adjusting the controversy between Agapius and Bagadius, as appears by the acts of that council. No notices are to be met with concerning his death, more than that the memory of it is celebrated in the western Martyrologies, March ix. in the Greek, on Jan x.

He was a married man, and lived with his wife Theosebia, even after he was bishop; Gregory Nazianzen, in a consolatory Cave's lives of the fathers, v. 2.

latory letter to his sister on her death gives her extraordinary commendations.

GREGORY (THEODORUS), surnamed Thaumaturgus was descended of parents eminent for their birth and fortune, at Neo-Cesarea the metropolis of Cappadocia, where he was born and educated very carefully in the learning and religion of the Gentiles by his father, who was a warm zealot that way, but dying when his son was fourteen years of age, our young genius took great liberty, and enlarging his enquiries, began by degrees to perceive the vanity of that religion in which he had been bred, and turned his inclinations to christianity. However his mother took care to compleat his breeding upon her husband's plan, and placing him under proper masters of rhetoric and eloquence, one of these persuaded him to study the Roman law and read lectures in it; these he attended very diligently, but without any design to make himself master of that branch of learning to which he had no inclination.

Having laid the necessary ground work of his education at home, he resolved to accomplish himself by foreign travels, to which purpose he went first probably to Alexandria, then more than ordinarily famous by the Platonic school lately erected there. In this academy he followed his studies so closely, and behaved with such distinguished sobriety and strictness of life, as was a reproach to the dissolute manners of his fellow students. These therefore immediately fell upon meditating revenge, and confederating with a common strumpet, she dressed herself in a loose wanton garb, and charged him with over familiar converses, and afterwards cheating her of the reward. He was then engaged in a serious and grave discourse, with some learned and peculiar friends, who knowing him to be a person of quite another temper, stormed at the impudence of the woman, while he, regardless of the affront, said nothing, calmly desiring a friend to give her the money she asked, that they might not be interrupted by her; but no sooner was the money put into her hand, than she was immediately possessed by a demon, and fell into fits of the most extravagant madness, nor could she be freed till he whom she had wronged forgave her, and interceded with heaven for her. Thus he began to work miracles before his conversion to christianity. Departing from Alexandria, he came back probably through Greece, and staid a while at Athens, whence returning home, he applied himself to his old study of the law, which he had now
a great

a great opportunity to improve, by going to Berytus a city of Phenicia famous for its university; which was reputed the mother of those studies. He came thither on this occasion. The president of Palestine having taken his brother-in-law an eminent lawyer along with him to be his assessor in the government of that province, sent not long after for his wife, with a request also that he would come along with her. Thus all things conspired to make him willing to undertake this journey. But whether he actually studied at Berytus cannot be gathered from his own account, nay on the contrary (A), though Sir Jerom and others expressly affirm it. If he did, he staid not long; quickly growing weary of his law studies, being tempted with the more pleasant and charming speculations of philosophy.

The fame of Origen, who at that time had opened a school at Cæsarea in Palestine, and whose renown no doubt he had heard sufficiently celebrated at Alexandria, soon reached his ears. To that city therefore he betook himself, where meeting with Fermilian a Cappadocian gentleman, and afterwards bishop of Cæsarea in that country, he commenced a friendship with him, there being an extraordinary sympathy and agreeableness in their tempers and studies, and they jointly put themselves together with his brother Athenodorus (B) under the tutorage of that celebrated master.

Glad he was to have fallen under so happy an institution. Origen by the most apt and easy methods leading him through the whole region and circle of philosophy, logic, physics, mathematics, ethics and metaphysics; these several parts of discipline, and his introduction into the mysteries of theology, Gregory himself has given a large and particular account of, to which we refer. Above all, Origen endeavoured to settle him in the full belief of christianity, of which he had some insight before, and to ground him in the knowledge of the Holy Scriptures, as the best system of true wisdom and philosophy.

He had continued five years Origen's disciple, when he was recalled into his own country. At his departure he made a farewell speech, in which he returned thanks to his guardian angel, who as it had superintended him from his birth, so had especially conducted him to so good a master, and con-

(A) See the panegyric ad Origen. masters with our author, became also among his works, p. 183. a christian convert, and at last a bi-

(B) This brother, who in his shop too in Pontus, *ibid* p. 184. and youth had been bred under the same Euseb. Eccles. hist. l. 7.

cluding that nothing could give so much consolation to his mind, as if his kind and benign angel would bring him back to that place again. Origen it seems was not backward to return the compliment; for no sooner was the scholar arrived at Neo-Cæsarea, than he received a letter from the master, commending his excellent parts as being able either to render him an eminent lawyer among the Romans or a great philosopher among the Greeks, but especially persuading him to improve them to the ends of christianity, and the practice of piety and virtue. All eyes were now upon him, expecting he would shew himself at public meetings, and let them reap some fruit of his studies, and to this he was universally courted and importuned. But the modest young man withdrew into the wilderness where he resigned himself up to solitude and contemplation.

Neo-Cæsarea was a place large and populous, but miserably overgrown with superstition and idolatry; christianity had as yet scarce made its entrance there. However our young philosopher was pitched upon to be a guide of souls in the place of his nativity. Phædinus bishop of Amasia a neighbouring city in that province, cast his eye upon him for that purpose, and it was thought his relation to the place would more endear the employment to him. But upon receiving the first intimation of the design, he shifted his quarters, and as oft as sought for, fled from one desert to another; so that the bishop by all his arts and industry could not lay hold of him; he therefore constituted him bishop of the place in his absence, and how averse soever he seemed to be before, he now accepted the charge, when perhaps he had a more formal and solemn consecration.

The province he entered upon was difficult; the city and neighbourhood being wholly addicted to the worship of Demons; there not being above seventeen christians in those parts, so that he must find a church before he could govern it. The country was also overrun with heresies, and himself, though accomplished sufficiently with human learning, yet altogether unexercised in theological studies and the mysteries of religion. But here again he had immediate assistance from heaven; for one night while he was musing upon these things, and discussing matters of faith in his own mind, he had a vision wherein St. John the Evangelist and the blessed virgin appeared in the chamber where he was, and discoursed before him concerning those points. Whereupon after their departure he immediately penned that canon and rule of faith which they had declared. To this creed he always kept himself

himself and bequeathed it as an inestimable depositum to his successors. The original whereof written with his own hand my author assures us was preserved in that church in his name (c).

Thus furnished, he began to apply himself more directly to the charge committed to him. In the happy success whereof he was infinitely advantaged by a power of working miracles (so much talked of among the antients) bestowed upon him. In his return from the wilderness he gave such proofs of his power over the devils, that he was received at Neocæsarea with prodigious reverence, and as he fell to preaching that very day, so before night he had converted a little church, and the door being crowded early next morning with numbers of sick people, he healed them all. This increased his flock with so many new proselytes, that he resolved to build a church suitable to their assembly; which accordingly was in a little time both begun and finished; and proved miraculously firm and strong, outlasting both the storm of Dioclesian's orders to demolish the christian churches in all places, and the terrible earthquakes frequent in those

(c) This creed is as express and explicit as possible for what is called the orthodox doctrine of the Trinity, and being cited by Dr. Waterland for that purpose, we shall give his translation of it in his Importance of the doctrine of the Trinity, p. 233, 4. Second Edition, as follows: "There is one God Father of the living word. The substantial wisdom and power and eternal express image: perfect parent of one perfect father of the only begotten son. There is one Lord; one of one, God of God, the express character and image of the godhead, the effective word, the wisdom that grasps the system of the universe, and the power that made every creature. True son of the true Father, invisible of invisible, incorruptible of incorruptible, immortal of immortal, and eternal of eternal. And there is one Holy Ghost, having his subsistence from God, and shining forth by the son [viz. to mankind] Perfect image of the perfect Son, life causal of all living, the holy fountain, essential

sanctity, author of all sanctification. In whom God the Father is manifested, who is above all and in all, and God the Son who is through all. A perfect Trinity undivided, unseparated in glory, eternity and dominion. There is therefore nothing created or servile in this Trinity, nothing adventitious that once was not, and came in after: For the Father was never without the Son, nor the Son without the spirit, but this Trinity abides the same unchangeable and invariable for ever." This continues the doctor is the much celebrated creed of which some stories have been told more than we are bound to believe, by Gregory Nyssen; but misreport in circumstances does not invalidate the main thing. The words included in brackets, he looks upon as a marginal gloss made by some ignorant scholiast and afterward foisted into the text, where indeed they are seen in the original Greek, as printed by Dr. Cave, whom we have followed in this memoir.

parts, and particularly one that destroyed almost all the buildings both public and private, yet this church only remained entire, not the least stone being shaken to the ground.

He continued after this to exert his miraculous gift against the Demons with uncontrolled success, so that 'tis no wonder that every thing was put under his management, and secular as well as ecclesiastical affairs referred to him. On these occasions he one time turned a lake into dry and solid ground, at another time he set boundaries to the overflowing of a river, and thirdly he drove the breath out of the body of a Jew impostor by charitably throwing his garment upon him. In the present age, 'tis true these things will hardly gain credit, yet they are related by St. Basil and his brother Gregory of Nyssa from the mouth of their grandmother Marina who was an eye witness of them; and hence the title of Thaumaturgus or wonder-worker is constantly and uncontrollably ascribed to our author in the writings of the church, and St. Basil assures us, that upon this account the Gentiles used to call him a second Moses.

In this faithful and successful government of his flock, he continued quietly till about the year CCL, when he fled from the Decian persecution, accompanied only by a Gentile priest whom he had converted into a desert mountain, and when the persecutors came, saved his life by fascinating the eyes of his persecutors, who, when they came to the place where he lay, could see nothing but two trees. As soon as the storm was overblown, he returned to his charge, and in a general visitation of his diocese established in every place anniversary festivals and solemnities in honour to the memory of the martyrs who had suffered in the late persecution (D).

In the reign of the Emperor Galienus about the year CCLX, upon the irruption of the Northern nations into the Roman Empire; the Goths breaking into Pontus, Asia, and some parts of Greece, created such a confusion, that a neighbouring bishop of those parts wrote to Gregory for advice what to do; our author's answer sent by Euphrasymus is called his Canonical Epistle, still extant among his works. Not long afterwards, was convened that synod at Antioch, wherein Paulus of Samosata bishop of the place, which he did not care to lose, made a feigned recantation of his heretical opi-

(D) Dr. Cave observes that this has been made use of by the Papists to introduce saint worship, and he might have remarked the same thing of several other particulars of our author's

life, especially his miracles, which indeed are plainly as ridiculous as any of those pretended to in the Roman church.

nions. Our St. Gregory was among the chief persons in this synod which met A. C. CCLXIV, but did not long survive it, dying either this or most probably the following year.

A little before his death, being sensible of his approaching dissolution, he sent all over the city and neighbourhood to make a strict enquiry whether there were any who were yet strangers to the christian faith. And being told that there was but seventeen in all, he sighed and lifting up his eyes to heaven, appealed to God how much it troubled him that he should leave any part of man's salvation incomplete, but withal that it was a mercy that when he himself had found but seventeen christians at his first coming thither, he should leave but seventeen idolaters to his successor. He enjoined his friends to make no trouble about his funeral, nor procure him any proper or peculiar place of burial, desiring to be cast into the common lot.

St. Basil tells us, he was a man of a prophetic and apostolic temper, who in the whole course of his life expressed the height and accuracy of evangelical conversation. That he never prayed with his head covered; that he avoided all oaths, making yea and nay the usual measure of his conversation. He durst never call his brother fool. That he never approached the altar till first reconciled to his brother. That he severely abominated lies and falsehood; and lastly, that envy and pride were strangers to his guiltless soul, which was never stained with anger, wrath, bitterness or with slandering or reproaching others.

Cave's lives
of the fa-
thers, vol.
2.

GRESHAM (SIR THOMAS), was descended of a family distinguished by many ancient and honourable persons, which took its name from a town so called in Norfolk (A); John Gresham great great grandfather to Sir Thomas, flourished in the latter end of the fourteenth century, and this gentleman's son settling at Holt in that county, had issue John Gresham, who by marriage brought a large addition of fortune to the family, and had four sons (B). The third of whom

(A) Camden's Britan. p. 467. Edit. 1720.

(B) William the eldest who succeeded to the family estate at Holt, died without issue male in 1547, Thomas the second, was rector of South Reppes in Norfolk, prebendary of Winchester, and chancellor of Litchfield. Willis's survey of Ca-

thedrals John the youngest succeeded his brother Richard as apprentice to a mercer, Mr. Middleton, and being admitted a member of that company in 1517, acquired a large fortune in trade. He purchased several estates, and among the rest the capital messuage of Holt of his eldest brother, which he converted into

whom, Richard, father to Sir Thomas, was bred a Mercer at London, and made free of that company in 1507. He was very fortunate in trade, which enabled him to purchase large estates in several counties. In 1531 being sheriff of London, he was knighted by King Henry VIII. whom he served as agent for negotiating his Majesty's affairs in foreign parts, and particularly at Antwerp during his French wars, and he was continued in the same employ under King Edward VI. He first procured the liberty of banking for all private merchants, without a special patent; proposed the building of a bourse in Lombard Street, and effectuated the purchase of the hospital of St. Thomas of Acres, since Mercers chappel, by that company. He lived at Bethnal Green, and dying February 20, 1548, was buried in the church of St. Lawrence-Jewry.

He married Audry daughter of Will. Lynne of Southwike in Northamptonshire, Esq. who brought him two daughters and a son John (c), besides Thomas the youngest, the subject of this article, who was born 1519 at London, and bound apprentice to a Mercer there while he was young; but to enlarge his mind by a genteel education suitable to his birth and fortune, was sent to Caius College, then Gonvill hall in Cambridge, where he staid a considerable time, and made such improvements in learning, that Dr. Caius the founder of the college styles him Doctissimus Mercator, the very learned merchant (d). However the profits of trade were then so great, and such large estates had been raised by it in his own family, that he afterwards engaged in it, and was admitted a member of the Mercer's company in 1543.

About this time he married Anne the daughter of William Fernley of West-Creting in Suffolk, and widow of William

into a free school, and endowed it with the manor of Holt-Hales and all its members, and gave the government of it to the Fishmongers company in London; of which city he was Lord Mayor in 1547. He died, without issue, of a raging fever, which within ten months had carried off seven aldermen, (five of whom had been Lord Mayors) Oct. 27, 1556, and was buried in Basseshaw church, London. He also purchased the manor of Titsey in Surrey, and thence became the found-

der of the Gresham family of Titsey.

(c) John was born in 1518, and trained up to business under his father. He was knighted by protector Somerset on his victory in Musleborough field against the Scots, September 28, 1547, and admitted a member of the Mercers company in 1550, he died in 1560, leaving one daughter married to Sir Henry Nevil, knt. and sole heir to his youngest brother Sir Thomas Gresham.

(d) *Annales Collegii de Gonville et Caii.*

Reade of Fulham in Middlesex, Esq. and had a son by her named Richard, who was born before the death of his grandfather in 1548. Not long after which our learned merchant by the interposition of a single step (E), succeeded his father in the office of agent to King Edward for taking up money of the merchants at Antwerp, and removed to that city with his family in 1551.

The business of his employ gave him a great deal of trouble and much uneasiness. The money he had taken up for his Majesty, not being paid at the time stipulated, he found himself obliged to get it prolonged, which was not to be done without the consideration of the king's purchasing jewels or some other commodities to a large amount. This way of proceeding, Mr. Gresham neither thought for his Majesty's honour nor his own credit as his agent, he therefore projected a scheme to bring the King wholly out of debt in two years, as follows.—Provided the King and council would assign him twelve or thirteen hundred pounds to be secretly received at one man's hands, that so it might be kept secret, he would so use that matter in Antwerp, that every day he would be seen to take up in his own name 200 l. sterling by exchange, which would amount in one year to 72,000 l. and so doing it should not be perceived nor give occasion to make the exchange fall.

He proposed further, that the king should take all the lead into his own hands, and making a staple of it, should put out a proclamation or shut up the Custom house, that no lead should be conveyed out of the kingdom for five years, whereby the King might cause it to rise, and feed them at Antwerp from time to time as they should have need thereof. By which means he might keep his money within the realm, and bring himself out of the debts which his father and the Duke of Somerset had brought upon him (F). This scheme being put into execution had the proposed effect in discharging his Majesty's debts which appeared to have been very considerable. And by the advantageous turn which by this means was given to the exchange in favour of England, not

(E) Viz. Sir William Danfell, Knt. in whose agency the king being indebted 260,000 l. for the discharge of it, that agent being sent for home refused to come, and thereupon Sir Thomas was consulted by the council how to defray this debt, when he proposed the method mentioned in

the text, and thereupon succeeded to the agency.

(F) In Burnet's history of the reformation for "defraying" is printed "differing" which spoils the sense. Vide journal of Edward VI. in his own hand writing in Cotton's lib. Neron. chap. x.

only the price of all foreign commodities was greatly sunk and abated; but likewise gold and silver, which before had been exported in large quantities, were most plentifully brought back again.

However, upon the accession of Queen Mary, Mr. Gresham was removed from his agency, whereupon he drew up a memorial of his services to the late King (G), and sent it to a minister of state to be laid before her Majesty, and the services represented therein as done, not only to the King but to the nation in general, by the increase both of money and trade, and the advancement of the public credit being observed to be fact, he was taken soon after into the Queen's service, and reinstated in his former employ, as appears by the commissions given him at different times during that reign (H). He was not much above thirty, when he first entered upon the employ under King Edward, and his prudence and dexterity in the conduct of that important trust discovered an uncommon genius in mercantile affairs.

After the decease of Queen Mary, he was taken immediately into the service of Queen Elizabeth, who employed him on her accession to provide and buy up arms; and in 1559, she conveyed on him the honour of knighthood, and appointed him her agent in foreign parts. In this eclat of credit and reputation, he thought proper to provide himself with a mansion house in the city suitable to his station and dignity. In this spirit he built that large and sumptuous house for his own dwelling, on the west side of Bishopsgate street, London, now called Gresham College, where he maintained a port becoming his character and station (I).

But his flow of prosperity received a heavy check by the loss of his only son, who died in 1564, and was buried in St. Helen's church opposite to his mansion house (K).

At this time the merchants of London met in Lombard street, exposed to the open air and all the injuries of the weather. To remedy which convenience, Sir Thomas's father during his shrievalty had wrote a letter to Sir Thomas Audeley then Lord privy seal, acquainting him that there were

(G) This memorial together with an original letter of Sir Richard his father, in Henry the VIIIth's time, upon the same subject is printed in Ward, in our merchant's life. It appears thereby, that all Sir Thomas's plate, household stuff, and apparel,

both of himself and his wife, were lost in the passage from Antwerp.

(H) Several such are in Rymer's *foedera*, Tom xv. 371, and 486.

(I) See a description of it in Stow, p. 135, Edit. 1598.

(K) Ibid. p. 174.

certain houses in that street belonging to Sir George Monoux, which if purchased and pulled down, a handsome bourse might be built on the ground; he therefore desired his lordship to move his Majesty King Henry, that a letter might be sent to Sir George, requiring him to sell those houses to the mayor and commonality of the city of London for that purpose. The bourse he supposes would cost upwards of two thousand pounds, one thousand of which he doubts not to raise before he was out of his office; but nothing effectual was done in it (L).

Sir Thomas therefore took up his father's design, and improving upon his spirit, proposed that if the citizens would give him a piece of ground in a proper place large enough for the purpose, he would build a bourse at his own expence with large and covered walks, where the merchants and traders of all sorts might daily assemble, converse together and transact business with one another at all seasons without any interruption from the weather or other impediments of any kind. This generous offer was gratefully accepted, and in 1566 several houses upon Cornhill and the back of it, with three allies called Swan-alley, New-alley, and St. Christopher's-alley, containing in all 80 houses, were purchased by the citizens for more than 3532 l. and sold for 478 l. on condition of pulling them down, and carrying off the stuff.

This done the ground plot was made plain at the charges of the city, and possession given to Sir Thomas, therein styled agent to the queen's highness, and he on the 7th of June laying the first stone of the foundation, being brick, accompanied with some aldermen, each of whom laid a piece of gold upon it; which the workmen took up, and forthwith followed upon the same with such diligence, that by the month of November in 1567, the same was covered with slate, and the shell shortly after fully finished.

The plan of this edifice was formed upon the exchange at Antwerp (M), being like that of an oblong square, with a por-

(L) Sir Richard had drawn a plan of it, and sent it in a letter to the lord Privy Seal, wherein he observes, that Sir George Monoux must be sharply dealt with by the king, as being of no gentle nature; and his refusal probably was the reason of the project's miscarriage at that time by the father, by which the honour of executing it devolved upon the son.

(M) The exchange at Antwerp was 108 f. long, and 140 broad, with a range of shops on all sides supported by arches; but was erected at the charge of the city an. 1531. Bleaus. Theabr. Belg. regie the same year that the proposal was made by Sir Richard Gresham, and it is remarkable, that the Amsterdam exchange was burnt to the ground in 1585,

portico supported with pillars of marble, ten on the north and south sides, and seven on the east and west. Under which stood the shops each seven feet and a half long, and five feet broad; in all 120, twenty five on each side east and west, and thirty four and an half north, and thirty five and an half south, each of which paid Sir Thomas four pounds ten shillings a year upon an average. There were likewise other shops fitted up at first in the vaults below, but the dampness and darkness rendered these so inconvenient, that the vaults were soon let out to other uses; upon the roof stood at each corner upon a pedestal a grasshopper, which was the crest of Sir Thomas's arms.

This edifice was fully completed, and the shops opened in 1569. And January 29, 1570, Queen Elizabeth attended by her nobility, came from Somerset house, and passing by Temple Bar through Fleetstreet, Cheap, and the north side of the new bourse to Sir Thomas's house in Bishopsgate street, dined there, and after dinner returning through Cornhill, entered the bourse on the south side, and having viewed every part thereof above ground, especially the pawn which was richly furnished with all sorts of the finest wares in the city, she caused the bourse by a trumpet and a herald to be proclaimed the Royal Exchange, and so to be called from thenceforth and not otherwise (N). Upon this day, Sir Thomas is said to have reduced to powder a pearl purchased by him of a foreigner, which on account of the price had been refused by several persons of the first quality, and drank it up in a glass of wine (O).

In the mean time, he had scarcely entered upon the execution of this grand design, when the queen's affairs called him abroad. In 1566, he was sent to Antwerp to take up money for her majesty, viz. 14,667 l. Flemish, and prolong the time of payment for 34,385 l. more, and in December the same year, there was another debt of the queen's of 8532 Flemish prolonged. Sir Thomas considering the great disadvantage of this way of borrowing money from foreigners (P), advised her majesty

1585, and immediately rebuilt at the public expence; and the same fate it is well known, attended the London Exchange 1666, and 1669.

(N) Stow, p. 150. Ed. 1598.

(O) This story is founded upon a passage in a play, "Here fifteen hundred pounds at one clap goes. Instead of sugar, Gresham drinks this pearl unto his queen and mistress: pledge it lords." With no

better evidence the story has been handed down by tradition as a real fact. Though hardly agreeable to the character of Sir Thomas, who was generous and magnificent, yet knew how to make the best use of his money.

(P) Queen Mary borrowed in Flanders at fourteen per cent. on collateral security, and the same was given by queen Elizabeth thrice with strangers

jeſty to take up what money ſhe wanted of her own merchants. This advice it is true was not then followed, but was liſtened to in 1569, when a critical juncture of affairs gave him an opportunity of repeating it.

The quarrel which had then lately happened between her majeſty and the king of Spain, obliging the Engliſh merchants to ſend their effects to Hamborough; the duke of Alva, governor of the Low Countries, prohibited all commerce with England. Upon this ſecretary Cecil, who then managed the Exchequer, fearing that the merchants ſhould not have money enough to carry on the trade as when all was open at Antwerp, and the queen being apprehenſive that on the removal of the trade to a new place, the duty on cloth would fall ſhort, out of which ſhe intended to pay her debts abroad; theſe doubts were imparted by the ſecretary to Sir Thomas Greſham, who knowing well the ſtate of trade and of the merchants, told the ſecretary, that in his opinion he needed not make any doubt of that ſeeming difficulty of the queen's paying her creditors, if ſhe ſaw her merchants well paid in London their firſt payment, which was half of her debt to them, for by that time the other half ſhould be payable, the merchants would have plenty of money both here and at Hamborough. He aſſured him the commodities ſhipped by our merchants from Hamburgh were well worth 100,000*l.* and better, and thoſe ſhipped hence with our goods thither were richly worth upwards of 200,000*l.* So that the duty upon cloths would amount to 10,000*l.* at leaſt, which would, if the queen pleaſed, diſcharge that debt.

And as to the apprehenſion that our merchants would want money to buy up our commodities, Greſham obſerved there was no room to fear any ſuch thing from the great vent they had at Hamburgh already, and were like to have; and therefore, if he were able to perſwade either the queen's majeſty or him the ſecretary, the firſt payment already agreed on at Hamburgh ſhould be above all things taken care of, aſſuring him that he knew for certain the duke of Alva was more troubled with the queen's great credit, and the vent of her commodities at Hamburgh than with any thing elſe, and “quaked for fear”. That this was one of the chiefeſt hindrances to the payment of the tenth penny then demanded by the duke for the ſale of goods or any kind of wares in the Low Countries, which he believed would be his undoing. Sir

ſtrangers upon the city of London's land. Sir Robert Cotton's answer to
aſſurance as before, and with her reaſons for foreigners, p. 56. Edit.
own ſubjects after upon mortgage of 1665, 8vo.

Thomas

Thomas therefore advised that the queen in this juncture should use no strangers but her own subjects, whereby Alva and all other princes might see what a prince of power she was. And by this means there was no doubt but that her highness should cause the duke of Alva to know himself, and to make that end with the Low Countries that her majesty would herself, what bruit soever was there spread abroad to the contrary.

And seeing he was entered so far on the subject of the queen's credit beyond sea, wherein he had travelled these twenty years, he added that by experience in using our own merchants, he found great honour accrued to the prince, and also great profit to the merchants, and to the whole realm: Whatsoever some of the merchants said to the contrary; for concluded he, when our prince owed her own merchants solely sixty or eighty thousand pounds, then they knew themselves, and were daily ready to serve as good cheap as strangers did, which he would wish again in such time of extremity to be used, for that he knew our merchants were able to do it, because the debt was divided into several hands, and could by no means hinder them from having interest (Q).

There is another instance of his zeal for her majesty's service, and the interest of his country during the great scarcity of money that year. Sir Thomas knowing that a Genoese merchant, named Regio, had in the queen's hands at the tower twenty or thirty thousand ducats, and many more of his friends in London, advised the secretary to have those ducats coined into current money, by which her majesty would be a gainer three or four thousand pounds, and enrich her realm with so much fine silver; and for repayment it might be made by way of exchange to her great profit, or she might take it up of the said merchants upon interest for a year or two, which he thought they would be glad of. This money he observed would pay her debts both at home and in Flanders to her great honour and credit through Christendom: and further to recommend this advice by his own example, in September that year, he sent into the mint at the tower, five sacks of new Spanish Ryals to be coined for the use of the queen, each sack weighing 972 lb. 11 oz. at 4 s. 10 d $\frac{1}{4}$. per ounce (R).

When the motion of lending money to her majesty was first proposed among the merchants by Sir Thomas, it met

(Q) Stow, B. i. p. 286.

(R) Ibid. p. 187.

with great opposition from many of them, and was carried in the negative at a common hall, this refusal, especially the manner of it, was highly resented at Court, and 'tis probable the merchants carried it no farther, since several of them, aldermen and others, in November and December, lent her majesty diverse sums of money to the value of 16,000 l. for six months at 6 per cent interest for that time; she gave bonds to each of them separately for repayment, as also the accustomed bonds to discharge them of the statute of usury, and at the end of the six months she deferred the payment for six months more, paying six per cent again and brokage. This method of supplying the government with money being found much more convenient than loans from foreigners, and a mutual benefit both to prince and people, was frequently practised afterwards as occasion required; the introducing whereof was chiefly owing to Sir Thomas Gresham. Thus the queen having by his advice been put into a method of taking up money of her own subjects instead of foreigners, and the commerce with Flanders particularly Antwerp being then prohibited, his office for her majesty, in those parts, ceased of course that year. But in 1572, to shew her regard for him, she was pleased to appoint him together with the archbishop of Canterbury, the bishop of London, and several other eminent persons, assistant to the lord-mayor for the government of the city of London during her intended progress that summer(s). This method was afterwards continued on the like occasions, and Sir Thomas was joined in the commission till 1578 (τ).

Tho' Sir Thomas had purchased very large estates in several counties of England, yet he thought a country seat near London, to which he might retire from business, and the hurry of the city as often as he pleased would be very convenient. With this view he bought Osterly park near Brentford in Middlesex, where he built a very large and magnificent seat within the park which he impaled, being well wooded, and furnished with many fair ponds stocked with fish and fowl, as swans and other water fowl, and of great use for mills, as paper mills, oil mills, and corn mills. In the same park was a very fair Heronry, for the increase and preservation whereof several allurements were devised by him (υ).

But

(s) See her majesty's letter to the lord mayor, Sir Lionel Duckett, in Maitland's history of London, B. i. P. 157.

(τ) Stow, B. v. p. 434, 435. Edit. 1720.

(υ) Norden's speculum Britan. in Middlesex, p. 37. The mills shew that Sir Thomas was of a temper to mix

But we must not omit a pleasant story relating to the house, which shews his great activity and despatch in any thing he was determined to effect. Queen Elizabeth having been once very magnificently entertained and lodged there by Sir Thomas, found fault with the court before it as being too large; and said it would appear better if divided by a wall in the middle, he took the hint, and to shew his complaisance for her majesty, immediately sent for workmen from London, who in the night built up the wall with such privacy and expedition, that the next morning the queen to her great surprise found the court divided in the manner she had proposed the day before (w).

However before this seat was compleated he projected and executed that noble design of converting his mansion house in Bishopsgate-street into a seat for the muses, and endowing it with the revenues arising from the Royal Exchange after his decease. While he was meditating this design, the University of Cambridge wrote him an elegant Latin letter, reminding him of a promise, as they had been informed, to give them five hundred pounds either towards building a new college there, or repairing one already built. This letter was dated March 14, 1574-5. and it was followed by another of the 25th of the same month, wherein they acquaint him with a report they had heard, that he had promised Lady Burghley both to found and endow a college for the profession of the seven liberal sciences. They observe the only place proper for such a design was either London, Oxford, or Cambridge; they endeavour to dissuade him from London, least it should prove prejudicial to the two Universities. And they hope he will not make choice of Oxford, since he was himself bred at Cambridge; which might presume upon a superior regard for him on that account. At the same time, they wrote another letter to the Lady Burghley, in which they earnestly request that she will please to use her interest with him to fix upon Cambridge for the place of his intended College (x).

But these letters had not the desired effect, he persisted in his resolution to settle it in his house at London, and accordingly by an indenture quadripartite, dated May 20, 1575,

mix his profit with his pleasure, but these and every thing else soon began to fall to decay after his death. The seat has passed through several hands in his time, and is now in the possession of alderman Child's heir.

(w) Fuller's Worthies in Middlesex, p. 177.

(x) See these letters in Ward's lives of the Gresham professors, appendix No. iii.

he made a disposition of his several manors, lands, tenements and hereditaments; with such limitations and restrictions, particularly as to the Royal Exchange and his mansion house, as might best secure his views with regard to the uses for which he designed them. This indenture was soon followed by two wills, one of his goods, and the other of his real estates, the former of these bears date July 4th ensuing, whereby he bequeaths to his wife, whom he makes his sole executrix, all his goods, as ready money, plate, jewels, chains of gold, with all his stock of sheep and other cattle if within the realm of England, and likewise gives several legacies to his relations and friends and to all his servants, amounting in the whole to upwards of two thousand pounds besides some small annuities. The other will is dated July 5, wherein he gives one moiety of the Royal Exchange to the mayor and commonality of London, and the other to the Mercer's company for the salaries of seven lecturers in divinity, law, physic, astronomy, geometry, music and rhetoric, at 50 l. per annum for each, with his house in Bishopsgate street for the lecturers residence, where the lectures were to be read. He likewise leaves fifty three pounds, six shillings, and eight pence yearly for the provision of eight alms folks residing in the almshouses behind his house, and ten pounds yearly to each of the prisons in Newgate, Ludgate, King's Bench, the Marshalsea, and Counter in Woodstreet, and the like sum to each of the hospitals of Christ Church, St. Bartholomew, Bedlam, Southwark, and the Poultry-Compter; and a hundred pound yearly to provide a dinner for the whole Mercer's company in their hall on every of their quarter days at twenty five pounds each dinner (v). By this disposition, sufficient care was taken that the two corporations to whom the affair was trusted should receive no damage by the execution of it, for the stated annual payments amount to no more than 603 l. 6 s. 8 d. and the yearly rents of the Exchange received by Sir Thomas were 740 l. besides the additional profits that must arise from time to time by fines which were very considerable. But the lady Anne his wife was to enjoy both the mansion house and the Exchange during her life if she survived Sir Thomas, and then they were both vested in the two corporations for the uses declared in the will for the term of fifty years, which limitation was made on account of the statutes of Mortmain that prohibited

(v) Idem. in life of Sir Thomas, et seqq. The same author observes, where is a copy of the will, p. 19. p. 26. that the situation and spaciousness

the alienation of lands or tenements to any corporation, without licence first had from the crown. And that space of time the testator thought sufficient for procuring such licence, the doing of which he earnestly recommends to them without delay; in default whereof, at the expiration of fifty years, these estates were to go to his heirs at law (z).

Having thus settled his affairs so much to his own honour, the interest of the public, and the regards due to his family, he was at leisure to reap the fruits of his industry and success. But he did not long enjoy this felicity, for upon the 21st of November, 1579, between six and seven o'clock in the evening, coming from the Exchange to his house in Bishopsgate street, he suddenly fell down in his kitchen, and being taken up was found speechless, and presently died (A). He was buried in his own parish church of St. Helens. His obsequies were performed in a very solemn manner, the corps being attended by one hundred poor men, and the like number of poor women, whom he had ordered to be cloathed in black-gowns of five shillings and eight pence per yard at his own expence (B.) The charges of the funeral amounted to 800 l. His corps was deposited in a vault at the north east corner of the church, which he had before provided for himself and family, with a curious marble tomb over it. On the south and west sides of which are his own arms, and on the north and east the same impaled with those of his lady. The arms of Sir Thomas, together with the city of London and Mercers company, are likewise painted in the glass of the east window of the church above the tomb, which stood as he left it without any inscription till 1736,

ousness of the mansion house, and the accommodation for separate apartments and other rooms for common use, the open courts and covered walks with the several offices, stables, and gardens, seemed all so well suited for such an intention, as if Sir Thomas had it in view at the time of building his house.

(z) This was Elizabeth, sole child of his elder brother John, married to Sir Henry Nevil. She died in 1573, before Sir Thomas, but left issue Henry Nevil, Esq; to whom Sir Thomas bequeathed by his will the manors of Mayfield and Wadhurst with all the lands belonging to them, amounting to 240 l. per annum. after his lady's death. Sir Thomas had

also by a woman of Bruges in Flanders a natural daughter named Anne, to whom upon her marriage he gave the manors of Hemsby-Morton, and Jangham in Norfolk, and the manor of Combes in Suffolk, amounting in the whole to 280 l. 15 s. per annum. Stow, v. ii. append. ii. p. 6. Edit. 1720. She married Nathaniel Bacon, Esq; second son of the lord keeper Sir Nicholas Bacon, who also married Jane youngest sister to the lady of Sir Thomas Gresham. Master's history of C. C. C. Cambridge, p. 225. Edit. 1743, 4to.

(A) Holinshed, v. iii. p. 1310. Stow, Chron. p. 686. Edit. 1615.

(B) Stow, and preamble to his will.

when the following words taken from the parish register were cut on the stone that covers it by order of the church warden; "Sir Thomas Gresham, knight, was buried December 15, 1579 (D)." By an inventory of the goods at his house in Bishopgate street taken after his decease, they are said to have amounted to 1127 l. 15 s. 8 d. He had also another house at west Aire in Norfolk, where the effects were valued at 1655 l. 1 s. But his chief seat seems to have been at Mayghfield in Suffex, one room of which was called the queen's chamber, and the goods and chattels belonging to it were estimated at 7553 l. 10 s. 8 d (E). By his death many large estates in several counties of England, amounting at that time to the clear yearly value of 2300 l. and upwards, came to his lady (F), who survived him many years, and continued to reside after his decease in the mansion-house at London in the winter, and at Osterly-park in the summer season, at which last place she died November 23, 1596: very aged. Her corps was brought to London, and buried in the same vault with her husband Sir Thomas, December 14 (G). She left one son named William, whom she had by her former husband, who in 1606, was eighty three years of age: he had kept his chamber then for a year and more; and probably died not long afterwards, having survived his son Sir Thomas Read, knt. who died at Osterly-park, July 3, 1595, without issue (H) by his lady, who was Mildred, second daughter of Thomas Cecil lord Burghley; and was buried the 14th of the same month in Sir Thomas Gresham's vault in St. Helens church (I).

(D) In consideration of the ground taken up by his tomb, he had promised to build a handsome steeple to the church, but the performance of that promise was prevented by his sudden death. Stow, p. 133. Edit. 1598.

(E) Ward, from a MS. journal of Sir Thomas.

(F) The several estates lay in the counties of Norfolk, Suffolk, Kent, York, Durham, Derby, Cambridge, Somerset, Wales, London, Middlesex, amounting to 1797 l. 12 s. 2 d $\frac{1}{2}$. Out of which she was to pay several annuities for life to his servants, his lawyers, physicians and surgeons, and relations, particularly to lady Francis Gresham his sister-in-law 133 l. 6 s. 8 d. a-

mounting in all to 467 l. which deducted from the former, leaves 1330 l. 12 s. 2 d. $\frac{1}{2}$ clear, which was left absolutely in fee simple to her. This, added to the clear yearly value of the Royal Exchange, the mansion house in Bishopgate street, and the manors of Mayfield and Wadhurst, amounting to 1071 l. 18 s. 4 d. which was bequeathed to her for life, make up the sum of 2388 l. 10 s. 6 d $\frac{1}{2}$. Stow, V. ii. append. ii. p. 5. Edit. 1720.

(G) Register of St. Helens.

(H) Law Reports by Coke, fol. 24. V. vi. Moore, fol. 574. Coke, V. ii. fol. 138. and 616. Palmer, fol. 194.

(I) Register of St. Helens.

Mr. Ward has drawn Sir Thomas's character, wherein he observes, that he had the happiness of a mind every way suited to his fortune, generous and benign; ready to perform any good actions and encourage them in others (κ). He was a great friend and patron of our celebrated martyrologist John Fox. He was well acquainted with the ancient and several modern languages; he had a very comprehensive knowledge of all affairs relating to commerce whether foreign or domestic; and his success was not less, being in his time esteemed the highest commoner in England. He transacted queen Elizabeth's mercantile affairs so constantly, that he was called the "Royal Merchant," and his house was sometimes appointed for the reception of foreign princes upon their first arrival at London (L). As no one could be more ready to perform any generous actions which might contribute to the honour of his country; so he very well knew how to make the best use of them for the most laudable purposes. Nor was he less serviceable both to the queen and her ministry on other occasions, who often consulted him and sought his advice in matters of the greatest importance relating to the welfare of the government, several instances of which have been given in the course of this memoir (M).

But

(κ) In the dedication to him of a book by one Hugh Gough, entitled the Offspring of the house of Ottoman, the author particularly acknowledges his great liberality both to himself and others who were strangers to him. By the way, a book was also dedicated to him by Richard Rowlands alias Verstegan, called the Port of the world, containing the original and antiquities of the most famous cities in Europe with their trade and traffic, &c. London, 1576. 8vo.

(L) Of this we have the two following instances: Cardinal Castillon flying from France with the bishop of Arles, landed, September 13, 1568, at the Tower, where they were received by Sir Thomas and some other eminent citizens, and by orders from court, conducted to Sir Thomas's house in Bishopsgate street and there lodged. Next day the Cardinal attended by Sir Thomas went to the French church, thence to the Exchange,

afterwards to St. Paul's, and so back to dinner to his house, where he continued some days till he was introduced to her majesty. Stow's Chron. p. 662. Strype's Annals of queen Elizabeth, V. ii. p. 238. And on the 22d of January following, prince Casimir Palatine of the Rhine, upon his arrival at the Tower in the evening, being conducted by torch light to Sir Thomas's house, was received there with the sound of drums, trumpets, and other musical instruments, and entertained for three days till he went to court. Stow, *ibid.* p. 684.

(M) Besides these, it is said that he once prevented the ruin of the Dutch, when being in great danger from the Spaniard, they applied to queen Elizabeth, who was very desirous to assist them: to which end a great sum being thought requisite, Sir Thomas devised a way of effectuating the business at a small expence. He took up in his name all the money that was in Antwerp.

But the most shining part of his character appears in his public benefactions. The Royal Exchange was not only a singular ornament to the city of London, and a great convenience to the merchants who wanted such a place to meet in and transact their affairs, but likewise contributed very much to the promotion of trade, both by the number of shops erected there, and the much greater number of the poor, who were employed in working for them. And the donation of his own mansion-house for a seat of learning and the liberal arts, with the handsome provision made for the endowment and support of it, was such an instance of a generous and public spirit as has been equalled by few, and must perpetuate his memory with the highest esteem and gratitude so long as any regard to learning and virtue is preserved among us. Nor ought his charities to the poor, his eight alms houses, and the liberal contributions to the ten prisons and hospitals in London and Southwark to be omitted. Each of those benefactions separately considered is great in itself, and a just foundation for lasting honour, but when united they are without any rival, peculiar to Sir Thomas Gresham, who having no son to bear up his name, very wisely fixed on the most effectual method to preserve it in the highest regard to all posterity.

His public benefactions, the Royal Exchange, and his mansion-house, on the decease of his lady immediately came into the hands of the two corporations, the city of London and the Mercer's company, who, according to their trust, obtained a patent from the crown dated February 3, 1614; 12 Jacobi I. to hold them for ever upon the terms expressed in the will of the donor (N).

werp, which cut the nerves of the Spaniard for that year, by this means both giving the Dutch time to breathe, and weakening their enemy. Meredith's speech on his election to the law professorship of Gresham, anno 1673. and Ward's lives, &c. appendix No. xiii.

(N) See the enrolment in chancery.

GRETSEER (JAMES); a very learned man, was born at Marcdorf in Germany about the year 1561, and entered among the society of Jesuits at seventeen years of age. (Bayle's Dict.) When he had finished his studies, he was appointed a professor at Ingolstadt. He spent twenty four years there; teaching philosophy three, morality seven, and school-divinity fourteen. These employments did not hinder him from being constant at prayers, and composing a prodigious number of books. The catalogue of them, as given by fa-

ther Niceron, consists of near 153 articles; which, he tells us, was copied by him from the proposals or plan, published in 1733, for printing an edition of all Gretser's works at Ratibon in seventeen volumes folio. (*Memoires*, tom. xxviii.) His great erudition was attended with a surprising modesty. He could not bear to be commended. The inhabitants of Marcdorf were desirous of having his picture, to hang it up in their town-house; but when Gretser was informed of the earnest application they had made to his superiors for that purpose, he was heartily vexed; and told them, that if they wanted his picture, they need but draw that of an ass. To make themselves amends, they purchased all his works, and devoted them to the use of the public. He died at Ingolstadt on the 29th of January, 1625. He spent his whole life in writing against Protestants; and in defending the order to which he belonged. Some authors have bestowed very great encomiums upon him. Cardinal du Perron said, "Gretser is greatly to be applauded: he has a great deal of wit for a German." (*Perroniana*.) Dupin says of Gretser, that "he was certainly a man of vast abilities, and had laboured a great deal in both ecclesiastical and prophane antiquity. It is pity, he was not a better critic, and that he adopted pieces and stories either spurious or doubtful. It is pity too, as Gretser was so able to treat subjects thoroughly, that controversies should have engaged him in personal and particular disputes. Nevertheless it may be affirmed, that he was one of the ablest controversial writers of his age. He had a great facility in writing, and refuted his adversaries with a vast vehemence. The circumstance which ought to be most esteemed in his works is the prodigious variety that is found in them, and the accuracy with which he collected on each subject, whatever bears any relation to it. In short, his books, it may be said, will furnish very good materials to those, who would write on the same subjects." (*Bibl. des Auteurs Ecclesiast.*) Father Niceron says, "It were to be wished, that Gretser had shewed greater moderation in his controversial writings, that he had restrained his natural impetuosity therein, and that his style had not been so sharp and vehement." (*Memoires*, &c.) He received however as ill language as he gave; and if he soundly abused the Protestants, they abused him as soundly again; so that there was no mighty harm done, the balance upon the whole being very well preserved.

Gretser's works were printed, according to the proposals abovementioned, at Ratifbon 1739, in seventeen volumes folio.

GREVILLE (FULK or FOULK), lord Brooke, an eminent courtier, and an ingenious writer, was descended of the antient and noble families of the Nevils, Willoughbys, and Beauchamps (A), being the eldest son of Sir Fulk Greville of Beauchamp court [at Alcafter] in Warwickshire, where he had his birth in 1554. Being of the same age with his cousin Sir Philip Sidney, he had the first rudiments of his education at the same school in Shrewsbury (B), whence he was removed to the University of Cambridge, and admitted a fellow commoner at Trinity College; and some time after making a visit to Oxford, he became a member of that University in the same rank, but of what college is not certain. Having completed his academical studies, he travelled abroad in the view of finishing his education; and upon his return, being well accomplished, was introduced to the court of queen Elizabeth by his uncle Robert Greville, servant to her majesty, where he was esteemed a most ingenious person, and particularly favoured by the lovers of arts and sciences.

He was soon nominated to some beneficial employment in the court of the marches of Wales by his kinsman Sir Henry Sidney, then lord president of that court and principality. For instance, the president having given in a plan to the council board for the reformation of disorders in those marches, as particularly for abridging the number of attorneys in the court, proposed to have this reduced number put under the regulation of a principal officer or two, by patent from her majesty, and recommended, Mr. Fulk Greville his friend, and his own secretary Mr. Edmund Molyneux, for that purpose. Sir Henry's letter is dated November 12, 1576, and a subsequent letter to his servant Edward Waterhouse, shews, that the principal business which these officers were to superintend, consisted in framing all original bills, and making out all orders for process of appearance.

Our author was not then above two and twenty years of age, so that this post must indeed be looked upon by him as an honourable attestation of his merit. But the nature of it did not please him; his ambition prompted him to another

(A) See note (H).

(B) This is only a conjecture, the probability whereof is urged in Biog. Brit.

course of life. He had already made some advances in the queen's favour, had attained a competent familiarity with the modern languages and some expertness in the martial exercises of those times: these were qualifications for a foreign employment, which was more agreeable to the activity of his temper, and would open a quicker way of raising him to some of the first posts in the state. In reality, his heart was so eagerly set upon pushing his fortune this way, that to gratify it, he ventured to incur his royal mistress's displeasure, and made several attempts in it, not only with, but even without her majesty's consent. Out of many of these we have an account of the few following from his own pen. First, when these two mighty armies, Don John's and the duke Casimire's were to meet in the Low Countries, he applied and obtained her majesty's leave under her own hand to go thither; but after his horses, with all other preparations were shipped at Dover, the queen (who always discouraged these excursions) sent her messenger Sir Edward Dyer (c) with her mandate to stop him.

He was so much vexed at this disappointment, that afterwards, when secretary Walsingham was sent ambassador in 1678, to treat with those two princes, an opportunity of seeing an affair wherein so much Christian blood and so many Christian empires were concerned, was so tempting, that he was resolved not to risque a denial, and therefore stole away without leave, and went over with the secretary incog. The consequence whereof was, that at his return, the queen forbade him her presence for many months. To the same ambition may also be referred his engagement with Sir Philip Sydney to accompany Sir Francis Drake in his last expedition but one to the West Indies in 1585, in which they were both frustrated by the same authority (D).

Again, when the earl of Leicester was sent general of her majesty's forces the same year, and had given Mr. Greville the command of a hundred horse, "then I (to use his own words) giving my humour over to good order, yet found that neither the intercession of this grandee, seconded with my own humble suit, and many other honourable friends of mine, could prevail against the constant course of this excellent lady [the queen] with her servants, so as I was forced to tarry behind, and for this importunity of mine to change my

(c) Mr. Dyer was sent upon the message, which shews the queen's regard for him, Mr. Dyer being joined

with him in friendship to Sir Philip Sydney.

(D) See more of this in Sir Philip's article.

course, and seem to press nothing before my service about her; this princess of government as well as kingdoms made me live in her court a spectacle of disfavour too long as I conceived."

Lastly, the universal fame of a battle to be fought between the prime forces of Henry III. and the religious of Henry IV. then king of Navarre, lifting him once more above this humble earth of duty, made him resolve to see the difference between kings present and absent in their martial expeditions; so that without acquainting any creature, the earl of Essex excepted, he shipped himself over, and at his return was kept from her majesty's presence full six months, and then received after a strange manner; "for, continues he, this absolute prince, to sever ill example from grace, avers my going over to be a secret employment of hers; and all these other petty exiles, a making good that cloud or figure, which she was pleased to cast upon my absence, protecting me to the world with the honour of her employment, rather than she would for example's sake be forced either to punish me further, or too easily forgive a contempt or neglect in a servant so near about her, as she was pleased to conceive it."

After so many kind crosses as purposely read lessons to shew him his mistake, no wonder that he was at last convinced, and that (as he says himself) by these many warnings, he found the specious fires of youth to prove far more scorching than glorious; and calling his second thoughts to counsel, clearly in that map discerned action and honour to fly with more wings than one, and that it was sufficient for the plant to grow, where his sovereign's hand had planted it: Upon the whole, then he found reason to contract his thoughts from those larger but wandering horizons of the world abroad, and bounded his prospect within the safe limits of duty in such home services as were acceptable to his sovereign."

Accordingly, in pursuance of this principle, we find him prosecuting his interest in the marches court of Wales. During these excursions abroad, his gracious mistress granted him the reversion of two of the best offices in that court, one of which falling to him in the year 1580, he met with some difficulties about the profits. In this contest, he experienced the friendship of Sir Philip Sidney, who by a letter wrote to his father's secretary, Mr. Molyneux, April 10, 1581, prevailed on him not to oppose his cousin Greville's title in any part or construction of his patents; and a letter of Sir Francis

Walsingham to the president, the next day, April 11, put an end to the opposition that had been made from another quarter (E). This office appears to be clerk of the signet to the counsel of Wales, which is said to have brought him in yearly above 2000 l. arising chiefly from the processes which went out of that court, all of which are made out by this officer. The fees of the signet are for every letter at the suit of the party, one shilling; for every placard, two shillings; for writing an exemplification, according to its length; for sealing it six shillings and eight pence. The other place was clerk of the counsel, by virtue of which office he had the keeping of all records; the office and place

(E) As this letter exhibits a remarkable proof of the strength of our author's interest at court, we shall lay it before the reader as follows, " My verie good lord, about the end of Februarie last, I writt to your lordship on the behalfe of my cousen Fulke Greville, for the profitts of the office fallen to him there in the marches, by Mr. Dudley's death. At that tyme also I writt to Mr. Fox, friendly advising him to suffer my cousen quietly to enjoy the said office with all such commodities as Mr. Dudley had; which no doubt was ment unto him by her majestie, and I thincke to be carried away by sufficient words of the patent. Howbeit as I understand by your lordship's letre, and more plainly by Mr. Fox himself, he intendeth to stand in law with my cousen for the profitts which Mr. Dudley had, by the late encrease of fees in everie processe passing the signet. If Mr. Dudley, serving but a nobleman, could enjoy that encrease of fees, much more my cousen shall, being her majesties servant, and a gentleman of whome she maketh, as your lordship doth knowe, some good accompt. I knowe, your lordship's good affection towards my cousen, and therefore doubt not but you have allreadie, and will further doe, what you may

" with Mr. Fox, to yeald to that is reason, without law; which if he will not, but that law must needs be commenced between them; surely it shall be prosecuted in such effectual fort, that Mr. Fox, in the end, will have small causes to rejoyce of the issue thereof: whereas now by yealding to that is required, hee may avoyd trouble, and purchase to himself, not only the assurance of the good love of my selfe, but also of all Mr. Grevell's friends, which are manie and of great callyng, and may stead Mr. Fox, and his, in matters possible of greater importance, than this thing nowe in question is. Much to this effect, I have nowe written to Mr. Fox; in whome if you shall find no present disposition to yeald to my request, then I wishe it would please your lordship to sequester the profits in controversy between them, as in former letters was required, untill the cause be determined by law or otherwise. And thus with my hartiest commendations to your lordship, I take my leave: from the court, the 11th of April 1581.

" Your lordship's
 " Assured loving friend,
 " FRA. WALSHINGHAM."

Letters, &c. of the Sydneys, vol. i. fol. 293.

of register, the making of all copies, the entering of all orders, and the making of bonds and commissions. He or his deputy is tied to constant attendance; for which he was allowed diet for himself and his servant in the queen's household, and twenty merks fee per annum, the business being to conceive, devise or write such letters or public proclamations as either concern the quiet government of the subjects within the limits of their authority, or the resolutions of that board upon causes of estate depending before them; and for the better performance of his service in this office, he is allowed twelve clerks. Mr. Greville was also constituted secretary for South and North Wales by the queen's letters patent, bearing date April 25, 1583; and that grant was afterwards made perpetual, or for life, in July, 1 James I.

In the midst of these civil employments, he made a conspicuous figure in the martial way, when the French ambassadors, accompanied by great numbers of their nobility, were in England a second time to treat of the queen's marriage with the duke of Anjou in 1581. Tilts and tournaments were the courtly entertainments in those days, and they were performed in the most magnificent manner on this occasion by two noblemen, besides Sir Philip Sidney and Fulk Greville, who with the rest behaved so gallantly as to win the reputation of a most gallant knight. In 1586 these two friends were separated by the unfortunate death of the former, who in his will bequeathed to this dear friend one moiety of his books (F).

In 1588, Mr. Greville attended his kinsman the earl of Essex to Oxford, and among other persons in that favourite's train was created Master of Arts in the Essexian creation 11th of April that year. Two years afterwards, on the ninth of the same month, he attended the funeral of Ambrose Dudley earl of Warwick as a mourner. In 1595, he was accused to the lords of the council, by a certificate of several gentlemen borderers upon Farickwood in Warwickshire, of having made waste there to the value of 14,000 l. but the prosecution seems to have been dropt, and in October 1597, he received the honour of knighthood. In the beginning of March the same year, he applied for the office of treasurer of the war, and about two years afterwards, in the 4th of Elizabeth, he obtained the place of treasurer of marine causes for life. And in 1599 a commission was ordered to be made out for him as rear admiral of the fleet, which was

(F) The other moiety was left to Mr. Dyer already mentioned.

intended to be sent forth against another threatened invasion by the Spaniards. To this commission he humourously alludes in speaking of his kinsman the earl of Essex's execution the following year, where he says, that "himself remaining
 " about the queen was a kind of Remora, staying the violent course of that fatal ship, and but now was abruptly
 " sent away to guard a figurative fleet in danger of nothing
 " but these prosopopœia of invincible rancor, and kept as in a
 " free prison at Rochester till his [the earl's] head was off." In 1602, having purchased from private hands some claims upon the manor of Wedgnock, he obtained of the queen a grant of the ancient and spacious park thereunto belonging, for himself, his heirs and assignees, in as ample a manner as John duke of Northumberland, or Ambrose earl of Warwick had held it.

During this glorious reign, he frequently represented his county in the house of commons, together with Sir Thomas Lacy; and it has been observed that a better choice could not have been made, as both of them were learned, wise and honest. He continued a favourite of queen Elizabeth to the end of her reign (G). The beginning of the next opened no less in his favour. At the coronation of king James I. July 15, 1603, he was made knt. of the Bath, and his office of secretary to the council of the court of marches of Wales was confirmed to him for life by a patent bearing date July 24. In the second year of this king, he obtained a grant of Warwick castle. He was greatly pleased with this favour, and the castle being in a ruinous condition, he laid out at least 20,000 l. in repairing it: the house within he adorned with rich furniture of every kind, and without he beautified it with the most pleasant gardens, plantations and walks; so that considering its situation on a very high rock [which is the cliff of a river running at the foot, and thence watering the town of Warwick] no place in that midland part of England does compare with it for stateliness and delight. He had also a grant of the manor and lands of Knowle in the same county.

In reality, he was more intent upon increasing his private fortune by such substantial favours, than ambitious of any high post and power in the state. He was afterwards possessed of several very beneficial places in the marches court of Wales,

(G) Sir Robert Naunton observes, attendance, for he came thither that he neither sought for nor obtained any great place or preferment at court during all the time of his backed with a plentiful fortune. *Fragmenta Regalia*, 1642. 4to. p. 30.

and at present he seems to have confined his views within the limits of these offices. He perceived the measures of government quite altered, and the state waning from the lustre in which he had seen it shine; besides he had little hopes of being preferred to any thing considerable in the ministry, as he met with some discouragements from Sir Robert Cecil, the secretary, and the persons in power. In this position of affairs, he seems to have formed some schemes of retirement in order to write the history of queen Elizabeth's life. In which view he drew up a plan commencing with the union of the two roses in the marriage of Henry VII. and had made some progress in the execution of it: but the refusal of the records in the council chest being denied him by the secretary, as he could not complete his work in that authentic and substantial manner as became him, he broke off the design, and disposed himself to revise the product of his juvenile studies and his poetical recreations with Sir Philip Sydney.

During the life of the treasurer Cecil, he obtained no advancement in the court or state, but in 1615, some time after his death, Sir Fulk was made under treasurer and chancellor of the Exchequer; in consequence of which, he was called to the board of privy council. In 1617, he obtained from the king a special charter confirming all such liberties as had been granted to any of his ancestors in behalf of the town of Alcester upon a new reserved rent of ten shillings a year. And in 1620, January 9, his majesty created him a baron of the realm by the title of lord Brooke of Beauchamp court. He obtained this dignity as well by his merit and fidelity in the discharge of his offices, as by his noble descent from the Nevils, Willoughbys de Brooks, and Beauchamps (H). In September 1621, he was made one of the lords

(H) According to his pedigree, Sir Richard Beauchamp married Elizabeth daughter of Sir Humphry Stafford, knt. by whom he had issue three daughters heiresses, whereof Elizabeth the eldest married to Sir Robert Willoughby lord Brooke, who had in her right the manor of Alcester in partition, and deceased seized thereof, November 10. an. Henry VIII. 13^o. leaving three granddaughters his next heirs, daughters of Edward Willoughby his son, by his wife daughter of Richard Nevil lord Latimer. Of which daughters

so in minority, the eldest Elizabeth was committed to the guardianship of Sir Edward Greville of Milcote, Knt. who obtained her wardship, 'tis said, on purpose to marry her to John his son and heir; but she better affected Fulk the younger, according to Sir William Dugdale, and having estate sufficient both for him and herself, became his wife, to whom she brought the manor of Alcester with other lands; which Fulk much enlarged his manor house of Beauchamp court, taking stone and timber from the then newly dissolved

lords of the king's bedchamber, whereupon resigning his post in the Exchequer, he was succeeded therein by Richard Weston, afterwards earl of Portland. After the demise of king James, he continued in the privy council of king Charles I. in the beginning of which reign, viz. in 1622, he founded a history lecture in the University of Cambridge, and endowed it with a salary of 100 l. per annum.

He did not long survive this last act of generosity : for, notwithstanding he was a munificent patron of learning and learned men, he at last fell a sacrifice to the extraordinary outrage of a discontented domestic. The account we have of this fatal event is, that his lordship, neglecting to reward one Ralph Heywood, who had spent the greatest part of his life in his service, this attendant expostulated thereupon with his lordship in his bed-chamber at Brook-house in Holborn, and being severely reprov'd for it, presently gave his lordship a mortal stab in the back with a knife or sword, after which he withdrew into another room, and locking the door murdered himself with the same weapon. It has been credibly reported that there remained no written memorial or tradition in this noble family of any other cause or reason for Heywood's discontent ; but some further particulars relating thereto have been lately published by Mr. Arthur Collins, author of the Peerage of England, who in the supplement informs us, that lord Brook having settled the whole of his estate upon his cousin Robert Greville by his last will and testament, he executed the same on the 18th of February foregoing, which was witnessed by several gentlemen then in his service, among whom was this Heywood. And some months after a codicil was added, wherein annuities were granted to those gentlemen, but Heywood was omitted, which made him resent the neglect to such a degree as produced the warm expostulation between them, which ended in the tragical end of them both. His lordship before his death ordered another short codicil to be added to his will ; wherein he left hand-

solved priory at Alcester for that purpose ; as also his park, with part of the waste belonging to his lordship, and bore the office of Sheriff for this county and Leicestershire in the 34th of Henry VIII. being then a knight, so also in the 1. of Edward VI. and departed this life November 10, 1559. leaving issue Fulk his son and heir, and Robert a younger son ; which Fulk was knight-

ed in the 7th of Elizabeth, being then twenty nine years of age. In the 12th of that reign, he was first in the commission of the peace for that shire, and departing this life anno 1606, left issue by Anne his wife, daughter to Ralph Nevil earl of Westmorland, Fulke the subject of this memoir. Dugdale's Antiq. of Warwickshire, vol. ii. p. 766. Edit. 1730.

some legacies to the surgeons who attended him on this occasion (1).

He died on the 30th of September 1628, and his funeral obsequies were performed with great solemnity on the 27th of Oct. following, the corps being wrapt in lead was conveyed from Brook-house, Holborn, to Warwick; under the direction of Sir William Segar, knt. Garter; Sir Henry St. George, knt. Richmond Herald, and Henry Oatting, Esq; Chester Herald; and was interred on the north side of the quire of St. Mary's Church there in his own vault, which had formerly been a Chapter-house of the Church; where a beautiful and magnificent monument of black and white marble had been erected by himself, with an inscription commemorating his friendship with the great patron of the muses as his greatest honour and most permanent epitaph, in these words--FULKE GREVILLE, servant to QUEEN ELIZABETH, counsellor to KING JAMES, and friend to SIR PHILIP SIDNEY. Tropheum Peccati.

In short, he made his dear friend the great exemplar of his life in every thing, and Sidney being often celebrated as the patron of the Muses in general, and of Spenser in particular, so we are told lord Brooke desired to be known to posterity under no other character than that of Shakespear's and Ben Johnson's master, lord Chancellor Egerton, and bishop Overal's patron. His lordship also obtained the office of Clarencieux at arms for Mr. Camden, who very gratefully acknowledged it in his life-time, and at his death left him a piece of plate in his will. It was lord Brook's munificence, also that raised John Speed from a mechanic to be an historiographer.

His lordship had an elegant taste for all kinds of polite learning, but his inclination as well as his genius led him

(1) The last cited relates a remarkable story, which may be contrasted with this murder, concerning one of the family named Lodowicke Greville, Esq; who contrived with a servant or two of his to murder Mr. Webb of Draycot in Oxfordshire, his own tenant, who had been also his steward, that he might get all his riches. These servants having strangled him, one of them went into his bed, and when the minister came who was to make the will, the murderer in bed

with the curtains close pinned about him, counterfeited a sick and dying man's voice and other infirmities, till he had disposed of the dead man's effects seemingly in the deceased's own words, and willed all to Mr. Greville. The murder and fraud being afterwards discovered, and Mr. Greville refusing to plead, he was pressed to death in the king's bench prison, and his servant hanged the same year 1589.

particularly to history and poetry (κ). Hence with respect to the former it was that lord Bacon submitted his *Life of Henry VII.* to his perusal and animadversions (λ). And his extraordinary kindness to Sir William Davenant, must be added to other conspicuous evidences of the latter; that poet he took into his family when very young, and was so much delighted with his promising genius, that as long as the patron lived, the poet had his residence with him, and probably formed the plan of some of his first plays under his lordship's encouragement; since they were published soon after his death. The truth is, our author was better enabled, and probably more inclined to this and other instances of liberality, than to marriage: For though he was, as is said, a constant courtier of the ladies, yet he was never married; so that his honour falling by the patent to his kinsman Robert Greville, he directed his estate also by his will to go along with it to the same relation, being next of kin to him [μ].

He was then arrived to the age of twenty one years; he had been educated at the University of Cambridge, and had a good share of learning. During the civil wars he adhered to the parliament, and was made lieutenant of Warwickshire, and colonel in their army, and commanded those forces which were sent to attack the cathedral of Litchfield, in which action he was killed by a shot in the left eye, March 2, 1642-3, being St. Cedde's day, the Saint to which that church is dedicated, whereupon some reflections were made by archbishop Laud in his Diary, aiming to intimate that his death was a judgment upon him as being a great enemy of cathedrals; and having published a discourse against episcopacy in 1641, 4to. There was also printed the preceding year, a piece of his entitled, "The Nature of Truth, its union and unity with the soul, which is one in its es-

(κ) This appears by his works. Of which one volume, containing chiefly poetical pieces, was published in 1633, fol. (2). There came out afterwards under his name, but thought to be spurious, The five years of king James, &c. London, 1643, 4to. to which were added, Truth brought to light by time, &c. and other things. (3). His life of Sir Philip Sidney, London, 1652, 8vo. to which was prefixed Maxims of state, &c. (4). His Remains, Lond. 1670. 8vo.

(λ) Lord Bacon, having told us, that Fulk (as he then was) Greville had much and private recess to queen

Elizabeth, which he used honourably and did many men good, observes, that he would say merrily of himself, that he was like Robin Goodfellow, for when the maids spilt the milk pans or kept any racket, they would lay it upon Robin; so what tales the ladies about the queen told her, or other bad offices that they did, they would put it upon him. Bacon's Apophthegms, p. 221. Edit. 1625, 12mo. In Biogr. Brit. are many instances of our author's kindness to lord Bacon after his fall.

(μ) He was grandson of Robert, younger brother to our author's father.

"fence, faculties, acts, one with the soul;" in 12^o. which shews him to be a visionary in philosophy, and if we may believe Mr. Wood with respect to his religious opinions, he must be far gone in enthusiasm, since he tells us, his lordship often bragged that he should live to see the millenary paradise begin in his life time (N). In this he certainly degenerated from his ancestor, the subject of this memoir, whose character as a statesman may be collected from what has been related in the course of it. One writer tells us, that his works shall endure to posterity as reliques of his worth, like some rare statue or busto, the workmanship of some masterly hand, whose excellencies a Michael Angelo or a Bernini had only the skill to discover, but marble spoilers no taste of (O). Another author, speaking of his poetry, observes, that there is in all of it a mysterious and sententious way of writing without much regard to elegance of stile, or smoothness of verse (P), yet sometimes he breaks out with an uncommon brightness (Q). A late writer mentions his lordship's treatise on human learning, together with Donne's works, and Davis on the Immortality of the Soul, as proofs of an observation that after the Fairy Queen of Spenser allegory began to decline, and by degrees give place to a species of composition in which the perplexed subtleties of metaphysical disquisitions strongly prevailed, and which perhaps took its rise from the taste and influence of that pacific and profound scholastic James I. (R)

Then Una fair 'gan drop her princely mien,

says Mr. Mason in his Musæus, who, however, has since followed our author in an attempt to revive the ancient Greek tragedy with choruses; of which lord Brook's tragedy of Mustapha is an example. This is called the matchless Mustapha by a writer in 1722, who says the poetry herein is not easily to be mended, and it seems to have been in good esteem in Charles II. time, since there is a stanza in the chorus Sacerdotum at the end, introduced by archbishop Tillotson into one of his sermons, in order to answer it, as containing the favourite argument of those who murmur at the injunctions of religion, as if it had attributed to Providence, the setting of our nature and our duty at variance, or the giving us appetites one way and laws another. "The force of which ob-

(N) Ath. Oxon. vol. i. col. 522, 523, 524.

(O) Rich. Flecknoe's Epigrams, p. 10. Edit. 1671, 8vo.

(P) E. Philips Theatr. Poetar. Edit. 1675, 12mo.

(Q) The Muses library, by Mr. Elijah Cooper. p. 216. Edit. 1737, 8vo.

(R) Warton's Observations on the Fairy Queen, p. 236. London, 1654, 8vo.

jection, says that elegant preacher, is very smartly expressed in those celebrated verses of a noble poet of our own, which are so frequently in the mouths of many, who are thought to bear no good will to religion." The lines are these :

Oh wearisome condition of humanity,
Born under one law, to another bound,
Vainly begot, and yet forbidden vanity,
Created sick, commanded to be sound :
If nature did not take delight in blood,
She would have made more easy ways to good (s).

(s) Tillotson's Sermons, vol. iii. *lover*, p. 184. & seq. 8vo. 2d Edit. p. 406. 2d Edit. in 8vo. 1687. See 1718. also Sir Richard Steele's Reader and

GREVIUS (JOHN GEORGE), one of the greatest critics in the seventeenth century, was born January 29, 1632 (A); at Naumbourg in Saxony, and having laid a good foundation of classical learning in his own country, was sent to finish his education at Leipzig (B), under the professors Andrew Rivinus (C), and John Stranchius (D). This last was his relation by the mother's side, and sat opponent in the professor's chair, when our author performed his exercise for his degree, on which occasion he maintained a thesis "de moribus Germanorum, Of the manners of the Germans." As his father designed to breed him to the law, he applied himself a while to that study, but not without devoting a considerable share of his time to polite literature, which he affected most, and which he afterwards made the sole object of his application. With this view he removed to Deventer in Holland, and attended the lectures of the celebrated John Frederic Gronovius, and conversing with him, became entirely fixt in his resolution. He was singularly pleased with this professor, so that he spent two years in the prosecution of these studies under his direction, and profited so much thereby, that he afterwards frequently ascribed all his knowledge to the assistance of this master. However, resolving to make use of all advantages for improving himself, he went thence first to Leyden to hear the famous Daniel Heinsius, and next to Am-

(A) *Acta eruditorum Lipsiæ ann.* 1703.

(B) *Ibid.*

(C) Our author printed three dissertations of this professor in his Syn-

tagina variarum dissertat. rarior, &c. Utrecht 1702, 4to.

(D) Author of the Chronology under his name.

sterdam, where attending the lectures of Alexander Morus and David Blondel, this last persuaded him to renounce the Lutheran religion, in which he had been bred, and to embrace Calvinism.

In the meantime, his reputation increased daily, and was now raised so high, though but twenty four years of age, that he was judged sufficiently qualified for the chair, and upon the death of John Schulting, he was actually nominated to the professorship of Duisburg by the Elector of Brandenburg, who at the same time yielded to his desire of visiting Antwerp, Brussels, and Lorrain and the neighbouring countries; in order to complete the plan which he had laid down for finishing his studies before he entered upon the exercise of his office. Young as he was, he appeared every way equal to the employ; but held the place no longer than two years; when he closed with an offer of the professorship of Deventer, which though of less value than Duisburg, was more acceptable to him on many accounts: He had a singular affection for the place where first he indulged his inclination for these studies. He had the pleasure of succeeding his much beloved Mr. Gronovius, and that too by a particular recommendation on his removal to Leyden. It must be remembered also that our author was a proselyte to Calvin in the established religion at Deventer, not easily, if at all tolerated at Duisburg; and lastly in Holland, there was a fairer prospect of preferment. Accordingly in 1661, the states of Utrecht made him professor of eloquence in that University in the room of Paulus Æmilius.

Here he fixed his ambition and resolved to move no more. In this temper he rejected some solicitations both from Amsterdam and Leyden. The Elector Palatine likewise attempted in vain to draw him to Heydelberg and the Republic of Venice to Padua. He was in a manner naturalized to Holland, and the states of Utrecht being determined not to part if possible with the treasure they possessed in him, laid fresh obligations, upon him, and in 1673, added to that of eloquence the professorship of politics and history. In these stations he had the honour to be sought for by diverse persons: several coming from Germany for the benefit of his instructions, besides many from England (E). He had filled all these posts with a reputation nothing inferior to any of his time for more than

(E) Among others, for instance, Dr. attended his lectures. See Dr. Mead's Mead, and his eldest brother Samuel Life, &c. London 1754, 8vo.
Mead Esq; counsellor at law, both

thirty years, when he was suddenly seized with an apoplexy, January 11, 1703, which carried him off the same day in the 71st year of his age.

He had eighteen children by his wife, whom he married in 1656, but was survived only by four daughters, one of his sons, Theodore Peter, a youth of great hopes, died in 1692, in the 23d year of his age; while he was preparing a new edition of Callimachus, which was finished afterwards by his father, and printed in 1697. Theodore is also said (F) to have formed a design of writing the History of William the III. king of England, but this could only be in embryo.

Grevius did very great service to the republic of letters, not so much by any entire productions of his own, as by procuring good editions of a great number of authors which he enriched with notes and excellent prefaces: as Hesiod, Callimachus, Lucan's *Solacista*, Suetonius, Cicero's familiar epistles, and those to Atticus, Florus, Catullus, Tibullus and Propertius; Justin, C. Julius Cæsar, with Julius Celsus, all the works of Lucian, Tully's Offices and his Orations, Glossarium Isidori; and in modern authors he published Casaubon's letters, several pieces of Meursius, Huet's *Poemata*, Junius de *pictura veterum*, and Daniel Eremita de *vita aulica & civili*, and several others of less note. But his *chef d'œuvre* is his *Thesaurus antiquitatum Roman.* in 12 vol. fol. to which he added afterwards *Thesaurus Antiq. & Histor. Italiæ*, which were printed after his death in 1704, in 3 vol. fol. There also came out in 1707, J. G. Grevii *prælectiones & CXX epistolæ ac collectæ ab Alberto Fabricio*; to which was added *Burmanni oratio dicta in Grevii funere*, to which we are obliged for the particulars of this memoir. In 1717, was printed J. G. Grevii *Orationes quas Ultrajecti habuit*, 8vo. A great number of his letters were published by Burman in his *Sylloge Epistolarum*, in 5 vol. 4to. And the late learned Dr. Mead was possessed of a collection of original letters in MS. written to Grevius by the most eminent persons in learning as Basnage, Bayle, Burman, Le Clerc, Faber, Fabricius, Gronovius, Kuster, Limborch, Puffendorff, Salmasius, Spanheim, Spinosa, Tollius, Bentley, Dodwell, Locke and Potter, Abbe Bossuet, Bignon, Harduin, Huet, Menage, Spon, Vaillant, &c. from the year 1670 to 1703, when Grevius died.

(F) *Acta erud. Lips. ubi supra.*

GREW (OBADIAH) a worthy parish priest in England, was born in November 1607, at Atherston in the parish of Manceter in Warwickshire, and having been well grounded in grammar learning under his uncle Mr. John Denison, was sent to Baliol college in Oxford, and put under the tuition of Mr. Richard Trimmell in 1624: here pursuing his studies carefully, he became qualified for the academical honours, and taking both his degrees in arts at the regular times, he entered at twenty eight years of age into the priesthood, being ordained by Dr. Robert Wright bishop of Coventry and Lichfield, in whose diocese he obtained a curacy. In the beginning of the civil wars he sided with the parliament party, took the Covenant, and at the request of the corporation of Coventry, became minister of the great parish of St. Michael in that city. He filled this most useful and worthy station by a conscientious performance of all the duties thereof. The soundness of his doctrine according to his persuasion, the prudence and sanctity of his conversation, the vigilancy and tenderness of his care, were of that constant tenour, that he seemed to do all which the best writers upon the pastoral office tell us should be done.

As he sided with the Presbyterians against the hierarchy, so he joined with that party also against the design of destroying the king. In this as in other things he acted both with integrity and courage, of which we have the following remarkable instance. In 1648, when Cromwell, then lieutenant general, was at Coventry upon his march towards London, Mr. Grew took this opportunity to represent to him the wickedness of the design then more visibly on foot for taking off his majesty, and the sad consequences thereof, should it take effect, earnestly pressing him to use his endeavours to prevent it, and did not leave soliciting till he obtained his promise for it: nor was he satisfied with this; afterwards when the design became too apparent, he addressed a letter to him to the same purpose, and reminded him of his promise, and took care to have his letter delivered into Cromwell's own hands.

In 1651, he accumulated the degrees in divinity, and completed that of Dr. the ensuing act, when he preached the Concio ad Clerum with applause. In 1654, he was appointed one of the assistants to the commissioners of Warwickshire for the ejection of such as were then called scandalous, ignorant and insufficient ministers and schoolmasters. He continued at St. Michael's greatly esteemed and beloved among

his parishioners till his majesty's restoration, after which he seems to have resigned his benefice in pursuance to the act of conformity in 1661. It does not appear that he engaged among the conventiclers after his deprivation; but it is certain that he preserved the respect and affection of the citizens of Coventry till his death, which happened in a good old age, October 22, 1689; and his body was interred in the chancel of his church of St. Michael. He published "A sinner's justification by Christ, &c. delivered in several sermons on Jer. ii. 6. London, 1670, 8vo." and Meditations upon our Saviour's parable of the prodigal son, &c. London 1678, 4to. both at the request, and for the common benefit, of some of his quondam parishioners.

GREW (NEHEMIAH), son of the preceding, a learned writer and physician, who being apparently bred up in his father's principles of nonconformity, was sent abroad to complete his education in one of the foreign Universities, where he took the degree of Dr. of Physic (A), after which resolving to settle in London, he stood candidate for an honorary fellowship in the College of physicians there, and was admitted September 30, 1680 (B). He grew into an extensive practice by his merit, which had recommended him to the Royal Society, where he was chosen fellow some years before, and upon the death of Mr. Oldenburg their secretary succeeded him in that post on St. Andrew's day, 1677 (C). In consequence whereof he carried on the publication of the Philosophical Transactions from January ensuing till the end of February 1678. In the mean time, pursuant to an order of council of the 18th of July that year, he drew up "A catalogue of the natural and artificial rarities belonging to the Society." This was published under the title of *Musæum Regalis Societatis*, &c. at London 1681, fol. and was followed by "A comparative anatomy of the stomach and guts, begun, &c." London 1681, fol. and "The anatomy of plants," &c. in 1682, fol. After this he continued to employ the press for the service of the public, whereby he served his own reputation at the same time, since he printed several other treatises which were much esteemed by the learned world (D) both at home and

(A) Ath. Ox. vol. 2. col. 838.

(B) Gen. Dict. from the Register of the College.

(C) Birch's Hist. of R. S. vol. iv.

(D) These are 1. Observations touching the nature of Snow, in Phil. Trans. N^o 92. 2. The description and use of the pores in the skin of the

and abroad, being mostly translated into Latin by foreigners. Thus he passed his time with the reputation and advantage of a learned author and an able practitioner in his profession till his death, which happened suddenly on Lady-day 1711.

GREY (Lady JANE) an illustrious personage of the blood royal of England by both parents. Her grandmother on the side of her father, Henry Grey, marquis of Dorset, being queen consort to Edward IV. (A) and her grandmother on the side of her mother, lady Frances Brandon, being daughter to Henry VII. queen dowager of France, and mother of Mary queen of Scots (B). Lady Jane was born in the year 1537 (C), at Broadgate, her father's seat in Leicestershire. She very early gave astonishing proofs of the pregnancy of her parts; insomuch, that upon a comparison with Edward VI. who was partly of the same age, and thought a kind of miracle, the superiority has been given to her in every respect (D). Female accomplishments were probably the first part of her education; and her genius appeared in the works of her needle; then in the beautiful character which she wrote, commended by all who had seen it; besides which, she played admirably on various instruments of music, and accompanied them with a voice exquisitely sweet in itself, and assisted by all the graces that art could bestow (E). These, however, were only inferior ornaments in her character; and as she was far from priding herself upon them, so, through the rigour of her parents in exacting them, they became her grief more than her pleasure; but this unhappiness was sweetened by the nobler branch of her breeding.

the hands and feet, in *ibid.* N^o 159. for May 1684. 3. *Tractatus de falsis cathartici amari in agris Ebasmenfisbus & hujusmodi aliis contenti natura & usa.* London 1695, 12mo. 4. *Cosmologia Sacra: Or a discourse of the universe, as it is the creature and kingdom of God: chiefly written to demonstrate the truth and excellence of the Bible, which contains the laws of this kingdom in the lower world.* London 1701, fol. This is his capital principal piece, was universally read, and among others soon drew the eyes of Mr. Bayle, who finding some of his principles in dan-

ger thereby, thought proper to attack it; but a Defence appeared soon after in the *Bibliothèque Choise, tom. 5.* written by Le Clerc, who had printed an abridgment of the *Cosmologia* in tom. 1, 2, and 3. of the same *Bibliothèque.*

(A) Mill's Catalogue of Honour, p. 543.

(B) Brook's Catalogue of Nobility, p. 212.

(C) Burnet's History of the Reformation, vol. ii. p. 272.

(D) Fox's Acts and Monuments.

(E) Chaloneri deploratio acerbae necis, D. Janæ Graiæ, &c.

Her father had himself a tincture of letters, and was a great patron of the learned. He had two chaplains, Harding and Aylmer (F), both men of distinguished learning, whom he employed as tutors to his daughter, and under their instructions, she made such a proficiency as amazed them both. Her own language she spoke and wrote with peculiar accuracy. The French, Italian, Latin, and especially Greek, were as natural to her as her own. She not only understood them perfectly, but spoke and wrote them with the greatest freedom: she was versed likewise in Hebrew, Chaldee and Arabic, and all this while a méer child. She had also a sedateness of temper, a quickness of apprehension, and a solidity of judgment, that enabled her not only to become the mistress of languages but of sciences; so that she thought, spoke, and reasoned, upon subjects of the greatest importance; in a manner that surprized even those who from their own abilities were not much inclined to esteem what the rest of the world would have thought very extraordinary. With these high endowments she had so much mildness, humility, and modesty, that she set no value at all upon those acquisitions. She was naturally fond of literature, and that fondness was much heightened as well by the severity of her parents in the feminine part of her education, as by the gentleness of her tutor Aylmer in this: when mortified and confounded by the unmerited chiding of the former, she returned with double pleasure to the lessons of the latter, and sought in Demosthenes and Plato, who were her favourite authors, that delight that was denied her in all the other scenes of life, in which she mingled but little, and seldom with any satisfaction (G).

It is true, her alliance to the crown, as well as the great favour in which the marquis of Dorset her father stood both with Henry VIII. and Edward VI. unavoidably brought her sometimes to court, and she received particularly many marks of Edward's attention; yet she seems to have continued for the most part in the country at Broadgate.

Here she was with her beloved books in 1550, when the famous Roger Ascham called on a visit to the family in August; and all the rest of each sex being out a hunting in the park, he went to wait upon the lady Jane in her apartment,

(F) Both then zealous protestants, but Harding turned papist afterwards, and became one of the ablest writers in that cause, which he maintained against bishop Jewel. See

the works of that bishop. Aylmer was afterwards bishop of London. See Strype's Life of him.

(G) Fox as before.

and surprized her reading the Phædon of Plato in the original Greek. Astonished at it, presently after the first compliments were past, he asked her why she should lose such pastime as there must needs be in the park; at which smiling, she answered, "I wist all their sport in the park is but a shadow to that pleasure that I find in Plato. Alas, good folk, they never felt what true pleasure meant." This naturally leading him to enquire how a lady of her age, for she could not then be above fourteen at most, had attained to such a depth of pleasure both in the platonic language and philosophy, she made the following very remarkable reply: "I will tell you, and I tell you a truth which perchance you will marvel at. One of the greatest benefits which ever God gave me, is that he sent me so sharp and severe parents, and so gentle a schoolmaster. For when I am in presence either of father or mother, whether I speak, keep silence, sit, stand, or go, eat, drink, be merry or sad, be sewing, playing, dancing or doing any thing else, I am so sharply taunted, so cruelly threatned, yea presently sometimes with pinches, rips, and bobs, and other ways (which I will not name for the honour I bear them) so without measure misordered, that I think myself in Hell, till time come, that I must go to Mr. Elmer; who teacheth me so gently, so pleasantly, with such fair allurements to learning, that I think all the time nothing while I am with him: and when I am called from him, I fall on weeping, because whatsoever I do else but learning is full of grief, trouble, fear, and wholly misliking unto me. And thus my book hath been so much my pleasure, and bringeth daily to me more pleasure and more, that in respect of it all other pleasures in very deed be but trifles and troubles unto me." What reader is not melted with this speech? What scholar does not envy Ascham's felicity at this interview? He was indeed very deeply affected with it, and to that impression we owe the discovery of some further particulars concerning this lovely scholar.

At this juncture he was going to London in order to attend Sir Richard Morison on his embassy to the Emperor Charles V. and in a letter wrote the December following to the dearest of his friends (H), having informed him that he had had the honour and happiness of being admitted to converse familiarly with this young lady at court, and that she had written a very elegant letter to him, he proceeds to men-

(H) Viz. Sturmius. See Ascham's article,

tion this visit at Broadgate, and his surprize thereon; not without some degree of rapture. Thence he takes occasion to observe that she both spoke, and wrote Greek to admiration, and that she had promised to write him a letter in that language, upon condition that he would send her one first from the Emperor's court (1). But this rapture rose much higher while he was penning a letter addressed to herself the following month. There, speaking of this interview, he assures her that among all the agreeable varieties which he had met with in his travels abroad, nothing had occurred to raise his admiration like that incident in the preceding summer when he found her, a young maiden by birth so noble, in the absence of her tutor, and in the sumptuous house of her most noble father, at a time too when all the rest of the family both male and female were regaling themselves abroad with the pleasures of the chase I found, continues he, ὦ Ζεῦ καὶ Ὁεοί, O Jupiter and all ye Gods, I found, I say, the divine virgin diligently studying the divine Phædo of the divine Plato in the original Greek. Happier certainly in this respect than in being descended both on the father and mother's side from kings and queens (κ). He then puts her in mind of the Greek epistle she had promised; prompted her to write another also to his friend Sturmius, that what he had said of her whenever he came might be rendered credible by such authentic evidence.

If lady Jane received this letter in the country, yet 'tis probable she did not stay there long after, since some changes happened in the family which must have brought her to town; for her maternal uncles, Henry and Charles Brandon, both dying at Bugden, the bishop of Lincoln's palace, of the sweating sickness (L), her father obtained that honour, and was created duke of Suffolk in October this year, 1551 (M); Dudley earl of Warwick was also created duke of Northumberland the same day (N). And in November the duke of Somerset was imprisoned for a conspiracy against him as privy counsellor (O). During this interval, came the queen dowager of Scotland from France, who being magnificently enter-

(1) Ascham's Epist. 4. lib. 1.

(κ) Plato is styled the Divine, by the heathen theologists, and his Phædo is his chief tract upon that subject. Ascham relates this interview again in his Schoolmaster, where he says he remembered this talk gladly, both because it was so worthy of memory, and because also it was the last talk

that ever he had, and the last time that ever he saw this noble lady. Schoolmaster, p. 35 edit. 1711.

(L) Dugdale's Baronage, vol. 2. p. 300

(M) Ibid. vol. 1. p. 720, 721.

(N) King Edward's Journal.

(O) General history of England,

tained by king Edward, was also, among other ladies of the blood royal, complimented as her grand-mother, by lady Jane, who was now at court, and much in the king's favour (P). In the ensuing summer of 1552, the king made a progress through some parts of England, during which lady Jane went to pay her duty to his majesty's sister, the lady Mary, at New-hall in Essex : and in this visit her piety and zeal against popery prompted her to reprove the lady Anne Wharton for making a curtesy to the host, which being carried by some officious person to the ear of the princess, was retained in her heart, so that she never loved lady Jane afterwards (Q) ; and indeed the events of the following year were not likely to work a reconciliation.

The duke of Suffolk and Northumberland, who were now, upon the fall of Somerset, grown to the height of their wishes in power, upon the decline of the king's health in 1553, began to think how to prevent that reverse of fortune which as things then stood they foresaw must happen upon Edward's death. To obtain this end, no other remedy was judged sufficient, but a change in the succession of the crown, and transferring it into their own families. What other steps were taken preparatory to this bold attempt, may be seen in the general history, and is foreign to the plan of this memoir, which is concerned only in relating the part that was destined for lady Jane to act in the intended revolution ; but this was the principal part, in reality the whole centered in her. Those most excellent and amiable qualities which had rendered her dear to all who had the happiness to know her, joined to her near affinity to the king, subjected her to become the chief tool of an ambition so notoriously not her own. Upon this very account, she was married to the lord Guilford Dudley, fourth son of the duke of Northumberland, without discovering to her the real design of the match, which was celebrated with great pomp in the latter end of May, so much to the king's satisfaction, that he contributed bounteously to the expence of it from the royal wardrobe (R).

In the mean time, the populace were very far from being pleased with the exorbitant greatness of the duke of Northumberland, yet they could not help admiring that beauty and innocence which appeared in lord Guilford and his bride.

But the pomp and splendor attending their nuptials was the last gleam of joy that shone in the palace of king Edward,

(P) Ibid.

(Q) Fox as before.

(R) See Strype's Memorials, vol.

2. p. 425. where the particulars are mentioned.

who grew so weak in a few days after, that Northumberland thought it high time to carry his project into execution. Accordingly, in the beginning of June, he broke the matter to the young monarch, and having first made all such colourable objections as the affair would admit against his majesty's two sisters, Mary and Elizabeth, as well as Mary queen of Scots; "He observed that the lady Jane, who stood next upon the royal line, was a person of extraordinary qualities; that her zeal for the reformation was unquestioned; that nothing could be more acceptable to the nation, than the prospect of such a princess; that in this case he was bound to set aside all partialities of blood and nearness of relation, which were inferior considerations, and ought to be overruled by the public good." To corroborate this discourse, care was taken to place about the king those who should make it their business to touch frequently upon this subject, enlarge upon the accomplishments of lady Jane, and describe her with all imaginable advantages: so that at last, the king's affections standing for this disposition of the crown, he yielded to overlook his sisters, and set aside his father's will. Agreeably to which, a deed of settlement being drawn up in form of law by the judges, was signed by his majesty, and all the lords of the council(s).

This difficult affair once accomplished, and the letters patents having passed the seals before the close of the month, the next step was to concert the properest method for carrying this settlement into execution, and till that was done to keep it as secret as possible. To this end Northumberland formed a project, which, if it had succeeded, would have made all things easy and secure. He directed letters to the lady Mary in her brother's name, requiring her attendance at Greenwich where the court then was; and she had got within half a day's journey of that place when king Edward expired, July 6, 1553, but having timely notice of it, she thereby avoided the snare which had been so artfully laid to entrap her (T).

The two dukes, Suffolk and Northumberland, found it necessary to conceal the king's decease, that they might have time to gain the city of London, and to procure the consent of lady Jane, who was so far from having any hand in this business, that as yet she was unacquainted with the pains that

(s) General history.

(T) She was informed of Edward's death by the earl of Arundel.

had been taken to procure her the title of queen (v). At this juncture, Mary sent a letter to the privy council, in which, though she did not take the title of queen, yet she clearly asserted her right to the crown, took notice of their concealing her brother's death, and of the practice into which they had since entered; intimating that there was still room for reconciliation, and that if they complied with their duty in proclaiming her queen, she could forgive and even forget what was past. But in answer to this they insisted upon the indubitable right, and their own unalterable fidelity to queen Jane, to whom they persuaded the lady Mary to submit.

These previous steps being taken, and the Tower and city of London secured, the council quitted Greenwich and came to London; and on Monday, July 10th, in the forenoon, the two last mentioned dukes repaired to Durham-house, where the lady Jane resided with her husband, as part of Northumberland's family. There the duke of Suffolk with much solemnity explained to his daughter the disposition the late king had made of his crown by letters patents; the clear sense the privy council had of her right; the consent of the magistrates and citizens of London; and in conclusion himself and Northumberland fell on their knees and paid their homage to her as queen of England. The poor lady, somewhat astonished at their discourse, but not at all moved by their reasons, or in the least elevated by such unexpected honours, returned them an answer to this effect: "That the laws of the kingdom and natural right standing for the king's sisters, she would beware of burdening her weak conscience with a yoke which did belong to them; that she understood the infamy of those who had permitted the violation of right to gain a scepter; that it were to mock God, and deride justice, to scruple at the stealing of a shilling, and not at the usurpation of a crown. Besides (said she) I am not so young nor so little read in the guiles of fortune, to suffer myself to be taken by them. If she enrich any, it is but to make them the subject of her spoil; if she raise others, it is but to pleasure herself with their ruins; what she adored but yesterday, is to-day her pastime; and if I now permit her to adorn and crown me, I must tomorrow suffer her to crush and tear me to pieces. Nay, with what crown does she present me? A crown which hath

(v) Leicester's Common-Wealth, as she never had the power of queen, p. 85. where that author observes, that so it was never meant she should.

“ been violently and shamefully wrested from Katharine of
 “ Arragon, made more unfortunate by the punishment of
 “ Anne Boleyn, and others that wore it after her: and why
 “ then would you have me add my blood to theirs, and be
 “ the third victim from whom this fatal crown may be ra-
 “ vished with the head that wears it? But in case it should not
 “ prove fatal unto me, and that all its venom were consumed,
 “ if fortune should give me warranties of her constancy,
 “ should I be well advised to take upon me these thorns which
 “ would dilacerate, though not kill me outright; to burthen
 “ myself with a ybark, which would not fail to torment me,
 “ though I were assured not to be strangled with it? My
 “ liberty is better than the chain you proffer me, with what
 “ precious stones soever it be adorned, or of what gold soever
 “ framed. I will not exchange my peace for honourable and
 “ precious jealousies, for magnificent and glorious fetters.
 “ And if you love me sincerely and in good earnest, you will
 “ rather wish me a secure and quiet fortune though mean,
 “ than an exalted condition, exposed to the wind, and followed
 “ by some dismal fall (w).”

However, she was at length prevailed upon by the exhortations of her father, the intercession of her mother, the artful persuasions of Northumberland, and above all, the earnest desires of her husband, whom she tenderly loved (x), to yield her assent to what had been, and was, to be done. And thus with a heavy heart, she suffered herself to be conveyed by water to the Tower, where she entered with all the state of a queen, attended by the principal nobility, and, which is very extraordinary, her train supported by the dutchesss. of Suffolk, her mother, in whom, if in any of this line, the right of succession remained. About six o'clock in the afternoon, she was proclaimed with all due solemnities in the city (y); the same day she also assumed the regal title, and proceeded afterwards to exercise many acts of sovereignty: but, passing over the transactions of her short reign, which are the subject of the general history, it is more immediately our business to conclude this article with her behaviour on her fall. Queen

(w) Burnet as before. Heylin's hist. of the reformation, and Strype's Memorials.

(x) Of all the earl's sons, he is said to have had the least of his father in him. Heylin, p. 150.

(y) The proclamation was penned by Sir John Throgmorton with great spirit and elegance, and contains in

substance every thing that could cast any colour of right upon queen Jane's title, and may be seen in the life of William lord Burleigh, p. 19. where the Printer Grafton's name appears at the bottom, which was not probably known by Strype. See his Memorials, vol. iii. p. 13.

Mary was no sooner proclaimed, than the duke of Suffolk, who then resided with his daughter in the Tower, went to her apartment, and in the softest terms he could, acquainted her with the situation of their affairs, and that, laying aside the state and dignity of a queen, she must again return to that of a private person : to which, with a settled and serene countenance, she made this answer : “ Sir, I better brook this mes-
 “ sage than my former advancement to royalty : out of obe-
 “ dience to you and my mother I have grievously sinned,
 “ and offered violence to myself. Now I do willingly, and
 “ as obeying the motions of my soul, relinquish the crown,
 “ and endeavour to salve those faults committed by others,
 “ (if at least so great a fault can be salved,) by a willing re-
 “ linquishment and ingenuous acknowledgment of them (z).

Thus ended her reign, but not her misfortunes. She saw the father of her husband with all his family, and many of the nobility and gentry, brought prisoners to the Tower for supporting her claim to the crown ; and this grief must have met with some accession from his being soon after brought to the block. Before the end of the month, she had the mortification of seeing her own father, the duke of Suffolk, in the same circumstances with herself ; but her mother, the dutchess, not only remained exempt from all punishment, but had such an interest with the queen as to procure the duke his liberty on the last day of the month. Lady Jane and her husband being still in confinement, were on the 3d of November 1553, carried from the Tower to Guildhall with archbishop Cranmer and others, arraigned and convicted of high treason before judge Morgan, who pronounced on them sentence of death, the remembrance of which afterwards affected him so far, that he died raving. However, the strictness of their confinement was mitigated in December by a permission to take the air in the queen’s garden, and other little indulgencies. This might give some gleams of hope ; and there are some reasons to believe the queen would have spared her life, if Wiat’s rebellion had not happened ; but her father being engaged in that rebellion, gave the ministers an opportunity of persuading the queen, that she could not be safe herself while lady Jane and her husband were alive. Yet Mary was not brought without much difficulty to take them off. The news made no great impression upon this lady ; the bitterness of death was passed, she had expected it long, and was so

(z) Clarke’s Marrow of Eccles. Hist. part ii. p. 59.

well prepared to meet her fate, that she was very little discomposed.

But the queen's charity hurt her more than her justice. The day first fixed for her death was Friday, February 9th; and she had in some measure taken leave of the world by writing a letter to her unhappy father, who she heard was more disturbed with the thoughts of being the author of her death, than with the apprehensions of his own (A). In this serene frame of mind, Dr. Feckenham, abbot of Westminster, came to her from the queen, who was very desirous she should die professing herself a Papist, as her father-in-law had done. The abbot was indeed a very fit instrument, if any had been fit for the purpose, having with an acute wit and a plausible tongue, a great tenderness in his nature. Lady Jane received him with much civility, and behaved towards him with so much calmness and sweetness of temper, that he could not help being overcome with her distress; so that either mistaking or pretending to mistake her meaning, he procured a respite of her execution till the 12th. When he acquainted her with it, she told him, "that he had entirely misunderstood her sense of her situation; that far from desiring her

(A) There is something so extraordinary striking in this letter, and so much above her years, that we cannot debar the reader from it. It is in these terms. "Father, although
"it pleaseth God to hasten my
"death by you, by whom my life
"should rather have been length-
"ened; yet can I so patiently take
"it, as I yield God more hearty
"thanks for shortening my woeful
"days, than if all the world had
"been given into my possession with
"life lengthened to my will: and
"albeit I am well assured of your
"impatient dolours, redoubled many
"ways, both in bewailing your own
"woe, and also, as I hear, especial-
"ly my unfortunate estate: yet my
"dear father, if I may without of-
"fence rejoyce in my mishaps, me-
"thinks in this I may account my-
"self blessed; that washing my
"hands with the innocency of my
"fact, my guiltless blood may cry
"before the Lord, mercy to the in-
"nocent; and yet though I must
"needs acknowledge, that being

"constrained, and as you well
"know, continually assailed in tak-
"ing the crown upon me; I seemed
"to consent, and therein grievously
"offended the queen and her laws,
"and yet do I assuredly trust, that
"this my offence towards God is so
"much the less, in that being in so
"royal an estate as I was, mine en-
"forced honour never mixed with
"my innocent heart. And thus,
"good father, I have opened my
"state to you, whose death at hand,
"although to you perhaps it may
"seem right woeful, to me there is
"nothing that can be more wel-
"come, than from this vale of mi-
"sery to aspire to that heavenly
"throne of all joys and pleasure
"with Christ our Saviour: In
"whose stedfast faith, if it be lawful
"for the daughter to write so to her
"father, the Lord, that hitherto
"has strengthened you, so con-
"tinue you, that at last we may
"meet in heaven, with the Father,
"Son, and Holy Ghost. Amen."

Fox's Acts and Monuments.

"death

“ death might be delayed, she expected and wished for it
 “ as the period of her miseries, and her entrance into eternal
 “ happiness.” Neither did he gain any thing upon her in
 regard to popery, she heard him indeed patiently, but
 answered all his arguments with such strength, clearness and
 steadiness of mind, as shewed plainly that religion had been
 her principal care (B). On Sunday evening, which was the
 last she was to spend in this world, she wrote a letter in the
 Greek tongue, as some say, on the blank leaves at the end of
 a Testament in the same language, which she bequeathed as a
 legacy to her sister the lady Katharine Grey; a piece which,
 if we had no other left, ’tis said, were sufficient to render her
 name immortal. In the morning the lord Guilford earnestly
 desired the officers that he might take his last farewell of her;
 which though they willingly permitted, yet upon notice she
 advised the contrary, “ assuring him that such a meeting
 “ would rather add to his afflictions than encrease that quiet,
 “ wherewith they had prepared their souls for the stroke of
 “ death; that he demanded a lenitive which would put fire
 “ into the wound, and that it was to be feared her presence
 “ would rather weaken than strengthen him; that he ought
 “ to take courage from his reason, and derive constancy from
 “ his own heart; that if his soul were not firm and settled,
 “ she could not settle it by her eyes, nor confirm it by her
 “ words; that he should do well to remit this interview to
 “ the other world; that there indeed friendships were happy,
 “ and unions indissoluble, and that theirs would be eternal,
 “ if their souls carried nothing with them of terrestrial,
 “ which might hinder them from rejoicing.” All she could
 do was to give him a farewell out of a window as he passed
 to the place of his dissolution (C), which he suffered on the

(B) The particulars that passed betwixt her and Feckenham are well worth the reader’s perusal in Fox; and an account drawn up by herself of her dispute with him about the real presence is printed in the Phoenix, vol. 2. p. 28.

(C) After this sad sight she wrote three short sentences in the table-book in Greek, Latin and English, to this purport. In Greek: If his slain body shall give testimony against me before men, his most blessed soul shall render an eternal proof of my innocence in the presence of God. In Latin, to this effect: The justice

of men took away his body, but the divine mercy has preserved his soul. The English ran thus: If my fault deserved punishment, my youth at least and my imprudence were worthy of excuse. God and posterity will shew me favour.—This book she gave to Sir John Bridges the Lieutenant of the Tower on the scaffold, at his intreaty to bestow some memorial upon him, upon which she gave it him as an acknowledgment of his civility. Heylin. This Sir John Bridges is the ancestor of the Chandos family.

scaffold on Tower-hill with much christian meekness (D). She likewise beheld his dead body wrapped in a linnen cloth as it passed under her window to the chappel within the tower.

And about an hour after she was led by the lieutenant to a scaffold prepared upon the green opposite the White-tower. She was attended there by Feckenham, but was observed not to give much heed to his discourses, keeping her eyes stedfastly fixed on a book of prayers which she had in her hand. After some short recollection she saluted those who were present with a countenance perfectly composed: then taking leave of Dr. Feckenham, she said, God will abundantly requite you, good Sir, for your humanity to me, though your discourses gave me more uneasiness than all the terrors of my approaching death. She next addressed herself to the spectators in a plain and short speech (E), after which kneeling down she repeated the Miserere in English. This done she stood up and gave her women, Mrs. Elizabeth Tilney and Mrs. Helen, her gloves and handkerchief, and to the Lieutenant of the Tower her Prayer-book. In untying her gown, the executioner offered to assist her, but she desired he would let her alone; and turning to her women, they undressed, and gave her a handkerchief to bind about her eyes. The executioner kneeling, desired her pardon, to which she answered "most willingly." He desired her to stand upon the straw; which bringing her within sight of the block, she said, I pray dispatch me quickly; adding presently after, Will you take it off before I lay me down? The executioner answered, No, Madam. Upon this the handkerchief being bound close over her eyes, she began to feel for the block, to which she was guided by one of the spectators. When she felt it, she stretched herself forward, and said, Lord, into thy hands I commend my spirit; and immediately her head was separated at one stroke.

Her fate was universally deplored even by the best affected persons to queen Mary; and as she is allowed to have been a princess of great piety, it must certainly have given her much disquiet to begin her reign with such an unusual effusion of blood; especially in the present case of her near relation, one formerly honoured with her friendship and favour, who had indeed usurped, but without desiring or enjoying the royal

(D) Clarke as before, p. 65. and
Holinshed's Chronicle, vol. 2. p.
1099.

(E) It is printed among a collection
of her papers in 4to without date.

diadem which she assumed, by the constraint of an ambitious father and an imperious mother, and which at the first motion she chearfully and willingly resigned. This made her exceedingly lamented at home and abroad; the fame of her learning and virtue having reached over Europe, excited many commendations, and some express panegyrics in different nations and in different languages (F). Immediately after her death, there came out a piece entituled *The precious remains of lady Jane Grey, in quarto* (G). A late author, who stiles her the fairest ornament of her sex, says, it is observable how many defects concurred in her title to the crown. 1. Her descent was from the younger sister of Henry VIII. and there were descendants of the elder living, whose claim indeed had been set aside by the power given by Parliament to king Henry to regulate the succession; a power which not being founded in national expediency, could be of no force, and additionally invalidated by that king's having by the same authority settled the crown preferably on his own daughters. 2. Her mother, from whom alone Jane could derive any right, was living. 3. That mother was young enough to have other children, not being past thirty one at the death of king Edward (H); and if she had born a son his right, prior to that of his sister, was incontestable. 4. Charles Brandon, father of the dutchess of Suffolk, had married one woman while contracted to another, but was divorced to fulfil his promise. The repudiated wife was living when he married Mary queen of France, by whom he had the dutchess. 5. If however Charles Brandon's first marriage should be deemed valid, there is no such plea to be made in favour of the dutchess Frances herself, Henry duke of Suffolk father of Jane being actually married to the sister

A Catalogue
of Royal and
Noble Au-
thors, 2d
edit. 1759.

(F) See one of these in Clarke, p. 69. Another in Fox as before; and a third in Thuanus's Hist. lib. xiii.

(G) Besides the pieces already mentioned, there are three Latin Epistles to Bullinger printed in a book entituled *Epistolæ ab Ecclesiæ Helveticæ reformatoribus vel ad eos scriptæ, &c. Figuri, 1742, 8vo.* besides the letter the night before her death to her sister Katharine, which is here printed in Latin. Four Latin verses written in prison with a pin, in Ballard's ac-

count of the Illustrious Women in England, 1752. Her speech on the scaffold. Holinshed and Baker say she wrote divers other things, but not where they are to be found. Bale adds to these above-mentioned. The Complaint of a Sinner; and The Devout Christian. A letter to Harding, her father's chaplain, on his apostatizing to popery, is in the Phœnix.

(H) See Vertue's print of this dutchess and her second husband, where her age is said to be thirty-six in 1553.

of the earl of Arundel, whom he divorced, without the least grounds, to make room for his marriage with Frances.

GRIBALDUS (MATTHEW), a learned Civilian of Padua, who left Italy in the sixteenth century, in order to make a public profession of the Protestant religion: but who, like some other Italian converts, imbibed the heresy of the Antitrinitarians. (Bayle's Dict.) After having been professor of civil law at Tubingen for some time, he quitted the employment; in order to escape the punishment he would have incurred, had he been convicted of his errors. He was seized at Berne, where he feigned to renounce his opinions, in order to escape very severe treatment; but as he relapsed again, and openly favoured the heretics who had been driven from Geneva, he would, as Beza intimates, (in Vit. Calvin.) certainly have been put to death, if the plague had not snatched him away in September 1564, and so secured him from being prosecuted for heresy. In a journey to Geneva, during the trial of Servetus, he desired to have a conference with Calvin, which Calvin at first refused; but afterwards consented to, and then Gribaldus, though he came according to the appointed time and place, refused, because Calvin would not give him his hand, till they should be agreed on the articles of the Trinity and the Divinity of Christ. Gribaldus was afterwards cited to appear before the magistrates, in order to give an account of his faith; but his answers not being satisfactory, he was commanded to leave the city. He wrote several works, which are esteemed by the public; as *Commentarii in legem de rerum mixtura, et de jure fisci*, printed in Italy. *Commentarii in pandectas juris*, at Lyons. *Commentarii in aliquot præcipuos digesti, Codicis Justiniani titulos, &c.* at Frankfort 1577. *Historia Francisci Spiraë*, cui anno 1548 familiaris aderat, secundum quæ ipse vidit et audivit, Basil. 1550. Sleidan declares, that Gribaldus was a spectator of the sad condition of Spira, and that he wrote and published an account of it. *De methodo ac ratione studendi in jure civili libri tres*, Lyons, 1544, and 1556. He is said to have wrote this last book in a week.

GRIERSON (CONSTANTIA), one of the most extraordinary women, that this or perhaps any other age has produced, was born in the county of Kilkenny in Ireland. (Mrs. Barber's Preface to her Poems.) She died in the year 1733, at the age of twenty seven; and was allowed long before to be an excellent scholar, not only in Greek and Roman literature,

rature, but in History, Divinity, Philosophy, and Mathematics. She gave a proof of her knowledge in the Latin tongue, by her dedication of the Dublin edition of Tacitus to the lord Carteret; and by that of Terence to his son, to whom she likewise wrote a Greek epigram. She wrote several fine poems in English, several of which are inserted by Mrs. Barber amongst her own. When the lord Carteret was lord lieutenant of Ireland, he obtained a patent for Mr. Grierson, her husband, to be the king's printer; and to distinguish and reward her uncommon merit, had her life inserted in it. Besides her parts and learning, she was also a woman of great virtue and piety. Mrs. Pilkington has recorded some particulars of Mrs. Grierson, and tells us, that "when about eighteen years of age, she was brought to her father to be instructed in midwifry; that she was mistress of Hebrew, Greek, Latin, and French, and understood the mathematics as well as most men: and what, says Mrs. Pilkington, made these extraordinary talents yet more surprising was, that her parents were poor illiterate country-people; so that her learning appeared like the gift, poured out on the Apostles, of speaking all languages without the pains of study." Mrs. Pilkington enquired of her, where she had gained this prodigious knowledge: to which Mrs. Grierson said, that "she had received some little instruction from the minister of the parish, when she could spare time from her needle-work, to which she was closely kept by her mother." Mrs. Pilkington adds, that "she wrote elegantly both in verse and prose; that her turn was chiefly to philosophical or divine subjects; that her piety was not inferior to her learning; and that some of the most delightful hours she herself had ever passed, were in the conversation of this female philosopher." (Pilkington's Memoirs, vol. i.)

GRIMALDI (JOHN FRANCIS), a painter of Bologna, was born at Bologna in the year 1666; and studied under the Caracci, to whom he was related. He was a good designer of figures, but became chiefly distinguished for his landscapes. When he arrived at Rome, Innocent X. did justice to his merit, and set him to paint in the Vatican and other places. This pontiff used to see him work, and talk familiarly with him. His reputation reached Cardinal Mazarine at Paris, who sent for him, settled a large pension on him, and employed him for three years in embellishing his palace and the Louvre, by the order of Lewis XIII. The troubles

of the state, and the clamours raised against the Cardinal, whose partly he warmly espoused, put him so much in danger, that his friends advised him to retire among the Jesuits. He was of use to them; for he painted them a decoration for the exposition of the Sacrament during the holy days, according to the custom of Rome. This piece was mightily relished at Paris: the king honoured it with two visits, and commanded him to paint such another for his chapel at the Louvre. Grimaldi after that returned to Italy, and at his arrival at Rome, found his great patron Innocent X. dead: but his two successors Alexander VII. and Clement IX. honoured him equally with their friendship, and found him variety of employment. His colouring is vigorous and fresh, his touch beautiful and light, his sites are pleasant, his fresco admirable, his leasing enchanting, and his landskips, though sometimes too green, may serve as models to those, who intend to apply themselves to that branch of painting. He understood architecture, and has engraved in aqua fortis forty two landskips in an excellent manner, five of which are after Titian. Grimaldi was amiable in his manners, as well as skilful in his profession: he was generous without profusion, respectful to the great without meanness, and very charitable to the poor. The following instance of his benevolence may serve to characterise the man. A Sicilian gentleman, who had retired from Messina with his daughter, during the troubles of that country, was reduced to the misery of wanting bread. As he lived over against him, Grimaldi was soon informed of it; and in the dusk of the evening, knocking at the Sicilian's door, without making himself known, tossed in money, and retired. The thing happening more than once raised the Sicilian's curiosity to know his benefactor; who finding him out, by hiding himself behind the door, fell down on his knees to thank the hand, that had relieved him. Grimaldi remained confused, offered him his house, and continued his friend till his death. He died of a dropsy at Rome in 1680, and leaving a considerable fortune among six children, of which the youngest, named Alexander, was a pretty good painter.

GRINDAL (EDMUND), archbishop of Canterbury, was born in 1519, at Hinsingham in the parish of St. Beghs in Cowpland, a small village in the county of Cumberland. After a suitable foundation of learning at school, he was sent to Magdalen-College in Cambridge, but removed from thence to Christ's, and afterwards to Pembroke-hall, where

where having taken his first degree in arts, he was chosen fellow in 1538, and commenced A. M. in 1541; having served the office of junior burfcar of his college the preceeding year. In 1542, he was appointed proctor of the University, and is said to have often fat as affessor to the vice chancellor in his courts. In 1549, he became president [vice master] of his college, and being now B. D. was unanimously chosen lady Margaret's public preacher at Cambridge; as he was also one of the four disputants in a theological extraordinary act performed that year for the entertainment of king Edward's visitors (A).

Thus distinguished in the University, his merit was observed by Ridley, bishop of London, who made him his chaplain in 1550, perhaps by the recommendation of Bucer, the king's professor of divinity at Cambridge, who soon after his removal to London, in a letter to that prelate, styles our divine a person eminent for his learning and piety, a chief member of Christ, and his associate in the most sacred ministry of the word of God. Thus a door being opened to him into church preferments, he rose by quick advances, his patron the bishop being so much pleased with him, that he designed him the prebend of Cantrilles, in St. Paul's church, and wrote to the council (some of whom had procured it for furnishing the king's stables) for leave to give this living, as he says, to his well deserving chaplain, who was without preferment, and to whom he would grant it, with all his heart, that so he might have him continually with him and in his diocese to preach, adding, that he was known to be both of virtue, honesty, discretion, wisdom and learning. What effect this address had does not appear, but the chanter's place becoming vacant soon after, his lordship, August 24, 1551, collated him to that dignity, which was of much greater value, and likewise procured him to be made chaplain to his majesty (B) with the usual salary of 40 l. in December the same year. July 2, 1552, he obtained a stall in Westminster-abbey; this, however, he afterwards resigned to

(A) Among these was Ridley, our author's patron soon after, then bishop of Rochester; the others being Goodrick, bishop of Ely, Sir W. Paget, Sir Thomas Smith, Sir John Cheke, Dr. May, and Dr. Wendey, all very learned men. The questions to be disputed were, whether transubstantiation could be proved either first by plain Scripture; or secondly,

collected, and confirmed by the consent of fathers for a thousand years.

(B) There were four of these; two to be always with his majesty in waiting, and the other two to be sent over the kingdom, especially in the North, to preach to the common people, and instruct them in the principles of true religion, and obedience to their prince.

Dr. Bonner, whom he afterwards succeeded in the bishoprick of London.

In the mean time, there being a design, on the death of Dr. Tonstall, to divide the rich see of Durham into two, Mr. Grindal was nominated for one of these, and would have obtained it, had not one of the courtiers got the whole bishoprick dissolved, and settled as a temporal estate upon himself.

In 1553, he fled from the persecution under queen Mary into Germany, and settling at Strasbourg, made himself master of the German tongue, in order to preach in the churches there, and in the disputes that happened at Frankfort about a new model of government and form of worship, varying from the last liturgy of king Edward, he sided with Dr. Cox and others against John Knox and his followers (c). Returning to England on the accession of queen Elizabeth, he was employed, among others, in drawing up the new liturgy to be presented to the queen's first parliament, and was also one of the eight Protestant divines chosen to hold a public dispute with the Popish prelates about that time. His talent for preaching was likewise very serviceable, and he was generally appointed to that duty before the queen, privy council, &c. on all public occasions. At the same time, he was appointed one of the commissioners in the North, on the royal visitation for restoring the supremacy of the crown, and the Protestant faith and worship.

This visitation extended also to Cambridge, where Dr. Young being removed for refusing the oath of supremacy, from the mastership of Pembroke-hall, Mr. Grindall was chosen by the fellows to succeed him in 1559 (d).

In July the same year, he was nominated to the bishopric of London, vacant by the deposition of Dr. Bonner. The juncture was very critical, and the fate of the churches revenues depended upon the event. An act of parliament had lately passed, whereby her majesty was empowered to exchange

(c) Particularly he was for having the church there under the government of a single person superior to the rest, and not several, all of equal dignity and power; and for this purpose, he wrote to Scory, afterwards bishop of Hereford, then an exile at Emden, to go to Frankfort and govern the English church there. See the article of Dr. Cox in Biogr. Brit,

(d) He accepted this government with reluctance, and being unable to keep a proper residence resigned it in May 1562, if not before; but the three succeeding masters were all chosen by his recommendation; a conspicuous proof how greatly he was beloved and esteemed by that society.

the ancient episcopal manors and lordships for tithes and impropriations. This was extremely regretted by these first bishops, who scrupled whether they should comply in a point so injurious to the revenue of their respective sees, which must suffer considerably by these exchanges; and which too, would cut off all hope of restoring the tithes, so long unjustly detained from the respective churches, for the maintenance of the incumbents. In this important point, our new nominated bishop consulted Peter Martyr, in a letter dated in August this year, nor did he accept of the bishoprick till he had received his opinion in favour of it from that divine (E), to whom he also communicated his scruples concerning the habit, and some customs then used in the church (F). But before he received his answer to the whole, he was consecrated, December 1st; when the exchange of lands with the queen not being fully settled (G), he could not compound for his first fruits, and consequently he was hindered from exercising his episcopal function, and was obliged to have the queen's express authority for that purpose.

In 1560, he was made one of the ecclesiastical commissioners, in pursuance of an act of parliament to inspect into the manners of the clergy and regulate all matters of the church; and the same year he joined with Cox, bishop of Ely, and Parker, archbishop of Canterbury, in a private letter to the queen, persuading her to marry. In 1561, he held his primary visitation. In 1563, he assisted the archbishop of Canterbury, together with some civilians, in preparing a book of statutes for Christ-church, Oxford, which as yet had no fixed statutes. This year he was also very serviceable, in procuring the

(E) P. Martyr's answer was, that the queen might provide for her bishops and clergy in such manner as she thought proper, which was none of Grindal's concern.

(F) As to the habits, Martyr's answer in general was, that if Grindal did not take it with these inconveniences, another would, who might be less inclined to labour for a regulation, which in case of his acceptance he might be able in time perhaps to effectuate. One of the customs objected to by Grindal was the perambulations in Rogation weeks, which was altered by Grindal, from a procession into a meer perambula-

tion, ordering no banners, &c. should be carried, the ministers to go without surplices, and use no drinkings, except the distance required some necessary relief, and to use the prayers at convenient places appointed by the queen's injunctions.

(G) Cox of Ely, Barlow of Chester, and Scory of Hereford, were consecrated at the same time by Parker, with whom they all joined in a petition to her majesty to stop these exchanges, and they offered her as an equivalent a thousand marks a year during their lives.

English merchants, who were ill used at Antwerp, and other parts of the Spanish Netherlands, who had been very kind to the exiles in the late reign, a new settlement at Embden in East Friesland; and the same year, by the request of Sir William Cecil, secretary of state, he wrote animadversions upon a treatise entituled, *Christiani hominis norma*, &c. "The rule of a Christian man," the author whereof, one Justus Velsius, a Dutch enthusiast, had impudently, in some letters to the queen, used some menaces to her majesty, and being at last cited before the ecclesiastical commission, was charged to depart the kingdom.

April 15, 1564, he took the degree of D. D. at Cambridge, and the same year executed the queen's express command for exacting uniformity in the clergy; but proceeded so tenderly and slowly, that the archbishop thought fit to excite and quicken him; whence the puritans thought him inclined to their party. However, he brought several nonconformists to comply, to which end he published a letter of Henry Bullinger, Minister of Zurich in Switzerland, to prove the lawfulness thereof, which had a very good effect. The same year, October 3, on the celebration of the emperor Ferdinand's funeral, he preached the sermon at St. Paul's, which was afterwards printed (H). In 1567, he executed the queen's orders in proceeding against the prohibited unlicensed preachers; and being so treated by some with reproaches and rude language, that notice was taken of it, and finding them irreconcilable, it abated much of his favourable inclinations towards them, which was felt and resented on their side. Insomuch that though, some years afterwards, he both procured the liberty of some separatists who had been imprisoned according to law, and indulged their ministers with a licence to preach on a promise not to act against the laws, yet these very men immediately abused that liberty; and when he proceeded against them for it, they had the boldness to lodge a complaint in the privy council, representing his dealings with them. The archbishop, touched with their ingratitude, and having laid an account of his behaviour before that board, gave his opinion pursuant to the council's request; that all the heads of this unhappy faction should be with all expedition severely punished to the example of others, as people fanatical and incurable.

(H) This sermon is very scarce, and there being only one other besides it ever printed on these occasions, Mr. Strype has given extracts from the most material passages of it.

In the mean time, he was threatened on the other hand with a premunire by some of his clergy for raising a contribution upon them the preceeding year for the persecuted Protestants abroad, without the queen's licence. But this did not discourage him, and having procured a commission from her majesty to visit the Savoy, the hospital appointed for the relief and entertainment of poor travellers, he deprived the master, who had almost ruined the charity by his abuses and mismanagement.

This was the last piece of service he did for his diocese, being translated May 1, the following year, 1570, to the see of York. He owed this promotion to secretary Cecil and archbishop Parker, who liked his removal from London, as not being resolute enough for the government there. Soon after his accession to this new province, he commenced a law-suit for a house belonging to it at Battersea in Surry, which he recovered together with eighty acres of demesne land. The same year he wrote a letter to his patron Cecil, that Cartwright the famous nonconformist might be silenced; and in 1571, at his metropolitical visitation, the subsequent year, he shewed a hearty zeal by his injunctions, for the discipline and good government of the church. In 1572, he petitioned the queen to renew the ecclesiastical commission. In 1574, he held one for the purpose of proceeding against Papists, whose number daily diminished in his diocese, which he was particularly careful to provide with learned preachers, as being in his opinion the best method of attaining that end.

He rejected therefore such as came for institution to livings if they were found deficient in learning, of which we have a remarkable instance in the case of one William Ireland, who came with a presentation to the rectory Harthill, in which the archbishop's chaplain observing the words, "vestri humiles & obedientes," required him to translate them; he did so, by expounding them, "your humbleness and obedience." He was then asked, who brought the children of Israel out of Egypt; he answered king Saul: and to the question who was first circumcised, he could say nothing. Whereupon the archbishop rejected him, and procured the benefice for another person. In this policy his grace was encouraged by the queen, to whom it was entirely agreeable. But his intercession the preceeding year for the clergy, does not seem to have been so well relished at court.

The gentlemen pensioners, having it seems obtained a grant of the penalties incurred by the clergy for concealing
of

of lands, &c. given to superstitious uses, employed such deputies for the purpose as, according to our archbishop's complaint, practised great extortions; however, his patron Cecil, then lord treasurer, intimated to him, that the affair was of too interesting a nature to meddle in.

This did not hinder the same patron from recommending him to the first chair in the church, when it became vacant by the death of Dr. Matthew Parker, whom our author succeeded at Canterbury; in which see he was confirmed archbishop February 15, 1575: and a convocation of that province was held under him the same year. May 6, 1576, he began his metropolitical visitation, and took measures for the better regulation of his courts; but the same year he fell under her majesty's displeasure by reason of the favour he shewed, to what was called the exercise of prophesying.

As this was the most remarkable incident in our author's life, we shall give the following account of the matter. These prophecyings had been used for some time, the rules whereof were that the ministers of a particular division at a set time met together in some church of a market or other large town, and there each in their order explained, according to their abilities, some portion of Scripture allotted to them before: this done, a moderator made his observations on what had been said, and determined the true sense of the place, a certain space of time being fixed for dispatching the whole. The advantage was the improvement of the clergy, who hereby considerably profited themselves in the knowledge of the Scripture; but this mischief ensued, that at length there happened confusions and disturbances at those meetings, by an ostentation of superior parts in some, by advancing heterodox opinions, and by the intrusion of some of the silenced seperatists, who took this opportunity of disclaiming against the liturgy and hierarchy, and hence even speaking against states and particular persons; the people also, of whom there was always a great conflux, as hearers, fell to arguing and disputing themselves much about religion, and sometimes a lay-man would take upon himself to speak. In short, the exercises degenerated into factions, divisions and censurings.

Our author laboured to redress these irregularities by setting down rules and orders for the more useful management of these exercises. However the queen still disapproved of them, as seeing probably how very apt they were to be abused. She did

did not like that the laity should neglect their secular affairs by repairing to those meetings, which she thought might fill their heads with notions, and so occasion dissensions and disputes, and perhaps seditions in the state. And the archbishop being at court, she particularly declared herself offended at the number of preachers as well as the exercises, and ordered him to redress both, urging, that it was good for the church to have few preachers, that three or four might suffice for a county, and that the reading of the Homilies to the people was sufficient. She therefore required him to abridge the number of preachers, and put down the religious exercises. This did not a little afflict the archbishop. He thought the queen made some infringement upon his office, to whom the highest trust of the church of England next to herself was committed, especially as this command was peremptory and made without at all advising with him, and that in a matter so directly regarding religion: he wrote a letter to her majesty, declaring, that his conscience, for the reasons therein mentioned, would not suffer him to comply with her commands.

This refusal was dated December 20, 1576. The queen therefore having given him sufficient time to consider well his resolution, and as he continued unalterable therein, she sent letters next year to the respective bishops to forbid all exercises and prophesyings, and all preachers and teachers not lawfully called, of which there were no small number; and in June, the archbishop was sequestered from his office, and confined to his house by an order of the court of Star-chamber; in the latter end of November, his friend the lord treasurer wrote to him about making his submission, which he not thinking fit to comply with, his sequestration was continued, and in January following, there were thoughts of depriving him, but that design was laid aside. In June 1579, his confinement was either taken off, or else he had leave for his health to retire to his house at Croydon, for we find him there consecrating the bishop of Exeter in that year, and the bishops of Winchester, and Litchfield and Coventry the year following. This part of his function was exercised by a particular commission from the queen, who in council appointed two civilians to manage the other affairs of his see, the two of his nomination being set aside.

Yet sometimes he had special commands from the queen and council to act in person, and issued out orders in his own name, and in general was as active as he could be, and vigilant

gilant in the care of his dioceſe as occaſion offered. In 1580, for inſtance, when there happened a violent earthquake, our archbiſhop having iſſued an order for prayers and humiliations, compoſed a prayer for families throughout his dioceſe, which was allowed by the council, who in a letter to him commended his great zeal, and required him to enjoin the obſervation of his new order of prayer in all other dioceſes. The council alſo referred to him the deciſion of a diſpute that happened the ſame year at Merton-College, Oxford, where he was viſitor as archbiſhop; and ſoon after he was employed by the lord treaſurer in a controverſy between the Univerſity and town of Cambridge.

This year a convocation met at St. Paul's, at which, though he could not appear, yet he had a principal ſhare in the tranſactions of it. He drew up an expedient for preſerving the authority of the ſpiritual courts in the point of excommunications; he laid before them alſo a new form of penance to be obſerved for the future, better calculated than the former to bring the ſinner to amendment. It was moved in this convocation, that no buſineſs ſhould be entered upon, nor any ſubſidy granted, till he was reſtored. And though that motion was carried in the negative, yet they unanimouſly preſented a petition which was thought more reſpectful to her majeſty in his favour. However, the addreſs proved ineffectual, nor was he reſtored till he made his ſubmiſſion; wherein, among other things, to clear himſelf of the charge of a refractory diſobedience in reſpect of ſuppreſſing the exerciſes, he proved that in his own biſhoprick, and other peculiar jurisdictions, he never ſuffered the exerciſes to be uſed after the time of her majeſty's command.

The precise time of his reſtitution does not clearly appear, yet ſeveral of his proceedings ſhew, that he was in the full poſſeſſion of the metropolitical power in 1582, which year, 'tis certain alſo, that he had totally loſt his eye-ſight (1) through hard ſtudy and infirmities, eſpecially the ſtrangury and cholic, with which he had been long afflicted; and

(1) Sir John Harrington fancied that his blindneſs was only given out by his friends, as the reaſon for his ſtaying at home, in the view of concealing his confinement there by the queen's order; but Mr. Strype obſerves, that the report of his blindneſs did not happen at the time of

this order, and not till five years afterwards at leaſt, when he was actually blind, as appears from a ſubſcription of his name, which Mr. Strype had ſeen, and aſſures us, that the manner thereof evidently ſhewed it to be written by a blind perſon.

losing all hopes of recovering his sight, towards the latter end of this year, he resigned his see, and obtained a pension for his life from the queen, though in no degree of her majesty's favour. With this provision he retired to Croydon, where he died two months after, on July 6, 1583, and was interred in that church, where a stone monument was erected to his memory.

Mr. Strupe, who wrote an account of our archbishop's life, in order to vindicate his memory from the late misrepresentations, as he calls them, of Fuller and Heylin, who set him forth as an ill governor of the church, as too much inclined to puritanism, observes that in the times wherein he lived, when he was better known, his episcopal abilities and admirable endowments for spiritual government as well as his singular learning were much celebrated. He was a man, continues this writer, of great firmness and resolution, though of a mild and affable temper and friendly disposition. In his deportment courteous and engaging, not easily provoked, well spoken, and easy of access; and in his elation not at all affecting grandeur or state, always obliging in his carriage as well as kind and grateful to his servants, and of a free and generous spirit. That he was confessedly a prelate of great moderation towards the Puritans, to whose interest in the cabinet, joined to his own merits, his preferment was perhaps owing.

He had doubtless a great respect for Calvin, Luther, Melancthon, Bucer, Peter Martyr, Bullinger, Zanchy, and the rest of the reformers abroad, with whom he had contracted a friendship during his exile, and still corresponded with them; and he was very instrumental in obtaining a settlement for the French Protestants in their own way of worship, which was the beginning of the Walloon church situated in Threadneedle-street, London, and hath continued ever since for the use of the French nation.

Mr. Collier also clears him from all imputations of puritanism, and speaking of the articles at one of his metropolitical visitations, observes, that he was no negligent governor, nor a person of latitude or indifference for the ceremonies of the church. He was a great preacher in king Edward the VI's time, one of the most eminent both at court and university; and in the beginning of queen Elizabeth's reign, when the protestant religion was to be declared and inculcated to the people, he was one of the chief employed to that end, frequently in the pulpit at St. Paul's, and before the queen and nobility. He was indeed fond of this method

method of re-establishing the new religion against heresy to that degree, that it sometimes laid him too open to the artifices of the separating precisionists, who made their advantage of it in preaching their own opinions against the established church.

Besides the things already mentioned, our author assisted Fox in his Martyrology, wherein is printed of his own writing, "a dialogue" between custom and truth, which is written in a clear manner, and with much rational evidence against the real, that is, the gross and corporal presence in the sacrament.

The archbishop lived and died unmarried, yet does not seem to have amassed much wealth, notwithstanding his great and rich preferments. However, he left several charitable legacies by his last will; as 30 l. per annum for the maintenance of a free grammar school at St. Begh's in Cumberland, where he was born. To Pembroke-hall in Cambridge (κ), 22 l. per annum. To Queen's College Oxon, 26 l. os. 4 d. per annum. To Magdalen College in Cambridge for the maintenance of one scholar, 100 l. To Christ's College in Cambridge, a standing cup value 13 l. 6 s. 8 d. For the building and furnishing St. Begh's school, 366 l. 13 s. 4 d. For the purchase of lands and other profits for the relief of the poor alms-houses in Croydon, 50 l. For repairing the church, 5 l. To the city of Canterbury to set the poor to work, 100 l. To the poor of Lambeth and Croydon, 20 l. To the poor of St. Begh's, 13 l. 6 s. 8 d. To the parish church of St. Begh's his communion cup, and cover double gilt, and his best great bible. To the queen, a curious Greek Testament of Stephens's impression. To his successors, several pictures and implements. To his patron, lord Burleigh, a standing cup of 40 oz. given by the queen the last New-Year's day before he died. To Sir Francis Walsingham, a standing cup of the like value.

There are many other legacies to servants, friends and relations, among which last we are told that he had a brother whose name was Robert, and with his wife and Edmund his only son died in 1567, leaving four daughters orphans, the second of whom married William Darres, Gent. against the

(κ) He left also to the college several books of Henry Stephens's edition, and a curious Hebrew bible to the master's study. He likewise gave the college a standing cup of above 40 oz. double gilt, which in honour

of him they called poculum Cantuariense, "the Canterbury cup." It was a present to him from the queen the year after his promotion to the see of Canterbury.

consent of the archbishop, who had likewise several nieces by his sister Elizabeth Woodfall.

GROCYN (WILLIAM), a man eminently learned in Wood, his days, was born at Bristol in the year 1442, and educated Tanner, &c. at Winchester school. He was elected from thence to New College in Oxford in 1467; and in 1479, presented by the warden and fellows to the rectory of Newton-Longvill in Berkshire. But his residence being mostly at Oxford, the society of Magdalen College made him their divinity reader, about the beginning of Richard the III's reign, and that king coming soon after to Oxford, he had the honour to hold a disputation before him, with which his majesty was so highly pleased, that he rewarded him most graciously. In 1485, he was made a prebendary of Lincoln. In 1488, he quitted his reader's place at Magdalen College, in order to travel into foreign countries; for though he was reckoned a great master of the Greek and Latin languages here in England, where the former especially was then scarcely understood at all, yet he well knew that there was room enough for far greater perfection: and accordingly he went into Italy, and studied them some time under Demetrius Chalcondylas and Politian. He returned to England, and fixed himself in Exeter College at Oxford in 1491; where he publicly taught the Greek language, and was the first who introduced a better pronunciation of it, than had been known in this island before. In this situation he was, when Erasmus came to Oxford; and if he was not this great man's tutor, yet he certainly assisted him in attaining a more perfect knowledge of the Greek. He was however very friendly to Erasmus, and did him many kind offices, as introducing him to archbishop Warham, &c. and Erasmus speaks of him in several letters in a strain, which shews, that he entertained the most sincere regard for him, as well as the highest opinion of his abilities, learning, and integrity. About the year 1504, he resigned his living, being then made master of Allhallows-College at Maidstone in Kent; though he continued still to live mostly at Oxford. Grocyn had no esteem for Plato, but applied himself intensely to Aristotle; whose whole works he had formed a design of translating, in conjunction with William Latimer, Linacre, and More, but did not pursue it. While his friend Colet was dean of St. Pauls, he read the divinity lecture in that Cathedral. He died at Maidstone in 1522, aged eighty years and upwards, of a stroke of the palsy, which he had received a year before, and which made him, says Erasmus, fibi

fibi ipsi superflitem; that is, outlive his senses. Linacre, the famous physician, just mentioned, was his executor, to whom he left a considerable legacy; as he did a small one to Thomas Lilly the grammarian, who was his god-son. His will is printed in the appendix to Knight's life of Erasmus. A Latin Epistle of Grocyn's to Aldus Manutius is prefixed to Linacre's translation of Proclus de Sphæra, printed at Venice in 1494. Erasmus says, that "there is nothing extant of his but this epistle; indeed a very elaborate and acute one, and written in good Latin." His publishing nothing more seems to have been owing to too much delicacy: for Erasmus adds, "he was of so nice a taste, that he had rather write nothing, than write ill." Some other things however of his writing are mentioned by Bale and Leland; as *Tractatus contra hostiolum Joannis Wiclevi*, *Epistolæ ad Erasmus & alios*, *Grammatica*, *Vulgaria puerorum*, *Epigrammata*, &c.

Erasm.
Epist. pas-
sim.

GRONOVIIUS (JOHN FREDERIC) an eminent civilian and historian, was born at Hamburgh in 1613 (A). Nature had given him a strong inclination to learning, so that he plied his book with indefatigable diligence from his infancy, and having made a great progress in his own country, he travelled into Germany, Italy and France, where he searched all the treasures of literature, that could be found in those countries; and enriching himself was returning home by the way of the United Provinces, when he was stopt at Daventer in the province of Over-Issel, and made professor of polite learning there. In which chair having acquired a great reputation, he was promoted to that of Leyden 1658 (B), vacant by the death of Daniel Heinsius. He published several works (C), and hath given us editions of a great number of the classics more correct than before, as Plautus, Salust, Livy, Seneca, Pliny, Quintilian, Aulus Gellius, Statius, &c. He died at Leyden in 1672, much regretted.

He married Mademoiselle Ten-Neul of Daventer, who brought him two sons that survived him, and were both eminent in the republic of letters; James, who is the subject of

(A) So says Bayle. Moreri places his birth in 1611.

(B) See the article of Grevius

(C) Of his own writing, the most remarkable are, 1. *Diatribe in Statii poetæ sylvas*, Edit. 1637. Two

years after which he published, 2. Three books of *Observations* much esteemed. 3. In 1651, he gave one upon ecclesiastical authors; and 4. An excellent piece upon the *Sesterce*, intitled, *De vetere pecunia*, 4to.

the ensuing article ; and Theodore Laurent, who died young, having published *Emendationes pandectarum*, &c. i. e. Corrections of the pandects from the Florentine copy, Leyden, 1605. 8vo. and a Vindication of the marble base of the Colossus erected in honour of Tiberius Cæsar. *ibid.* 1697. fol. (D)

(D) It was reprinted in James Gronovius *Thesaurus*, &c. Tom. 7.

GRONOVIIUS (JAMES), son of the precedent, one of the most learned men of his age, was born October 20, 1645, at Daventer, and learned the elements of the Latin tongue there ; but going with the family in 1658, to Leyden, he carried on his studies in that University with incredible industry under the eye of his father, who had the greatest desire to make him a complete scholar. In this view he not only read to him the best classic authors, but instructed him in the civil law. About the year 1670, he made the tour of England, and visited both the Universities, consulting their MSS. and formed an acquaintance with several great men there, as particularly Dr. Edward Pocock, Dr. John Pearson, and Dr. Meric Casaubon, which last died in his arms. He was much pleased with the institution of the Royal Society, and addressed a letter to them expressly testifying his approbation of it. After some months stay in England, he returned to Leyden, where he published an edition of Macrobius that year in 8vo. and another of Polybius the same year at Amsterdam, in 2 vols. 8vo. The same year he was also offered the professorship of Hogenius ; but not having finished the plan of his travels he declined it, though the professor, to engage his acceptance, proposed to hold the place till his return.

He had apparently other views in his head : he had felt the advantage of his visit to England, and he resolved to see France. In his tour thither, he passed through the cities of Brabant and Flanders, and arriving at Paris, was received with all the respect due to his father's reputation and his own merit, which presently brought him into the acquaintance and friendship of Chaplain, d'Herbelot, and Thevenot, and several other persons of distinguished learning. This satisfaction was somewhat damped by the news of his father's death. Soon after which he left Paris to attend Mr. Pointz, ambassador extraordinary from the States-General to the court of Spain. They set out in the spring of the year 1672, and our author went thence into Italy, where visiting Tuscany,

he was entertained with extraordinary politeness by the Great Duke, who among other marks of esteem, gave him with a very considerable stipend the professor's place of Pisa, vacant by the death of Chimantel. This nomination was the more honourable, both as he had the famous Henry Norris, afterwards a Cardinal for his colleague, and as he obtained it by the recommendation of Magliabecchi, whom he frequently visited at Florence, which gave him an opportunity of consulting the MSS. in the Medicean library.

Having finished his designs in Tuscany, he quitted his professorship, and visiting Venice and Padua, he passed through Germany to Leyden, whence he went to take possession of an estate left him by James Ten-Nuil, his uncle by the mother's side, at Daventer. Here he sat down closely to his books, and was employed in preparing an edition of Livy in 1679, when he was nominated to a professor's place at Leyden, which he accepted; and by his inaugural speech obtained an augmentation to the salary of 400 florins a year, which was continued to his death. He was particularly pleased with the honour shewn to his merit; and Leyden being the city most affected by him, as being the place of his education, and his father's residence, he fixed here as at home; and resolved never to leave it for the sake of any other preferment. In this view he refused the chair of the celebrated Octavio Ferrari at Padua, and declined an invitation made him by prince Frederic duke of Sleswick to accept a considerable stipend for a lecture at Kiel in Holstein. This post was offered him in 1696, and two years afterwards the Venetian ambassador at the Hague made him larger offers to engage him to settle at Padua; but he withstood all attempts to draw him from Leyden, as his father had done before him; and to engage him firmer to them, the curators of that University gave him the lecture of geography with the same augmentation to the stipend as had been given to his predecessor Philip Cluver.

Our author was revising Tacitus in order to a new edition, when he lost his youngest daughter: this happened September 12, 1716, and he survived her not many weeks. The loss proved insupportable, he fell sick a few days after it, and died of grief on October 21 following, being seventy-one years of age. He left two sons, both bred in the way of learning; the eldest being a doctor of physic, and the youngest, Abraham, professor of history at Utrecht. 'Tis remarked of James Gronovius, that he fell short of his father in respect of modesty and moderation, as he exceeded him in literature:

in his disputes of this kind, he treated his antagonists with such a bitterness and virulency of stile, as procured him the name of the second Schioppius. The justness of this censure appears throughout his numerous works, which indeed are too many to give their titles a place here. 'Tis sufficient to observe that most of the variorum editions of the classics are owing to him and Grævius; in emulation also of whom, he published, which also is his *Chef d'œuvre*, *Thesaurus Antiquitatem Græcarum*, 13 vols. fol.

GROTIUS, (HUGO) or more properly HUGO DE GROOT, the brightest genius ever recorded of a youth in the republic of letters, by his great grandmother was descended (A) from a family of the greatest distinction in the Low Countries, which obtained the surname of Groot or Great, by a signal service done to his country above four hundred years ago by one of his ancestors. His father, John Groot, was burgomaster of Delft (B), and curator of the university of Leyden; and in 1582, marrying Alida Averchie,

(A) Her name was Ermenegarda: she was an only child to Dioderic de Groot, who consented to her marriage with Cornelius Cornets, a gentleman of Franche Compté, on condition that the children should bear the name of de Groot. She brought Cornets a son named Hugo de Groot, distinguished by his knowledge in Latin, Greek, and Hebrew. He died in 1567, being a fifth time burgomaster of Delft. By his wife Ellselinga Heemskirke, of one of the antientest noble families in Holland, he had two sons Cornelius, and John; Cornelius the eldest was born at Delft July 25, 1544; he was bred at Leyden, and having made an extraordinary progress in the languages, the mathematics, and the platonic philosophy, he applied himself to the law, which he studied at Orleans, and took the degree of licentiate. Returning home he attended the courts, and some time after was nominated counsellor and echevin, and then master of Requests to William prince of Orange; but on the foundation of Leyden university in 1575, Cornelius re-

signed his post in the magistracy, and accepted first the place of philosophy professor, and then that of law in the new university, an employment which pleased him so much that he preferred it to a seat in the grand council at the Hague, which was several times offered him. Six times he was honoured with the dignity of rector, a place like that of vicechancellor in our universities. He died without issue July 25, 1610. Vita Grot. apud Bates.

(B) He was younger brother to Cornelius, studied under the famous Lipsius, who esteemed him much. In his youth he translated some Greek verses of Palladas, and afterwards a paraphrase on the epistle of St. John. Four times he was burgomaster of Delft, and curator of the city of Leyden. This last was a place of great consequence at that time: there are three of them, one taken from the body of the nobility, and nominated by them, the other two are chosen by the States of the province, from the cities of Holland, or the courts of justice. The curators with the burgomaster of Ley-

Averchie, one of the first families of the county (c), the first fruit of this match was the celebrated Grotius, who was born at Delft on Easter day, April 10, 1583 (D). He came into the world with the most happy dispositions; nature bestowed on him a profound genius, a solid judgment, and a wonderful memory (E). These extraordinary natural endowments had all the advantages that education could give them: he was so happy as to find in his own father a pious and an able governor, who formed his mind and his morals (F). In his resolution to assist him in the inferior parts, he took one Lieson as a preceptor to his son, an excellent person, whose behavior every way answered the father's expectation, and his son made such an amazing progress under him, that he wrote some very pretty elegiac verses in 1691, when he was but eight years of age (G).

He was scarce past his childhood when he was sent to the Hague, and boarded with Mr. Utengoburd, a celebrated clergyman among the Arminians, who took so much care of his trust, that Grotius, under the sense of that happiness, always preserved a most tender friendship for him. Before he had completed his twelfth year he was sent to Leyden under the learned Francis Junius. He continued three years at this university, where the famous Joseph Scaliger was so struck with his prodigious capacity that he condescended to direct his studies; and in 1597 he maintained public theses in the mathematics, philosophy, and law, with the highest applause. Whence we may judge with what ardor he ap-

den have the direction of whatever regards the welfare and advantage of the university; they chuse the professors, and have the care of the finances and revenues for payment of their salaries. John de Groot filled the post with great dignity and honour: Heinsius styles him the Apollo of the muses. He took the degree of doctor of laws, and was at last made counsellor to the count Hohenloo. He assisted his son Hugo in several of his works, and died in May 1640.

(c) She died in 1643; having lost her eyesight the same year that she lost her husband, to whom, besides Hugo, she brought two sons and a daughter.

(D) There are several disputes about the exact time of his birth. See Bayle in his article. A certain proof of his great worth and excellence.

(E) As an instance of this it is said that being employed to review some regiments, he retained the name of every soldier.

(F) Young Grotius, like Horace, celebrated his gratitude to his father, in some verses still extant among his poemata.

(G) Le Clerc says he had seen a copy of them, *Sentimens de quelques theolog.* Our author afterwards did not think them good enough to publish. Baillet *Enfans celebres.*

plied to study. He tells us himself that he spent a part of the night in it (H).

At this early age Grotius ventured to form plans which required very great learning, and he executed them with such perfection, that the republic of letters were struck with astonishment. But these were not published till after his return from France. He had a strong inclination to see that country, and an opportunity offered at this time of gratifying it. The States General came to a resolution of sending on an embassy to Henry IV. in 1598, count Justin of Nassau, and the grand pensioner Barnevelt (i). Grotius put himself into the train of those ambassadors, for the latter of whom he had a particular esteem. The learned youth was advantageously known in France before. M. de Buzanval, who had been ambassador in Holland, introduced him to the king, who received him graciously, presented him with his picture and a gold chain. Grotius was so transported with this present that he got engraved a print of himself, adorned with the gold chain.

After almost a year's stay in France he returned home much pleased with his journey; only one thing was wanting to complete his satisfaction, a sight of the celebrated M. de Thou, or Thuanus, the person among all the French whom he most esteemed. He had sought to commence an acquaintance with that great man, but did not succeed: he resolved to repair this ill luck by opening a literary correspondence, and presenting him with the first fruits of his studies in print, which he had just dedicated to the prince of Condé. This was his edition of "Martianus Capella." He had formed the plan of this work and almost finished it before he left Holland, and he published it presently after his return in the beginning of 1599 (K). M. de Thou was extremely well pleased

(H) To signify his sentiments concerning the necessity of such diligence, he chose for his motto, *Hora ruit*. See his poem *In natalem patris*.

(i) Their business was, in conjunction with lord Cecil on the part of the English, to endeavour a triple alliance between England, Holland, and France, against Spain. But they did not succeed, Henry concluding the peace of Vervins with Spain soon after. General history of these countries. Grotius gives a history of

this embassy in the 7th book of his *Annals*; and in his poems he reflects with much pleasure on the honour he had of speaking to the king; "I had the honour, says he, to kiss the hand of that hero who owes his kingdom to his valour."

(K) Grotius sent De Thou, in 1600, an *Epithalamium* he had written on the marriage of Henry IV. with Mary of Medicis; but it is not in the collection of his poems.

with this address, and from this time to his death there subsisted an intimate correspondence between them (L).

Grotius having made choice of the Law for his profession, had taken an opportunity before he left France of procuring a doctor's degree in that faculty, and upon his return he attended the law courts, and pleaded his first cause at Delft this year with universal applause, though he was scarcely seventeen; and he maintained the same reputation as long as he continued at the bar.

This employment however did not fill up his whole time; on the contrary, he found leisure to publish the same year, 1599, another work, which discovered as much knowledge of the abstract sciences in particular, as the former did of his learning in general. Stevin, mathematician to prince Maurice of Nassau, composed a small treatise for the instruction of pilots in finding a ship's place at sea; in which he drew up a table of the variations of the needle, according to the observations of Plancius, a famous geographer, and added directions how to use it. Grotius translated into Latin this work, which prince Maurice had recommended to the college of admiralty, to be studied by all officers of the navy; and because it might be equally useful to Venice, Grotius dedicated his translation to that republic. The following year, 1600, he published his "Phenomena of Aratus." This book discovers a great knowledge in physics, and especially astronomy. The corrections he made in the Greek are very judicious, and the notes shew that he had reviewed several of the rabbies, and had some insight into the Arabic tongue; and the verses made to supply those of Cicero that were lost, have been thought equal to the lines of that great man. In reality, our prodigious youth, in the midst of these profound studies, found time to cultivate the poetical muses, and with such success that he was esteemed one of the best poets in Europe. The *protopopœia*, in which he makes the city of Ostend speak after having been three years besieged by the Spaniards, is reckoned one of the best pieces of verse since the Augustan age. It was translated into French by Du Vaër, Rapin, Pasquier, and Malherbe, and Casaubon turned it into Greek.

Neither yet did our author content himself with writing small pieces of verse, he rose to tragedy; we have three written by him; the first called "Adamus Exul," was printed

(L) See several epistles of Grotius to De Thou, and his elogium in verse on De Thou's death.

in Leyden, in 1601. He was indeed dissatisfied with this performance, and would not let it appear in the collection of his poems published by his brother. "Christus patiens" was his second tragedy; it was printed at Leyden 1608, and much approved: Casaubon greatly admires its poetical fire. Sandes translated it into English verse, and dedicated it to Charles I. It was very favourably received in England, and in Germany it was proposed as the model of perfect tragedy. The subject of his third tragedy was the story of Joseph, and its title "Sophomphancæus," which, in the language of Egypt, signifies the saviour of the world, which was said to be the most perfect thing in its kind that age had produced; he finished this in 1633, and the following year, at Hambo-rough. In short, his poetical talents had no rival that came so near them as that of his modesty. As to merit in poetry, he writes to de Thou, I yield to every one (M).

But to return: in 1603, the glory which the United Provinces had obtained by their illustrious defence against the whole power of Spain, after the peace of Vervins, determined them to transmit to posterity the signal exploits of that memorable war. For this purpose they determined to appoint a proper historian. Several learned men made great interest for the place; among others Baudius, the famous professor of eloquence at Leyden. But the States thought young Grotius (who had taken no steps to obtain it) deserved the preference; and what is still more singular, Baudius himself did not find fault with their choice, because he looked upon Grotius to be already a very great man (N).

All this while his principal employment was that of an advocate, and he acquired infinite honour therein (O). However, upon the whole, the profession did not please him, though the brilliant figure he made at the bar procured him the place of advocate general of the fisc for Holland and Zealand, which becoming vacant was immediately conferred on him by those provinces. He took possession of this important office in

(M) Balzac however observes that if he had not put the Institutes into verse, and published some other pieces of the same nature, he should have esteemed him more.

(N) In the execution of this office he undertook his Annals, which were begun in 1614, though not finished long before his death, and not published till twelve years after, by his sons Cornelius and Peter in 1647.

(O) We have the method he observed in pleading, in a letter to his son Peter, wrote for his use: "Dis-tribute, says he, all that can be said on both sides under certain heads, which imprint strongly in your memory; and whatever your adversary says refer it to your own division, and not to his." Ep. 1134 and 512.

1607, and he filled it with so much reputation that the States augmented his salary, and promised him a seat in the court of Holland. Upon this promotion his father began to think of a wife for him, and fixed upon Mary Reigelsberg, a lady of one of the first families in Zealand, whose father had been burgomaster of Veer. The marriage was solemnized in July 1608 (P). The greatest encomium of the new married lady is that she was worthy of such a husband as Grotius. The most perfect harmony subsisted between them, and Grotius held her in the highest esteem.

At the time of his marriage he was employed in writing his "*Mare liberum*, i. e. the Freedom of the Ocean, or the "right of the Dutch to trade to the Indies." The work was printed the following year, 1609, without his knowledge, and published without his consent. Indeed he appears not to have been quite satisfied with it: and though there came out several answers, particularly that of the famous Selden, intituled, "*Mare clausum seu de dominio maris*," yet being soon after disgusted with his country, he took no further concern in the controversy (Q). The ensuing year he published his piece "*De antiquitate Reipublicæ Batavæ*." His design is to shew the original independency of Holland and Friesland against the Spanish claim; he dedicated it to those States, March 16, 1610. They were extremely pleased with it, returned thanks to the author, and made him a present (R). Whilst this book was in the press, Grotius and his father, who commonly assisted him in his writings, translated it into Dutch.

Elias Oldenbarnevelt, pensionary of Rotterdam, and brother to the grand pensionary of Holland, dying in 1613, the city of Rotterdam offered that important place to Grotius, whose name was so famous that foreigners sought to draw him among them by offers of honours and lucrative posts, which the attachment to his country made him constantly reject: it was some time before he yielded to the desires of Rotterdam. By the ferments of men's minds he

(P) He celebrated his nuptials in some Latin verses, and translated them into Dutch; he also wrote some in French. On this occasion his father likewise wrote an epithalamium, and another was composed by Heinsius.

(Q) Besides Selden's there was another answer printed at Valladolid

in 1625, intituled, *De Justo imperio Lusitanorum Asiatico*; which Grotius thought not ill done, and that it deserved an answer.

(R) However his love to his country carried him into some mistakes, which he afterwards owned. Epist. 636.

forefaw

foresaw that great commotions would speedily shake the republic; this made him insist with the gentlemen of that town, that he should never be turned out of his place; upon that promise he accepted of the post, which gave him a seat in the assembly of the States of Holland, and afterwards in that of the States General.

Hitherto Grotius had but very little connexion with the grand pensionary Barnevelt; but from this time he contracted an intimate friendship with him, insomuch that it was reported that Barnevelt designed to have his friend succeed him as grand pensionary of Holland (s).

At this time a dispute arose between the English and the Dutch, concerning the right of fishing in the northern seas. Two Amsterdam vessels having caught twenty two whales in the Greenland ocean, were met by some English ships bound to Russia, who finding that the Dutch had no passports from the king of England, demanded the whales, which the Dutchmen being unable to resist, were obliged to deliver. On their arrival in Holland they made their complaint, and the affair being laid before the States, it was resolved that Grotius, who had written on the subject, and was more master of it than any one, should be sent to England to demand justice: but he could obtain no satisfaction. Hereupon the Dutch determined not to send to Greenland for the future without a force sufficient to revenge themselves on the English, or at least to have nothing to fear from them.

The dispute growing serious, to prevent any acts of hostility, a conference was held in 1615, between the commissioners of England and Holland, in which the debate turned chiefly on the whale fishery. Grotius, who was one of the commissioners from Holland, gives the history of this conference, in a letter to Du Maurier, dated at Rotterdam, June 5, 1615. But the English insisting on the right to Greenland, which the Dutch refused, the conference broke up without any success. However, Grotius had reason to be well satisfied with the politeness of king James, who gave him a gracious reception, and was charmed with his conversation. But the greatest pleasure he received in this voyage was the intimate friendship he contracted with Casaubon:

(s) The business of this officer is to manage prosecutions, receive dispatches, and answer them, so that he is in a manner both attorney general and secretary to the States; and though he has no deliberative voice, and is the lowest in rank, yet his influence is the greatest.

they

they knew one another before by character, and highly esteemed each other : they were made to be the most intimate friends : in both the most profound erudition was found united with the most perfect probity. They had still another sympathy to knit faster the band of this union ; both ardently wished to see all christians united in one faith, and desired nothing more than to be employed in that great work.

After his return from England, the following affair came under the consideration of the States of Holland and West-Friesland. They had granted commissions to several privateers, who afterwards turned pirates. The people of Pomerania, who had been ill used by these corsairs, applied to the States for redress. The question therefore was, whether the States were answerable for the act of those privateers, either as having employed bad men in their service, or neglected to require security of them on granting their commissions. Grotius was at this assembly, and his advice being asked, he gave it that the States were only bound to punish the offenders, or deliver them up if taken, and the States were determined by this opinion.

In the midst of these occupations, Du Maurier, the French ambassador in Holland, and his particular friend, resolving to begin a course of study, applied to him for directions ; to which Grotius sent him a plan well worth the perusal both of masters and students, but too long to be inserted here. It was printed by Elziverius in 1637, in a collection of several methods of study, under the title of *De omni genere studiorum recte instituendo*. Grotius acquaints us, that it was published without his consent.

Epist. 740.

Hitherto this great man went on smoothly in the paths of true glory without any considerable rubs ; but fortune was now resolved to put his virtue to the severest trial. The hero is not finished but by adversity. Among all the dissensions incident to public communities, none are usually carried on with so much fury, heat, and implacability as those about religion. The united provinces had been kindled into a warm dispute about grace and predestination, from the year 1608, when Arminius first broached his opinions. His doctrines being directly opposite to that of Calvin, gave great offence to that party, at the head of which appeared Gomar, who accused his antagonist before the synod of Rotterdam. Gomar's party prevailing there, Arminius applied to the States of Holland, who promised the disputants to have the affair speedily discussed in a synod. The dispute still continuing with much bitterness, in 1611 the States ordered a con-

conference to be held between twelve ministers on each side : but the consequence of this, like that of most other disputes, especially in matters of religion, was, that men's minds were the more inflamed. Arminius died on the 19th of October, 1609, some time before this conference, and Grotius made his elogium in verse. He had hitherto applied little to these matters, and ingenuously owns he did not understand a great part of them, being foreign to his profession ; but upon a further enquiry he embraced the Arminian doctrine.

In the year 1610, the partisans of Arminius drew up a remonstrance setting forth their belief, first negatively against their adversaries, and then positively their own sentiments, each comprehended in six articles. This remonstrance was drawn up by Utengobard, minister at the Hague, and was probably made in concert with Grotius, the intimate friend of that minister. To this the Gomarists opposed a contra-remonstrance : the former proposed a toleration, the latter a national synod ; and the disputes increasing, the States, at the motion of the grand pensionary, in a view of putting an end to them, revived an obsolete law made in 1591, placing the appointment of ministers in the civil magistrates. But this was so far from answering the purpose, that the contra-remonstrants resolved not to obey it. Hence grew a schism, which occasioned a sedition, and many riots.

It was at this time of confusion that Grotius was nominated pensionary of Rotterdam, as above-mentioned, and ordered to go to England, with secret instructions, as is thought, to get the king and the principal divines of that kingdom, to favour the Arminians and approve the conduct of the States. He had several conferences with king James on that subject (T). On his return to Holland, he found the divisions encreased : Barnevelt and he had the direction of the States proceedings in this matter, and he was appointed to draw

(T) The States were very desirous that the church and king of England should be satisfied with their edict ; the rather because they had reason to believe James unfavourable to the Arminians. However, the king and bishops allowed the doctrine to be orthodox as equally distant from Manicheism and Pelagianism, only the king was disgusted

to see the civil magistrate assume a right of making decrees in matters of religion. Casaubon, ep. 933. Grot. Apolog. 66. Grot. epist. 2829. While he was in England he wrote his tract in favour of the Arminians, intitled, " A reconciliation of the " different opinions on predestina- " tion and grace," which is printed among his theological works.

up an edict which might restore tranquillity. He did so, and the draught was approved by the States (u); but it was so favourable to the Arminians that it gave great offence to the contra-remonstrants, who determined to pay no regard to it. Hence this edict serving to encrease the troubles by driving the Gomarists to despair, the grand pensionary Barnevelt, in hourly expectation of fresh riots, proposed to the States of Holland that their magistrates should be empowered to raise troops for the suppression of the rioters, and the security of their towns. Dort, Amsterdam, and three others of the most favourable to the Gomarists, protested against this step, which they regarded as a declaration of war against the contra-remonstrants. Barnevelt's motion however was agreed to, and on the 4th of August 1617, the States issued a placard accordingly. This fatal decree occasioned the death of the grand pensionary, and the ruin of Grotius, by incensing prince Maurice of Nassau against them, who looked upon the resolution of the States taken without his consent to be derogatory to his dignity, as governor and captain-general.

Amsterdam, almost as powerful singly as all Holland, favoured the Gomarists, and disapproved the toleration which the States wanted to introduce. These resolved therefore to send a deputation to that city, in order to reconcile them to their sentiments. Grotius was one of these deputies: they received their instructions April 21, 1616, and arriving at Amsterdam next day, met the town council on the 23d, when Grotius was their spokesman. But neither his speech nor all his other endeavours could avail any thing. The burgomasters declared their opinion for a synod, and that they could not receive the cachet of 1614, without endangering the church, and risking the ruin of their trade. The deputies wanted to answer, but were not allowed. Grotius presented to the States on his return an account in writing of all that had passed at this deputation, and he flattered himself for some time with the hopes of some good effects from it: the disappointment whereof chagrined him so much, that he was seized with a violent fever, which had well nigh

(u) See the edict in Burigny, l. 2. §. iv. The edict being censured by Sibrand Lubert, the States employed Grotius to write their apology, which he published this year, 1613, under the title of *Ordinum Hollandiæ & Westfrisiæ pro pace ecclesiæ, etc.*

The States returned him public thanks, Oct. 31, in very honourable terms. Burman's collection of letters, No. 211. Casaub. Epist. 935, and Vossius Epist. 1. He afterwards wrote *Defensio decreti pro pace ecclesiæ.*

carried him off. It appeared plainly by the blood that was taken from him, that melancholy was his disorder. He was removed to Delft, where he found himself better. But being forbid to do any thing which required application, he wrote to Vossius desiring his company, as the best restorative of his health. The time of his recovery he employed in examining himself on the part he had acted in the present disputes, and the more he reflected on it the less reason he had for blushing or repentance; he foresaw the danger he incurred, but his resolution was, not to change his conduct, and to refer the event to providence. The States of Holland, wholly employed in seeking ways to compound matters, came to a resolution Feb. 21, 1617, to make a rule or formule to which both parties should be obliged to conform. And such an instrument was accordingly drawn up at their request by Grotius, who presented it to prince Maurice. But the project did not please him; he wanted a national synod, which was at length determined by the States General, and to be convoked in Holland at Dort.

In the mean time the Prince, who saw with the utmost displeasure, several cities, agreeable to the permission given them by the particular states, levy a new militia, under the title of Attendant Soldiers, without his consent, engaged the States General to write to the provinces and magistrates of those cities, enjoining them to disband the new levies. This injunction not being complied with, he considered the refusal as a rebellion; concerted with the States General, that he should march in person with the troops under his command, to get the attendant soldiers disbanded, depose the Arminian magistrates, and turn out the ministers of their party. He accordingly set out, accompanied by the deputies of the States General, in 1618, and having reduced the province of Gueldres, he was proceeding to Utrecht, when the States of Holland sent thither Grotius, with Hoogarbetz, pensionary of Leyden, to put that city into a posture of defence against him. But their endeavours proving ineffectual, the prince reduced the place, and soon afterwards sent Grotius and Hoogarbetz to prison in the castle at the Hague, where Barnevelt also was confined, August 29th this year. After this the States of Holland consented to the national synod, which was opened at Dort, Nov. 15, 1618, which, as is well known, ended in a sentence, condemning the five articles of the Arminians, and in imprisoning and banishing their ministers. This sentence was approved by the States General July 2, 1619.

After

After the rising of that synod, our three prisoners were brought in order to their trial, the issue whereof was the execution of Barnevelt, May 13, 1619. Five days after which came on the trial of Grotius. He had been treated as well as his fellow prisoner with inconceivable rigour during their imprisonment, and also while their cause was depending. He tells us himself, that when they were known to be ill (w), that time was chosen to examine them, that they had not liberty to defend themselves, that they were threatened and teased to give immediate answers, and not suffered to have their examinations read over to them. Grotius having asked leave to write his defence, he was allowed only five hours, and one sheet of paper; he was also persuaded that if he would own he had transgressed and ask pardon, he might obtain his liberty; but as he had nothing to reproach himself with, he would never take any step that might infer consciousness of guilt. His wife, his father, brother and friends all approved this resolution. His sentence, after reciting the several reasons thereof, concludes thus, "For these causes, the judges appointed to try this affair, administering justice in the name of the States General, condemn the said Hugo Grotius to perpetual imprisonment, and to be carried to the place appointed by the States General, there to be guarded with all precaution, and confined the rest of his days, and declare his estate confiscated. Hague, May 18, 1619 (x)."

In pursuance of this sentence, he was carried from the Hague to the fortress of Louvestein near Gorcum in South-

(w) Neither his wife, his father, nor any of his friends were suffered to visit him, though he lay for some time dangerously ill. Selden gave an instance of a generous adversary on occasion of his arrest; an account of which is in his *Mare clausum*, l. 1. p. 198.

(x) Bates tells us, that six of the nine months of his imprisonment had been employed in searching for his most inveterate enemies to be his judges; Vit Grot. p. 424. and indeed they seem to be ignorant of the law, for they confiscated his estate, a punishment incurred only in case of treason, though no mention of that crime was made in his sentence. They were told of this irregularity, and saw they were in the wrong;

to remedy it, they declared a whole year after the trial, without rehearing the cause, that their intention was to condemn Grotius and his accomplices as guilty of high treason; a step which was the more irregular as delegated judges cannot by law add to their sentence after it is passed. Ep. Grot. 161. This addition deprived Grotius's wife of the liberty of redeeming her husband's estate at a moderate price, a privilege which the law allows in all cases, but those of treason. His estate was therefore confiscated, but by this he was no great loser. At that time, he was very far from being rich. His father being alive, what properly belonged to him, was only the savings of his salary, and his wife's fortune.

Holland,

Holland, situate upon the point of land formed by the Vahal and the Meuse. This was done June 6, 1619, and twenty four sols per day assigned for his maintainance, and as much for Hoogarbetz ; but their wives declared they had enough to support their husbands, and that they chose to be without an allowance, which they looked upon as an affront. Grotius's father asked leave to see his son, but was denied ; they consented to admit his wife into Louvestein, but if she came out, she was not to be suffered to return. However, in the sequel, it was granted that she might go abroad twice a week.

Grotius now became more sensible than ever of the advantages of study. Exile and captivity, the greatest of evils that can befall ministers of ordinary merit, restored to him that tranquillity to which he had been some years a stranger : study became his business and consolation (y). We have several of his letters written from Louvestein, which acquaint us in in what manner he spent his time. He gave Vossius an account of his studies. In the first of those letters, without a date, he observes to him, that he had resumed the study of the law, which had been interrupted by the multiplicity of business ; that the rest of his time he devoted to the study of morality, which had led him to translate Stobæus's Maxims of the Poets, and the fragments of Menander and Philemon. He likewise purposed to extract from the tragic and comic authors of Greece, what related to morality, and was omitted by Stobæus, and translate it into free verse like that of the Latin comic writers. In translating the fragments of the Greek tragic, he intended his verses should resemble those of the originals, excepting in the choruses, which he would put into such verse as best suited him. Sundays he employed in reading treatises of the Christian religion, and even spent some of his spare hours in this study on other days when his ordinary labour was over. He meditated some work in Flemish on religion. The subject which he loved best at that time, was Christ's love to mankind. He proposed likewise to write a commentary on Christ's Sermon on the Mount.

Time seemed to pass away very fast amidst these several projects. December 5, 1619, he writes to Vossius that the muses which were always his delight, even when immersed in bu-

(y) While he was allowed pen, ink and paper, in his confinement in the castle at the Hague, he employed himself in writing a Latin piece on the means of reconciling the present

disputes. It was presented to prince Maurice, but without effect. In it Grotius maintained his constant opinion of the reasonableness and justice of toleration.

finess, were now his consolation, and appeared more amiable than ever. He wrote some short notes on the New Testament: these he intended to send Erpenius, who was projecting a new edition of it; but a fit of illness obliged him to lay them aside. When he was able to resume his studies, he composed in Dutch verse, "His treatise of the truth of the "Christian religion," and sent it to Vossius, who thought some places obscure. In the end of the year 1620, he promises his brother to send him his observations on Seneca's tragedies; these he had written at Vossius's desire. In 1621, Du Maurier losing his lady, Grotius writes him, February twenty seven, a very handsome consolatory letter, in which he deduces with great eloquence every ground of support that philosophy and religion can suggest on that melancholy occasion.

The only method he took to unbend himself, was to go from one work to another. He translated the "Phenisse of "Euripides," wrote his "Institutions of the laws of Holland in Dutch," and composed some short "Instructions "for his daughter" Cornelia, in the form of a catechism, and in Flemish verse, containing 185 questions and answers; it was printed at the Hague 1719, and he afterwards translated it into Latin verse, for the use of his son; it is added in the latter editions of his poems. He wrote also, while under confinement, a dialogue in Dutch verse, between a father and a son, on the necessity of silence. In fine, he collected, when in prison, the materials for his Apology.

Grotius had been above eighteen months shut up at Lovestein, when on January 11, 1620, Muys-van-Hall, his declared enemy, who had been one of his judges, informed the States General, that he had advice from good hands their prisoner was seeking to make his escape. Some persons were sent to examine into this matter, but notwithstanding all the enquiry that could be made, they found no reason to believe that he had laid any plot to get out. His wife, however, was wholly employed in contriving it: he had been permitted to borrow books of his friends, and when he had done with them, they were carried back in a chest with his foul linnen, which was sent to Gorcum to be washed.

The first year his guards were very exact in examining the chest, but being used to find nothing in it besides books and linnen, they grew tired of searching, and even did not take the trouble to open it. Grotius's wife observing their negligence, proposed to take advantage of it. She represented to her husband, that it was in his power to get out of prison

son when he pleased, if he would put himself in this chest. However, not to endanger his health, she caused holes to be bored opposite where his face was to be, to breathe at. and made him try if he could continue shut up in that confined posture as long as it would require to go from Louvestein to Gorcum. Finding it might be done, she resolved to seize the first favourable opportunity.

This soon offered: the commandant of Louvestein going to Heusden to raise recruits, Grotius's wife made a visit to his lady, and told her in the conversation, that she was desirous of sending away a chest full of books, for her husband was so weak, it gave her great uneasiness to see him study with such application. Having thus prepared the commandant's wife, she returned to her husband's apartment, and in concert with a valet and a maid who were in the secret, shut him up in the chest; and at the same time, that the people might not be surpris'd at not seeing him, she spread a report of his being ill. Two soldiers carried the chest; one of them, finding it was heavier than usual, said there must be an Arminian in it. Grotius's wife, who was present, answered with great coldness, There are indeed Arminian books in it. The chest was brought down on a ladder with great difficulty; the soldier insisted on its being opened to see what was in it: he even went and informed the commandant's wife, that the weight of the chest gave him reason to suspect the contents, and that it would be proper to have it opened. She told him that Grotius's wife had told her there was nothing but books in it, and that they might carry it to the boat. It is affirmed that a soldier's wife, who was present, said there was more than one example of prisoners making their escape in boxes.

The chest however was put into the boat; and Grotius's maid, who was in the secret, had orders to go to Gorcum with it, and put it into a house there. When it came to Gorcum, they wanted to put it on a sledge; but the maid telling the boatman there were some brittle things in it, and begging of him to take care how it was carried; it was put on a horse, and carried by two chairmen to David Dazelaor's, a friend of Grotius, and brother in-law to Erpenius. When every body was gone, the maid opened the chest. Grotius had felt no inconveniency in it, though its length was not above three feet and an half. He got out, dressed himself like a mason with a rule and a trowel; and went by Dalzaor's back-door through the market-place to the gate that leads to the river, and stept into a boat, which carried him to

Valvic in Brabant. Here he made himself known to some Arminians, and hired a carriage to Antwerp; taking the necessary precautions not to be known by the way. It was not the Spaniards he feared, for there was then a truce between them and the United Provinces. At Antwerp he alighted at the house of Nicolas Grevincovius, who had been formerly a minister at Amsterdam, and made himself known to nobody else. It was on the 22d of March 1621, that he thus received his liberty.

In the meantime, his wife's account, that he was ill, gained credit at Louvestein; and to give him time to get off, she gave out that his illness was dangerous. But as soon as she learnt by the maid's return that he was at Brabant, and consequently in safety, she told the guards the bird was flown. They informed the commandant, by this time returned from Heusden, who, after the most diligent search, finding it true, confined Grotius's wife more closely; but upon her petition to the States General, April 5, 1621, she was discharged two days after, and suffered to carry away every thing that belonged to her in Louvestein. From Antwerp, Grotius wrote to the States General, March 30, that in procuring his liberty, he had employed neither violence nor corruption with his keepers; that he had nothing to reproach himself with, in what he had done; that he gave those councils which he thought best for appeasing the troubles that had arisen in public business; that he only obeyed the magistrates of Rotterdam his masters, and the States of Holland his sovereigns; and that the persecution he had suffered, would never diminish his love for his country, for whose prosperity he heartily prayed (z).

He continued some time at Antwerp, deliberating what course to take. Henry Dupuis, a learned man in the law settled at Louvain, sent him a very handsome letter, signifying the share he took in the general joy of all good men, and offering his house, and all that a true friend could give. He wrote also some lines on the chest, in which Grotius made his escape. But Grotius rather chose to take the advice of Du Maurier, and the president

(z) Grotius's escape exercised the pens of the best poets, as Barteus *Prestant Viror. epist. p. 655.* and this poet celebrated his wife's magnanimity, *Grotii manes. p. 230.* and Rutgersius, *ibid. p. 704.* who compared Grotius to Moses. Grotius himself wrote some verses on his happy deliverance; he also made some lines

on the chest to which he owed his liberty; and in the latter part of his life, was at great pains to recover it. *Ep. 720.* Mr. Bayle declares his wife ought not only to have a statue erected to her honour, but to be canonized in dishonour, in *Grot. article, Rem. B.* at the end.

Jeannin, to go to France, where he had many friends (A). Accordingly, he set out for that country without an escort, but passed in disguise, and through bye roads for fear of falling into the hands of the Dutch. He arrived at Paris, April 13, 1621, at night. The king was at Fountainbleau, and though it was determined in council to do something for him, yet it was long before that resolution had its effect; in the mean time, his wife came to Paris, in October (B), and their expences so much exceeded the small revenue she had still left, that December 3, he wrote to Du Maurier, that if something was not done soon, he must seek a settlement in Germany, or hide himself in some corner of France. At length, his majesty returned to Paris, January 30, 1622: Grotius was presented to him by the chancellor, and the keeper of the seals, in the beginning of March. The court was very numerous. The king received him most graciously, and granted him a pension of 3000 livres (C).

Being thus settled, he looked out for a better house, intending to go to the length of 500 livres a year; but one Tilenus took half of it: its situation was in the Rue de Conde, opposite to the prince's Hotel. Tilenus's wife was very desirous of a coach. Grotius thought one equipage might serve both; but he was against setting it up immediately for fear of running into an expence, which perhaps he should not be able to support. Notwithstanding the king's grant, which Marshal Schomberg, superintendant of the king's finances, had ordered to be paid quarterly, and one payment to be advanced on demand, yet he could not touch the money; they had forgot to put it on the civil list, and the commissioners of the treasury found daily some new excuse for delaying the pay-

(A) Before he left Holland, he had wrote several pieces relating to the disputes there between church and state; as, 1. The sovereign's temporal and ecclesiastical supremacy, *De imperio summarum potestatum circa sacra*. 2. *Via ad pacem ecclesiasticam, &c.* 3. *Defensio fidei Catholice de satisfactione Christi, adversus Socinum*. 4. *Disquisitio an Pelagiana sint illa dogmata, quæ nunc sub eo nomine traducuntur*. It was also during these contests, about grace and predestination, that he collected the sentiments of the Greeks and Romans, on fate and

man's power, which he published at Paris in 1624, entitled, *Philosophorum veterum sententiæ de fato, & de eo quod est in nostra potestate*.

(B) The thoughts of having left her in prison grieved him so much, that had she not been released he declared he would have surrendered himself rather than have been separated from her for ever. Ep. 164.

(C) His majesty also, on Grotius's account, granted a protection to all the Dutch refugees. See the letters patent, dated at Nantz, April 22, 1621.

ment (D). At length, however, by the solicitation of some powerful friends, he received it; but it continued to be paid as grants were paid at that time, that is to say, very slowly.

These difficulties did not diminish his passion for literature. "I persist, says he, in a letter to Vossius, September 29, 1621, in my respect for sacred antiquity: there are many people here of the same taste. My six books in Dutch will appear soon: [i. e. his book of the Truth of the Christian religion.] Perhaps I shall also publish my disquisition on Pelagianism with the precautions hinted to me by you and some other persons of learning. In the mean time, I am preparing an edition of Stobæus; and to render it more perfect, I collate the Greek MSS. with the printed copies." Thus he spent the greatest part of his time in prayer, reading the Scriptures and the ancient interpreters; and as the ministers of Charenton, who had received the decisions of the synod of Dort, would not admit him into their communion, he resolved to have prayers read at home in his family.

Having collected some materials in prison for his *Apology*, he printed it in the beginning of 1622; and it was translated into Latin, and published the same year at Paris. It was sent to Holland immediately, where it caused so much disgust, that the States General proscribed it as slanderous, tending to asperse by falsehoods, the sovereign authority of the government of the United Provinces; the person of the prince of Orange, the states of the particular provinces, and the towns themselves; and forbade all persons to have it in their custody on pain of death. Grotius presented a petition to the king of France, to be protested against this edict, which imported, that he should be apprehended wherever found: whereupon his majesty took him into his special protection. The letters for that purpose being issued at Paris, February 26, 1623.

The malevolence of those who were then in place, made no change in Grotius. In the height of this new persecution, he wrote to his brother, that he would still labour to promote the interest of Holland; and that if the United Provinces were desirous of entering into a closer union with France, he would assist them with all his credit. In reality, Grotius still preserved many friends, who ardently wished for his return; though they were not able in any wise to facilitate it. In 1623, he published at Paris his edition of Stobæus.

(D) By this delay, he imagined was not far from it had reached Holland. Ep. 37. and 158. Roman Catholic. A report that he

He had now lived a year in the noise of Paris, and began to think of retiring into the country, when the president de Meme offered him one of his seats at Bologne near Senlis. Grotius accepted the offer, and passed there the Spring and Summer of the year 1623. In this castle he began his great work which singly is sufficient to render his name immortal, I mean his treatise of the "Rights of peace and war," *De jure belli & pacis*. He had visited hereupon the most distinguished men of learning; among others Salmasius and Rigault, and had all the books he could desire in the free use of de Thou's library, granted him by his son, and he sometimes made excursions to St. Germain, where the court was, to cultivate the friendship of the ministry. But having learned that de Meme wanted to reside himself at Bologne (E), he withdrew to Senlis in the beginning of August, and returned to Paris in October.

His wife's affairs obliging her to make a journey into Zealand, she set out for that province in the summer 1624. In her absence Grotius was thrown into a violent dysentery (F): the news of his illness threw his wife into a fever; as soon as it was abated, she set out for Paris without waiting the return of her strength. The pleasure of seeing her, and the care she took of him wrought a wonderful change in Grotius. After two months dangerous illness he began to mend, and in a little time was perfectly recovered. In this illness he finished the translation of the *Phœnissæ* of Euripedes, with a dedication the president de Meme, though it was not published till 1630.

He was never in better health than in the beginning of the year 1625; and prince Frederick Henry, who had wrote very kindly some time before, succeeding to the post of Stadt-holder on the death of his brother Maurice, April 23, that year, Grotius's friends conceived great hopes of obtaining leave for his return to Holland. And at their request, especially his father's, he wrote to the new Stadt-holder for this purpose, but without effect; as he had before conjectured. However, he was now in the height of his glory by the prodigious success of his admirable book, *De jure belli & pacis*,

(E) Whatever was the reason, it is certain Grotius had taken particular care not to offend de Meme, who was a zealous Catholic. For this reason, he eat meagre on Fridays and Saturdays, received none of his Dutch refugee ministers, no psalms nor hymns were sung; in fine,

no public nor even private exercise of the protestant religion performed. Burigny, Book iii. c. vii.

(F) In October, 1624, he wrote to his brother, that he had been three weeks confined to his bed, and four times blooded.

which was published this year at Paris (G). In the mean time he began to grow tired of that city. His pension was ill paid, and his revenue insufficient to keep him decently with a wife and a numerous family. He had an offer of being professor of law in a college at Denmark; but though he was satisfied with the salary, he thought the place beneath his acceptance.

While he remained in suspense what to do, cardinal Rich-lieu was nominated prime minister in 1626. His excellency had a mind to be particularly acquainted with Grotius, and invited him to his house at Limours. In this interview it is not improbable the cardinal proposed to Grotius to devote himself entirely to him, that minister protected none but such as professed an absolute submission to his will in all things, and that Grotius's reservations on that head drew upon him the cardinal's displeasure. 'Tis certain that from this time his pension was unpaid (H), which greatly perplexed him, and he began to think of removing: however he was patient for some time longer; he liked Paris, and resolved not to leave it till that patience was wore out.

In the interim his heart was strongly bent upon returning to his native country. In these wishes he sent his wife into Holland in the spring of 1627, that she might inquire how matters stood: but as he continued in the resolution to make no solicitations for leave, all the endeavours of his friends were fruitless, and his brother wrote to him Feb. 24, 1630, that there was no hopes of success. However, they obtained a cause of some consequence to him. He reclaimed his effects which were confiscated, and his demand was granted. In fine, notwithstanding the inefficacy of his friends solicitations, he resolved to regulate his conduct by his wife's advice, who had been on the spot. At her return from Holland, she told him it was necessary that he should go thither; accordingly he set out for Holland in October 1631. The sentence passed against him being still in force, his friends advised the concealing himself. This step appeared to him

(G) It was put into the Index Expurgatorius at Rome, with his Apology and poems, Feb. 4, 1627. Grot. Epist. 183. p. 7.

(H) In a letter to his brother, dated May 21, 1626, and in another to his father, he writes thus, If I would forget my country and devote my self wholly to France,

there is nothing which I might not expect. See also Epist. 149. p. 84, to Du Maurier, where he suggests the same thing. But I think it my duty, says he, to adhere to my former sentiments: and 'tis said the cardinal gave private orders to have the payment of his pension stoppt. Burigny.

shameful and ill-timed. He went to Rotterdam as thinking it the safest, because having filled the place of pensionary with much honour, he was greatly beloved in the town; but the magistrates giving him to understand that they did not approve his appearing in public, he left Rotterdam, and passing in the end of the year 1631 to Amsterdam, he was extremely well received there; and Delft also, where he was born, shewed him a sincere respect.

But no city ventured publicly to protect him; and the States General thinking themselves affronted by this boldness, in continuing in the country without their leave, and by the repugnance he shewed to ask them pardon, issued an ordonnance, December 10, 1631, enjoining all bailiffs of the country to seize his person, and give them notice: but no body would execute it; and to employ himself till his fate should be determined, he resolved to follow the business of a chamber council. With this view he desired his brother, in a letter dated Feb. 16, 1632, to send him what law books he had, such as he might want for that office. He could make no use of these books; for the States General, on March 10, renewed their ordonnance upon pain to those who would not obey, of losing their places, and with a promise of 2000 florins to any one, who should deliver him into the hands of justice.

Upon this he thought proper to seek his fortune elsewhere (1); and March 17 he set out from Amsterdam on his way to Hamburgh, and passed the fine season at an agreeable seat called Okenhuse, near the Elbe, belonging to William Morth, a Dutchman. On the approach of winter he went to Hamburgh, and lodged with one Van Sorgen, a merchant: but the town did not prove agreeable to him, and he past his time but heavily, till the return of his wife

(1) He had first thought of removing from France to Hamburg or Rostock. See a letter to his brother, dated July 17, 1626; and when he intimated to the same brother his intention of returning to Holland in 1631, would it be proper, says he, to return to my country by stealth, and with so little hopes, after doing her so great service. Vossius, in a letter to Laud, then bishop of London, dated Feb. 13, 1632, proposed his retiring to England; the bishop in his answer owns that he always looked on Grotius's

recall as a thing not to be expected: and as to employing him in England, he says it was in vain to think of it in the present circumstances. *Præf. Viror. Ep. 507 and 508.* Mr. Burigny having observed, that it was a wonder how a wise man, such as Grotius, could be brought to hazard a journey to Holland, after the ill success of all his projects for leave, excuses him upon this principle, that on some occasions it is prudent to run hazards. *Life of Grot. b. iii. §. xii.*

from Zealand in autumn 1633. She had always been his consolation in adversity, and rendered his life more agreeable. Her business at Zealand was to pick up the remains of their fortune, which she probably brought with her to Hamburgh. While he continued here some advantageous proposals were made him from Spain, Poland, Denmark, and the duke of Holstein, and several other princes (κ); but he still entertained the thought of a reconciliation with his native country: At length, however, he was determined.

He had always entertained a very high opinion of Gustavus king of Sweden; and that prince having sent to Paris Benedict Oxenstiern, a relation of the chancellor, to bring to a final conclusion the treaty between France and Sweden, this minister made acquaintance with Grotius, and resolved, if possible, to draw him to his master's court (L). And Grotius writes, that if that monarch would nominate him ambassador, with the proper salary, for the decent support of the dignity, the proposal would merit his regard. In this situation Salvius, vice-chancellor of Sweden, a great statesman, and a man of learning, being then at this city, Grotius made acquaintance with him, and saw him frequently. Polite literature was the subject of their conversation. Salvius conceived a great esteem for Grotius, and the favourable report he made of him to the high chancellor Oxenstiern, determined the latter to write to Grotius to come to him, that he might employ him in affairs of the greatest importance.

Grotius accepted of this invitation, and setting out for Francfort on the Maine, where that minister was, arrived there in May 1634. He was received with the greatest politeness by Oxenstiern, but without explaining his intentions. However, in confidence of the high chancellor's character, he sent for his wife, and she arrived at Francfort with his daughters and son, in the beginning of August. The chancellor continued to heap civilities upon him without mentioning a word of business, but ordered that he should follow him to Mentz, and at length declared him councillor

(κ) See his Epist. 170, 173, 184, 212, 215, 229, 282, all writ before June 1630, while he had no thoughts of entering into the Swedish service.

(L) Gustavus, a little before his death, May 1632, had given orders that Grotius should be employed in the Swedish ministry. The book of the

Rights of war and peace was found in his tent after his death. Grot. Ep. 87. After all, Grotius himself says, that it was marshal Bannieres's brother, who first gave him the hint of preferring Sweden to the other states by whom he was solicited. Buirgny, b. iv. §. 11.

to the queen of Sweden, and her ambassador at the court of France.

As soon as he could depend upon an establishment, he resolved to renounce his country, and to make it known by some public act, that he considered himself as no longer a Dutchman. In this spirit he sent his brother letters for the prince of Orange and the Dutch to that purport, July 13, this year: he likewise wrote to Rotterdam, which had deferred nominating a pensionary after the sentence passed against him, that they might now proceed to an election, since they must no longer look upon him as a Dutchman. He set out from Mentz on his embassy to France in the beginning of 1635, and arriving at Meaux on the 7th of Feb. went thence to St. Denis; whence he made his public entry into Paris on Friday March 2, and was introduced to Lewis XIII. on the 6th. The great business of this embassy was to obtain the French king's assistance to Sweden against the imperialists, for the particulars of which we must refer to the accounts cited below, as also for the several steps made use of by him, and his skill and address in negotiating that important affair (M), with this single remark, that he always supported, with great firmness, the rights and honours belonging to the rank of an ambassador. He continued in that character in France till 1644, when he was recalled at his own request.

In order to his return, having obtained a passport through Holland, he embarked at Dieppe, and arrived at Amsterdam in 1645, where he was extremely well received and entertained at the public expence. That city fitted out a vessel to carry him to Hamburg; where he was May 16 this year. He went next day to Lubeck, and thence to Wismar, where count Wrangle, admiral of the Swedish fleet, gave him a splendid entertainment, and afterwards sent a man of war with him to Calmar, whither the chancellor sent a gentleman with his coach to bring him to Suderacher. He continued there about a fortnight with the chancellor and other ambassadors, who treated him with great honours. Returning to Calmar he went by land to Stockholm, whither queen Christiana came from Upsal to see him.

Her majesty had, before his departure from France, assured him that she was extremely satisfied with his services;

(M) Puffendorff Vind. Grot. Bougeant & Du Maurier's memoirs; Histoire des guerres de Westphalie; Le Vassor's history; Le Clerc's hist.;

Bates's life of Grotius; Barleus in Wicquefort's letters; the Menagiana, and above all Grotius's Epist. and Burigny, b. iv. and v.

and she now gave him several audiences, and made him dine with her, and he appeared to be abundantly pleased with the honours he received: but as he saw they were in no haste to do any thing for him, and only rewarded him with compliments, he grew uneasy, and asked leave to retire. He was confirmed in this resolution by finding the court filled up with persons that had conceived a jealousy against him; besides, the air of Sweden did not agree with him. The queen several times refused to grant him his dismissal, and signified that if he would continue in her service in quality of counsellor of state, and bring his family into Sweden, he should have no reason to repent it: but he excused himself on account of his own health, which was much altered, and of his wife's health, who could not bear the cold air of that kingdom. He asked a passport, which they delayed granting.

In the mean time he grew so uneasy at Stockholm, that he resolved to be gone without a passport. Leaving that city therefore, he went to a sea-port two leagues distant, in order to embark for Lubeck. The queen being informed of his departure, sent a gentleman to tell him she wanted to see him once more, otherwise she should think he was displeased with her. He returned therefore to Stockholm and explained himself to the queen, who seemed satisfied with his reasons, and made him a present in money, amounting to twelve or thirteen thousand imperials, adding to it some silver plate that was not finished sooner, which he was assured had delayed the granting of his passport. That was afterwards issued, and the queen gave him a vessel, on board which he embarked August 12 for Lubeck.

But the vessel was scarce sailed when a violent storm arose, which obliged her after three days tossing to put in, August 17, on the coast of Pomerania, fourteen miles from Dantzick. Grotius set out in an open waggon for Lubeck, and arrived at Rostock August 24, very ill, having travelled above sixty miles through wind and rain. He lodged with Ballesman, and sent for Stochman the physician, who, from the symptoms, judged he could not live long. On the 28th he sent for Quistorpius, minister of that town, who gives the following account of his last moments. He begins thus: "You are desirous of hearing how that phoenix of literature, Hugo Grotius, behaved in his last moments; I am going to tell you. He then proceeds to give an account of his voyage, and his sending for Stochman, a Scotch physician; after which he goes on as follows: he sent for me about nine at night,

In a letter
to a friend.

night; I went and found him almost at the point of death: I said there was nothing I desired more than to have seen him in health, that I might have had the pleasure of his conversation; he said, God had ordered it otherwise. I desired him to prepare himself for a happier life, to acknowledge he was a sinner, and repent of his faults; and happening to mention the publican, who acknowledged he was a sinner, and asked God's mercy, he answered, I am that publican. I went on and told him that he must have recourse to Jesus Christ, without whom there is no salvation. He replied, I place my hope in Jesus Christ. I began to repeat aloud in German the prayer that begins *Herr Jesu (N)*; he followed me in a very low voice with his hands clasped. When I had done, I asked him if he understood me; he answered, I understand you very well. I continued to repeat to him those passages of the word of God, which are commonly offered to the remembrance of dying persons; and asking him if he understood me, he answered me, I heard your voice, but did not understand what you said. These were his last words; soon after he expired, just at midnight. His body was delivered to the physicians, who took out his bowels, and easily obtained leave to bury them in our own principal church, dedicated to the virgin Mary."

Thus died this extraordinary person August 28, at night, 1645. His corps was carried to Delft, and deposited in the tomb of his ancestors. He wrote this modest epitaph for himself,

Grotius hic Hugo est Batavum captivus et exul,
Legatus regni Suecia magna tui.

He made his will March 27, 1615, a little before his departure from Paris. He had a very agreeable person, a good complexion, an aquiline nose, sparkling eyes, a serene and smiling countenance: he was not tall, but very strong and well built. Two medals were struck in honour of him. The first has on one side his bust with his name, and on the reverse a chest, on which is the arms of Sweden and France, at the side of the chest is the castle of Louvestein, and opposite to it a rising sun, with these words, *Melior post aspera fata resuego*, "I rise brighter after my adversities." In the exergue is *Natus 1583, obiit 1645*. The second medal, larger than the first, on the one side represents him with the time of his birth and death. *Hugo Grotius natus 1583, 10 Aprilis: obiit 1645,*

(N) It is a prayer addressed to Jesus Christ, and suited to the condition of a dying person, who builds

his hopes on the Mediator. Le Clerc has recited it at length, in *Sentiments de quelq. Theolog.* lett. 17, p. 397.

28 Augusti,

28 Augusti. On the reverse is this inscription in Dutch verse,
 "The phoenix of his country; the oracle of Delft; the
 "great genius; the light which enlighteneth the earth."

During his embassy at Paris he published several books, and wrote others, which came out after his decease (O). Besides these he left several MSS. in his closet, which were purchased by the queen of Sweden from his wife. Among them were notes on some of the most difficult laws; a comparison of the republics of Athens and Rome with that of Holland; notes on the hymns of Orpheus; and an illustration of the books of Moses by the writings of the pagans; besides these several others are lost (P).

There are many doubts about his religion, occasioned partly from several expressions dropt from him, out of the ardent zeal with which he laboured to re-unite christians in one belief, and the great desire each party had to claim him for theirs. Menage wrote an epigram on this occasion, the sense of which is, that as many different sects claimed his religion as there were towns that contended for the birth of Homer (Q). It is certain that Grotius had a very great respect for the church of England; and after his death his widow communicated with that church, which she said she did in conformity with the dying intentions of her husband. She died at the Hague in the communion of the Remonstrants, which, as Le Clerc observes, was not contrary to her hus-

(O) These are, first, his *Anthologia*. 2. *Via ad pacem ecclesiasticam*. 3. *Historia Gothorum*, etc. 4. *Remarks on Justinian's laws*. 5. *Commentary on Old and New Testament*, with several pieces annexed. 6. *Dissertatio hist. & politic. de dogmatis ritibus & gubernatione ecclesiæ*, &c. 7. *De origine gentium Americanarum*, etc. with two answers to De Laets in it's defence. 8. *An Introduction to the laws of Holland*. 9. *Notes to Tacitus*, published in Lipsius's edition, 1640. 10. *Notes upon Lucian*, published in 1614. In 1652 there came out a small collection in 12mo. with this title, *Hugonis Grotii quedam tractatus inedita, aliaq; ex Belgice editis Latine versa argumenti theolog. jurid. politic.* 2. *Hugonis Grotii Epist.* edit. 1687.

(P) As these are cited in his works it will be proper to mention them

all. 1. *Euripides's Iphigenia*, mentioned in *Epist.* 402. 2. A piece, proving that the war between different princes ought not to hinder the trade of the powers not engaged in it, *epist.* 207. 3. The portrait of Zeno. *epist.* 465, 466, 469. 4. The translation of Euripides's *Supplicantes*, *Ep.* 683. This was thought to be lost till father Bertier discovered it in the library of the Jesuit's college at Paris, Aug. 1751.

(Q) The original Latin runs thus;

Smyrna, Rhodes, Colophon, Salamis, Argos, Athenæ, Siderei, certant vatis de patria Homeri. Grotiadæ certant de religione Socinus, Arrius, Arminius, Calvinus, Roma, Lutherus.

band's last orders, as the Remonstrants allowed of the lawfulness of communion with the church of England (R).

Grotius had by her three sons and three daughters. His eldest son, Cornelius, first studied in Holland under his great grand father, and then at Paris under his father, who afterwards sent him to Oxenstiern; and the chancellor made him his Latin secretary in 1636; but being indolent and fickle tempered, he had a mind to go into the army, and his father complying, sent him to the duke de Weymar, the most experienced general of his age, who received him graciously. Upon that duke's death, Cornelius entered into the French service, and afterwards took a fancy to that of the Venetians, but could not agree upon terms. This fickleness of temper displeased Grotius, who in the latter part of his life spoke of this son with great indifference. In the sequel, when the States of Holland wanted to indemnify such as were unjustly persecuted by the overgrown power of the Stadtholders, they gave Cornelius Grotius a company in the guards; to Peter a troop of horse, and to Membas their brother in law a regiment, with leave to dispose of them or sell them to the best advantage, which was contrary to law and custom; this was in 1653. Cornelius died unmarried.

Grotius's second son, Peter, was more like his father. In his infancy he was sickly, and had received a hurt in his leg, which, through bad management, occasioned a lameness ever after. He was educated at Amsterdam, and after some time applying to the law, became an advocate, and began to plead at the Hague 1640. In 1652, he married an attorney's daughter for love, but she was both handsome and rich; and some time after he became agent at the Hague for Charles Lewis elector palatine. In 1660 he was nominated pensionary of Amsterdam. After the conclusion of the triple alliance he was sent to Denmark and Sweden, and assumed the quality of ambassador in ordinary at Stockholm. Upon the death of Borel, the Dutch ambassador at Paris, in 1669, he succeeded him, and at the same time was chosen pensionary at Rotterdam. His business at Paris was to prevent that monarch from making war upon the States; and not succeeding, he was sent again after war was declared in 1672. On his return to the Hague he was appointed deputy to the States General. But soon after, being involved in the disgrace of the De Witts, he was stripped of

(R) See the Testimonia at the end of Le Clerc's edition of the Truth of the Christian religion.

his dignities, and threatened with assassination, which determined him to leave Holland. He went to Antwerp, where his life was attempted. He went to Liege, and thence to Aix-la-Chapelle and Cologn; and after two years absence was permitted to return home, where he continued some time unmolested. But on the apprehending of Wicquefort, the duke of Brunswick's minister at the Hague, Peter Grotius was apprehended and prosecuted for treason, upon some letters found among the papers of Wicquefort, yet he was cleared: this was in Nov. 1676. Thus escaping out of the hands of his enemies he retired with his family to a country seat he had at Haerlem, where he spent the rest of his days in educating his children, and reading the best authors. He died at the age of seventy.

Hugo Grotius's third son Diederic was bred an engineer under the famous Boschius, and was afterwards, at his father's suit, made first page and then aid de camp to the duke de Weymar. After whose death he served under Marshal Bannier, and in his service was taken prisoner by the Bavarians in 1643. Diederic wrote an account of the action, which was printed by his father, who paid a thousand florins for his son's ransom. After this he made the campaign in 1644, under marshal Turenne, and was employed by that general in several parts of the war; but he came to an unhappy end, when young and unmarried. Queen Christiana of Sweden having abdicated the crown in favour of Charles Gustavus, Diederic and Cornelius Grotius took a resolution to wait on that prince, who had known and highly esteemed their father in France, with an intention to enter into his service. Setting out from Holland with this design, they were got between Eimden and Bremen, halfway to Hamburg, when a villain, who had served Diederic several years as valet, resolved to murder both the brothers for the sake of their money: he went in the night time into Diederic's chamber, and shot his master dead while asleep; he was preparing to serve Cornelius in the same manner, but he was awake, employed, as it happened, in composing a Latin epigram. On hearing the shot he took a pistol, which lay on a chair by his bed-side, and seeing the murderer advance softly to him, (it was moonlight) he fired and laid him flat on the floor. The people of the inn got up on the noise, and delivered the villain, who was dangerously wounded, into the hands of justice, and he was broken on the wheel.

Of Hugo's three daughters, Frances, the youngest, was born in October 1626, in the eighth month of her mother's pregnancy,

nancy, and died in 1628. His second daughter, Mary, died at Paris, 1635, of the fatigue and cold she received in her journey to that city. Cornelia the eldest survived her father, and married John Barthon, viscount of Mombas, a gentleman of Poitou, who had been obliged to leave France on incurring the displeasure of Lewis XIV. He went to Holland, from whence he was also forced to fly, being involved in the misfortunes wherein the De Witts perished (s).

Grotius's younger brother William has been often mentioned in the course of this memoir: Hugo had the direction of his studies (τ). He went to France in 1617, to learn the language. In 1629, he married Alida Grafwinkel. In 1639, he was chosen advocate of the East-India company. He kept a close correspondence with Hugo, till the death of the elder brother. He wrote two books mentioned below (υ). Grotius had another brother, second son to his father, named Francis; he died young. Grotius wrote a poem on his death, and a consolatory piece in prose and verse to his father, both in the collection of his poems. Grotius had a sister, a lady of fine accomplishments; she wrote a useful book on Widowhood, which Hugo says was very well done (w); the design of it was not to condemn second marriages, but to shew that it is more becoming for a woman to be content with one husband. After her death, it was proposed to print it; and Grotius, to make it more considerable, turned into Dutch, three tracts of Tertullian, one of St. Ambrose, and three of Jerome. But the collection was not published.

(s) This account of Grotius's children is taken chiefly from Grotius's letters, De Witts letters and negotiations, vol. iv. and Wicquefort.

(τ) See a letter of Grotius to him

dated at Rotterdam, September 28, 1614.

(υ) These are, 1. *Vitæ jurisconsultorum*, &c. 2. *De principiis juris naturalis Enchiridion*.

(w) Epist. 550.

GROVE (HENRY) a learned divine among the English Presbyterians, was descended both by his father and mother from families remarkable for strict piety, sincere goodness, and a strong attachment to Presbyterian principles, the Groves of Wiltshire, and the Rows of Devonshire; his grandfather Grove being ejected from a good living in Devonshire for nonconformity by the famous Bartholomew act in 1662. His father suffered much, and chearfully, in the same cause for lay nonconformity under Charles and James II. The eminent piety of Mr. Rowe, his grand-father by the mother's side, may be

be known by the account of his life published by Mr. Theophilus Gale. His father, in particular, filled a life of eighty years honourably, and usefully, and died universally esteemed and lamented, on account of his uncommon prudence and temper, unspotted integrity, a strict yet chearful and amiable piety, and a generous charity (A).

From such parents, our author, who was born at Taunton in Somersetshire January 4, 1683, derived an excellent natural disposition to religion, which discovered itself very soon. He was naturally very modest and benevolent, and had a strong sense of honour, which appeared in variety of instances in early life. The quickness of his parts added to a love of literature were soon visible, by which means he passed through the rudiments of grammar much sooner than usual, and at fourteen years of age, being possessed with a sufficient stock of classical literature (B), he went through a course of academical learning under the reverend Mr. Matthew Warren of Taunton, who was for many years at the head of a flourishing academy. Here he read Locke, and Le Clerc, and bishop Cumberland on the law of nature. Having finished his course of philosophy and divinity under Mr. Warren, he removed to London, and studied some time under the reverend Mr. Thomas Rowe, to whom he was nearly related. At this time he contracted an acquaintance and friendship with several persons of merit, and particularly with Dr. Watts, which continued till his death, though they differed in their judgment upon several points warmly controverted among divines.

After two years spent under Mr. Rowe in London, he returned into the country, and being now two and twenty years of age, he began to preach with great reputation. An exact judgment, a lively and beautiful imagination, a warmth of devotion, and a rational and amiable representation of christianity, made his sermons, delivered by a voice which, though not strong, was sweet and well governed, generally admired: there appears also in his first discourses a larger stock of well digested learning than could be expected at his age. The spirit of devotion which prevailed in his sermons, early procured the esteem and friendship of Mrs. Singer,

(A) See the character of his parents by himself under his article in Biogr. Brit. Rem. (A).

(B) Of the classics, Horace, Cicero, Sallust, Tacitus were his favourites among the Latins; and of the Greeks Zenophon, Plato, Epicurus, and Marcus Antoninus. Homer he did not relish, and among the English poets Cowley was his.

afterwards Mrs. Rowe, which she expressed in a fine manner, in an Ode on death addressed to Mr. Grove.

Soon after his beginning to preach he married; and at the age of twenty three, upon the death of his tutor, Mr. Warren, was chosen to succeed him in the academy at Taunton by the unanimous vote of a great number of persons assembled for that purpose. The province first assigned him, was ethics, and pneumatology, in both which he taught himself as well as his scholars. At his first entrance, he composed systems in each, and was continually improving; and his improvement by this means in the first was of considerable advantage to him as a preacher. His concern in the academy obliging him to a residence at Taunton, he preached for eighteen years to two small congregations in the neighbourhood; and though his salary from both was less than twenty pounds a year, and he had a growing family, he went through it cheerfully.

In 1708, he commenced author, by a piece which he published entitled, "The regulation of diversions," drawn up for the use of his pupils; and about the same time, Dr. Samuel Clarke publishing his Discourse on the Being and Attributes of God, the proof therein from our necessary ideas of space and duration, not convincing our author, he wrote to the doctor for information and satisfaction upon that head. This occasioned their exchanging several letters on these abstruse subjects, and after some time, not being able to convince each other, the debate was dropped, with expressions of great mutual esteem. The next offering of note which our author made to the public, was several papers in the eighth volume of the Spectator (c); and their finding a place in that celebrated work, is a sufficient proof of their worth. In 1718, he published his "Essay towards a demonstration of the soul's immortality;" and the same year he was seized with a fever which brought his life into extreme danger; upon his recovery he composed the noble ode since printed, and justly admired for the easy harmony of the numbers, and the exalted piety of the sentiments. In reality, his continual application was more than a frame naturally tender was able to go through without being weakened, which sub-

(c) These are No. 588, 601, Evidences of the Christian religion, 626, and 635. The last was republished, by the direction of Dr. Gibson, then bishop of London, in the by Joseph Addison, Esq; 1731, 12mo.

jected him to frequent headaches, and scarce a spring passed without a fever.

Though his great modesty and love of retirement kept him pretty much out of the way of public notice, yet his uncommon worth would not suffer him to be concealed. When he preached occasionally in some of the more considerable congregations, he did not fail of gaining numbers of admirers, and had several invitations to places of note, as Exeter, &c. which he declined, in a great measure through his strong affection to quiet, liberty, and independence. But this temper appeared in the strongest light, by the aversion which he testified to those angry disputes upon the Trinity, that unhappily divided the Presbyterians about the year 1719, when the animosities were carried so high as to produce excommunications, &c. The contrary moderation of the church of England, upon these points, was much spoken of on this occasion; and Mr. Grove's moderate conduct, which drew on him the censures and displeasure of some of his own persuasion, was such as might have bespoke him for a member of the established church. The reasons for this moderate conduct are mentioned in his "Essay on the terms of christian communion."

In the beginning of the year 1725, he lost his partner in the academy, the Rev. Mr. James, with whom he lived in perfect harmony, and to whose character he did justice in a sermon published on occasion of his death. Mr. Grove was now obliged to take the students in divinity under his direction. The duties of this post he discharged with the greatest ease, having made all his other studies center in this one great point, the establishing and illustrating the principal truths and duties of religion, and giving in his preaching the best manner of recommending these. He confined himself to no system in divinity, directing his pupils to the best writers on natural and revealed religion, and an impartial consideration of the chief controversies therein. He likewise succeeded Mr. James in his pastoral charge at Fulwood near Taunton, in which he continued till his death, and engaged his nephew to undertake the other parts of Mr. James's work as a tutor. During this period, Mr. Grove had several invitations from London and other parts, but nothing could prevail upon him to quit his settlement. These invitations are so many evidences of his extraordinary merit, especially as a preacher, of which the following is a remarkable instance. In 1728, he published a funeral sermon on the fear of death, in which he

reated the subject in so masterly a manner, that a person of considerable rank in the learned world declared, that after reading it, he could have laid down and died with as much readiness and satisfaction as he had ever done any thing in his life.

In 1730, he published "The evidence of our Saviour's resurrection considered;" and the same year came out "Some thoughts concerning the proof of a future state from reason," in answer to the Rev. Mr. Hallet, junior, which drew him into a dispute on the point with that divine. In this controversy, he was thought to disparage the necessity of revelation in regard to that proof (D); and in 1732, he printed "A discourse concerning the nature and design of the Lord's Supper (E)," where he set that institution in the same light with a treatise on the same subject by bishop Hoadley. In 1734, he published, without his name, "Wisdom the first spring of action in the Deity," which was animadverted on, as to some particulars, by Mr. Balguy, who, however, allowed the discourse in general abounded in solid remarks and sound reasonings. In 1736, he published a "Discourse on saving Faith;" and the same year he met with an affliction which gave him an opportunity of shewing the strength of his Christian patience and pious resignation; this was the death of his wife: from which time he seemed to think his own was not far off, as appears from a sermon preached soon after, wherein there are several reflections which seemed designed to reconcile himself to the expectation of a speedy departure out of the body, and his friends to their loss in his death.

And a little more than a year after this, providence called him to the trial; for having preached on Sunday, February 19, 1737-8, and both in his prayers and sermons had an uncommon flow of spirits, which he said he could hardly govern, and which, attended with a pain in his head, made him apprehend an approaching fever, he was violently seized at night, and the fever increasing, in spite of all means used to abate it, or bring it to an intermission, he died the ninth day, February 27, about seven in the morning. The disorder in a great degree affecting his head, unfitted him for thinking or speaking much, yet left him the use of his reason, till the day before he died, and in a capacity of con-

(D) To satisfy these censurers, he published without his name, in 1732, "Some queries offered to the consideration of those who think it an injury to religion to shew the

"reasonableness of it."

(E) In the second edition, he added "Some devotional exercises relating to the Lord's supper."

cluding life as he had always lived, with a modest greatness and a serene composure of mind.

His friends erected a handsome monument over his grave, on which is a Latin inscription composed by the late Mr. Ward, rhetoric professor at Gresham-college, who hath also obliged the world with an English version of it (F).

Besides the several works already mentioned, Mr. Grove published a great many sermons upon several occasions, and on variety of subjects, and some charges delivered by him upon particular occasions, and also a volume of "Miscellanies in prose and verse." After his death came out by subscription his "Posthumous Works" in 1740, in 4 vols. 8vo. with the names of near seven hundred subscribers of all ranks, not only of the principal gentlemen and ministers in the Presbyterian interest, but some of the best judges of merit in the established church.

Mr. Grove had thirteen children by his wife, five of whom survived him; the death of several of them, on account of the sensibility of his temper, and the prevalence of the softer affections in his constitution, gave him opportunities for manifesting great degrees of a pious resignation to God. He describes the workings of his own heart on these occasions, in the sermon entituled, "The mourning parent," composed upon the death of a very promising child, and printed in the first volume of his Posthumous Works; to which volume is prefixed "The life and character of the author," by Mr. Thomas Amory. Where that writer observes, among other things, that all who knew Mr. Grove will concur, that he had an uncommon degree of judgment quick and solid, together with what does not often attend it, an imagination strong and beautiful, yet always under government. That thus he was not only qualified to think clearly and justly, but to represent truth and virtue in a most engaging light, and to be a good judge in works of imagination and polite literature, as well as of reason and argument; and in these latter, he had a right to be ranked amongst the most discerning. His moral sense was delicate; his piety as modest and unaffected, as it was warm and elevated. His benevolence was warm, active, and constant, and he was perfectly free from all artifice and dissimulation. He could converse with the great without meanness,

(F) It is too long to be inserted here; and besides, the substance of it has been interwoven in the course of this memoir. The curious reader may see a copy of both Latin and English, in Biogr. Brit. Vol. iv. p. 2449, Rem. F.

with a respectful freedom, and an easy complaisance; was obliging in his behaviour to all; he enlivened conversation with a good natured wit, and enriched it by a superior knowledge of books and men. His taste for the nobler pleasures of knowledge, devotion, and goodness, made it very easy for him to observe the strictest rules of temperance with regard to bodily pleasures, as his firm faith in the divine providence made it easy to despise the wealth and shew of the world. Though his family was growing, and his income, both as a tutor and a minister, insufficient to support it without breaking into his paternal estate, yet he knew not how to refuse any call of charity, and was bountiful far beyond his fortune. And though his uncommon merit, and the reputation it had gained him, would have given him a fair prospect of making his fortune in the church, would he have conformed to the establishment, yet he could never turn his thoughts that way. As a divine, he was for a Scripture creed; and as a tutor, he was for free philosophy. As much as he admired Locke and Newton, he submitted implicitly to neither: nullius in verba magistri. His great concern with his pupils was to inspire and cherish in them a prevailing love of truth, virtue, liberty, and genuine religion, without violent attachments or prejudices in favour of any party of christians; and his reputation on this account, as well as on account of his uncommon abilities, learning and probity, was so great, that several gentlemen of the establishment chose to place their sons under his care; and the many persons of distinguished merit in the learned professions, but chiefly in divinity, who were formed under him, will be a lasting proof of his great abilities and fidelity as a tutor.

The life
and charac-
ter of Mr.
Grove, pre-
fixed to his
Posthumous
works.

GRUTER (JAMES or JOHN), a celebrated philologer in the XVI. century, was born December 3, 1560, in the city of Antwerp in Brabant. He was the son of John Walter Gruter, burgo-master of Antwerp; and being one of those who signed the famous petition to the dutchess of Parma, then governess of the Netherlands, which gave rise to the word Gueux [Beggars], was proscribed his country. He crossed the sea to Norwich in England, taking his wife (who was an English woman) and his family along with him. Young Gruter was then but an infant, being born at Antwerp 1560. He had the peculiar felicity, like Cicero, of imbibing the elements of learning from his mother, Catherine Tissem, who, besides French, Italian, and English, was complete mistress of Latin; and so well skilled in Greek,

that she could read Galen in the original, which, as my author says, is more than one physician in a thousand can do (A). The family, being persecuted on account of the Protestant religion, found an asylum in England, where they resided several years, and at a proper age sent their son to complete his education at Cambridge. His parents, after some time, repassing the sea to Middleburg, the son followed them to Holland; and going to Leyden, studied the civil law, and took his doctor's degree there in that faculty; but applying himself at the same time to polite literature, he became an early author in that way, as appears by some Latin verses which he published under the title of *Ocelli*, at twenty years of age.

After taking his degree, he went to Antwerp, to his father, who had returned thither as soon as the States had possessed themselves of it; and being much respected by them, he had procured an exemption from all offices, which he enjoyed till the city was threatened with a siege by the duke of Parma in 1584, when he was not only appointed captain of his district or ward, but also one of the four intendants of the provisions. It was about this time, that our author came to Antwerp, but his father not being willing he should stay in a place of so much danger, sent him to France, where he resided some years, and then visited other countries; but the particular rout and circumstances of his travels afterwards are not known, only 'tis certain, that he read public lectures upon the classics at Rostock, particularly on Suetonius. He was in Prussia, when Christian, duke of Saxony, offered him the chair of history professor in the university of Wittemburg.

He enjoyed this place but a few months, for upon the death of that prince, his successors desiring the professors to subscribe the act of concord, on pain of forfeiting their places; Gruter chose rather to resign than subscribe any confession of faith against his conscience. He was treated with particular severity on this occasion; for though two others were deprived on the same account, yet half a year's salary was allowed them by way of gratification, according to the custom of those countries, with regard to such persons as are discharged honourably: whereas this present was so far from being made to Gruter, that they did not defray even so much as the expences of his journey. The truth is, he was the worst courtier in the world, thought of nothing but his books,

(A) I am afraid, says Mr. Bayle, logues of learned women, have omitted Catharine Tissem too often.

and did not lose his time in endeavouring to gain the protection of favourites by submissions and cringing visits; and he judged that, all things considered, it would be more advantageous to him to give up all thoughts of that present, than to trifle away his time in tedious solicitations.

We do not know certainly whither he directed his steps next; only we are told, that being at Padua at the time of Riccoboni's death, that professor's place was offered to him, together with liberty of conscience: the salary too was very considerable, but he refused all these advantages. He was apprehensive that so profitable and honourable an employ would expose him to the attacks of envy, and he would not submit to the bare exercise of his religion in private. He was much better pleased with his invitation to Heidelberg, where he filled the professor's chair with great reputation for many years; and in 1602, had the direction of that famous library which was afterwards carried to Rome.

This employ suited his genius; and soon after he published the most useful of his works, his large collection of inscriptions (B), which is dedicated to the emperor Rodolphus II. who bestowed great encomiums upon it, and gave Gruter the choice of his own reward. He answered that he would leave it to the emperor's wisdom and discretion, only begged it might not be pecuniary. In the same temper, upon hearing there was a design to give him a coat of arms, in order to raise the dignity of his extraction, he declared, that so far from deserving a new coat of arms, he was too much burdened with those, which had devolved to him from his ancestors. His imperial majesty was then desired to grant him a general licence for all the books of his own publishing. The emperor not only consented to it, but also granted him a privilege of licensing others. His imperial majesty intended to create him a count of the sacred palace; and the affair was carried so far, that the patent was drawn and approved by the imperial council, and brought back to the emperor to be ratified by his sign manual; but he happening to die in the interim, it was left without the signature, and so the affair came to nothing (C). Nevertheless Gruter bestowed the same encomiums on the good emperor, as if it had

(B) It was first published in 1601, but this edition is infinitely exceeded by that which Grævius printed at Amsterdam in 1707, in 4 vol. folio. which is a most splendid edition in all respects.

(C) This affair must have been long delayed, since the emperor did not die till the 23d of January 1612, eleven years after the publication of Gruter's work.

been compleated. And in the mean time, his privilege of licenſing books was of conſiderable advantage to him, ſince he publiſhed an incredible number, being one of the moſt laborious writers of his age (D). This taſk he was the better enabled to execute by the help of his library, which was large and very curious, having coſt him no leſs than twelve thouſand crowns in gold.

In ſhort, books and ſtudy entirely engroſſed his affections. Imagine then, how deep his affliction muſt be when it was deſtroyed and plundered together with the city of Heidelberg in 1622. Oſwald Smendius, his ſon-in-law, endeavoured to ſave it, but in vain. For this purpoſe, he wrote to one of the great officers of the duke of Bavaria's troops; but the wild licentiousneſs of the ſoldiers could not be reſtrained. Afterwards he went to Heidelberg, and ſaw the havock that had been made at his father's houſe; he then tried to ſave at leaſt what Gruter's amanuenſis had lodged in the elector's library, and brought the Pope's commiſſion to give him leave to remove them. He received for anſwer, that as to the MSS. the Pope had ordered them all to be ſought for carefully, and carried to Rome; but as to the printed books, leave would be given to reſtore them to Gruter, provided it was approved by Tilly under his hand. However, this pretended favour proved of no effect, becauſe Tilly could not be ſpoke with.

Gruter had left Heidelberg before it was taken, and retired to his ſon in-law's at Bretten, from whence he went to Tübingen, where he ſtaid ſome time. He made ſeveral removes afterwards, and received invitations to read lectures at ſeveral places, particularly one from Denmark to enter into the ſervice of the conſtable d'Eſdiguieres. The curators alſo of the univerſity of Franeker offered him the profeſſorſhip of hiſtory in 1624; but when the affairs of the Palatinate were a little ſettled, he returned to Bretten; where, however, he found himſelf very much teased by ſome young jeſuits, who were mightily for diſputing. The firſt time he answered them with great mildneſs, and ſet them right with regard to ſome paſſages in St. Auſtin, which they had miſquoted; but

(D) There is hardly any Greek or Latin author among the ancients, which he did not either actually illuſtrate with notes and commentaries, or could have done it: no man ever reviſed or reſtored a greater number of ancient monuments, in-

ſomuch that he diſtinguiſhed each year, and almoſt each month, of his life, by the treatiſes he publiſhed. He uſed to ſtudy all day, and a great part of the night, and always ſtanding. A compleat catalogue of his works may be ſeen in Niceron.

when

when they renewed the attack, he began to be angry, called them a parcel of presumptuous young fellows, and told them how civilly he was treated by Andrew Schottus and James Sirmond. In reality, Grüter never loved controversy, especially upon religious subjects. Nor indeed was it the business of a critic of his fame to dispute about controverted points with young jesuits just come fresh plumed with the subtleties of the schools; and he found no other way of getting rid of their importunities, than to go and live at a distance from them; he retired therefore to a country-house which he purchased near Heidelberg, where he used to make visits occasionally.

He came from one of these on September 10, 1627; and going to Bernhelden, a country seat belonging to his son-in-law Smendius, about a league's distance from Heidelberg, he fell sick the same day, and expired there ten days afterwards. His corps was carried to Heidelberg, and interred in St. Peter's church there. When he lay at the point of death, news came that he was nominated to the lecture of history, and the Greek tongue, in Groningen.

With respect to his character: we find Mr. Bayle of opinion, that he was not a man of vast genius. If that be granted, yet he is an exemplary instance how much the want of it is made good by industry; since the same writer allows that his extraordinary application, his boundless desire to inform his mind with a numberless multitude of particulars, and the prodigious industry he employed in making collections, gained him an universality which nature had denied him. In his morals he possessed one quality which is rarely to be met with, I mean a disregard for wealth: he did not seek to enlarge his fortune, bestowed alms with a very liberal hand, and frequently lent money, without making much enquiry whether the borrower would be able to pay him. Nay, though he had been cheated on these occasions, he nevertheless would lend with great pleasure, and thought it a happiness that he was not a woman, for then, would he say jokingly, I could have denied no-body. Neither the ingratitude nor improbity of some of his debtors made him more aware of others, and require from them a bond or other security. This usual form of proceeding, he even neglected, when he was to engage in contracts of much greater moment; as when he paid his daughters marriage portions; imagining there was no occasion for deeds, witnesses, signing and sealing between father and son-in-law.

He was married four times, and had issue ; but what number, or of what gender is not known. He survived all his wives, one of whom was killed by a fall from the top of the house. Mr. Bayle thinks he did not grieve for this disaster in the manner it deserved. He infers that censure from the following account of his behaviour under it. He was indeed, says the author of this account, greatly afflicted for the death of his wife, as well for the particular circumstance of it, and his sudden widowhood ; but though he lost his wife, he yet was not lost as to himself, nor did he discover that usual impatience, which, when it cannot remedy its own evils, is apt to quarrel with Heaven. Here no more is expressed than not sinking into an immoderate and unmanly degree of sorrow. But Mr. Bayle observes, they are the words of a panegyrist, who therefore probably did not reveal all he knew on that head. However that be, 'tis certain Gruter made a very good use of the misfortunes he met with in the latter part of his life, as appears by the moral reflections he published (E).

Viz. Vena-
tor in Pane-
gyricum
Gruteri, p.
256.

He had one quality, the want of which is a foul blot in the character of many of the learned. His curiosity, though exceedingly great, yet was directed solely to the objects of erudition. He was free from that impertinence which is too frequently seen in scholars, who go in quest of town news, and idle rumours forged purposely to prejudice the characters of harmless and innocent persons, and like impetuous blasts and whirlwinds lay open and uncover not only men's garments, but also the walls of their houses and most secret actions ; nor can they go to sleep, till they have heard all the flying stories about the town.

He never approved the controversies about religion, which were carried on with great heat in his time ; and upon this account every party, Romanists, Lutherans, and Calvinists by turns, claimed him as their own ; and as he shewed a very different temper in regard to points of literature, where his heat transported him to the use of very abusive terms against his opponents, one of these, Philip Pareus (F), charged him with having a greater esteem for one sentence of Apuleius or Petronius than for all the precepts of Jesus Christ. It can-

(E) Intituled *Bibliotheca Exulum*, &c. Argent. 1624, 12mo. and 1625, 8vo. at Francf.

(F) See his article in this work. His other opponent was Denys Gothofred, who disputed some of his

various readings upon Seneca the philosopher, against which Gruter published *Confirmatio suspicionum* extraordinar. contra Dion. Godofr. Francof. 1591, 8vo.

not be denied that Gruter brought it on himself; but the accusation of atheism was an unpardonable outrage. We have seen him for conscience sake refuse to subscribe a formulary when his refusal lost him his employment, and rejecting the offer of a professor's chair at Padua, because he could not exercise his religion publickly there. Nay this pretended atheist made the following answer to those who assured him, that he must change his religion or leave the country. "I will sooner, says he, do the latter than the former. In case Bayle. "I am not permitted to spend my days in cities, I will pass Nicéron. "them in the fields or groves. The Almighty will then "provide for me some herbs or roots to support me during "the few years I have to live."

GRYNÆUS (SIMON) a most able and learned man, was the son of a peasant of Suabia, and born at Veringen in the county of Hohenzollern in the year 1493. He pursued Melchior Adam, &c. his studies in Pfortsheim at the same time with Melancthon, which gave rise to a friendship between them of long continuance. He continued them at Vienna, and there taking the degree of master in philosophy, was appointed Greek professor. Having embraced the protestant religion, he was thereby exposed to many dangers; and particularly in Baden, where he was some years rector of the school. He was thrown into prison at the instigation of the friars; but at the solicitation of the nobles of Hungary, he was set at liberty, and retired to Wittemberg, where he had a conference with Luther and Melancthon. Being returned to his native country, he was invited to Heidelberg, to be Greek professor in that city in 1523. He exercised this employment till the year 1529, when he was invited to Basil to teach publicly in that city. In 1531, he took a journey into England, and carried with him a recommendatory letter from Erasmus to William Montjoy, dated Friburg, March the 18th 1531. Erasmus. After desiring Montjoy to assist Grynæus as much as he could, Epist. 33. lib. 26. in shewing him libraries, and introducing him to learned men, Erasmus adds: Est homo Latine Græceque ad unguem doctus, in philosophia & mathematicis disciplinis diligenter versatus, nullo supercilio, pudore pene immodico. Pertraxit hominem istuc Britannicæ visendæ cupiditas, sed præcipue Bibliothecarum vestrarum amor. Rediturus est ad nos, &c. That is, "He is a man perfectly skilled in the Latin and "Greek tongues, a good philosopher and mathematician, no "ways proud, but modest almost to a fault. A desire of seeing England, and especially your libraries, has brought "him

“ him thither : after which he will return into his own country.” Erasmus recommended him also to the lord chancellor Sir Thomas More, from whom he received the highest civilities. In the year 1534, he was employed, in conjunction with other persons, to reform the church and school of Tübingen. He returned to Basil in 1536, and in 1540 was appointed to go to the conferences of Worms with Melancthon, Capito, Bucer, Calvin, &c. He died of the plague at Basil on the 1st of August in 1541.

Declaris interpretet.

He did great service to the common-wealth of learning, and we are obliged to him for the editions of several ancient authors. He was the first who published the *Almagest* of Ptolemy in Greek, which he did at Basil in 1538, and added a preface concerning the use of that author’s doctrine. He also published a Greek *Euclid* with a preface in 1533, and *Plato’s* works with some commentaries of *Proclus* in 1534. He corrected in some places *Marcilius Ficinus’s* Latin version of *Plato*: yet it should seem, as if he did not excel as a translator, for *Huetius* calls him “ verbose, and more like a paraphrast.” His edition of *Plato* was addressed to *John More*, the chancellor’s son, as a testimony of gratitude for favours received from the father; and as the following passage in the dedication shews *Sir Thomas*, as well as *Grynæus*, in a very amiable light, we think it not amiss to insert it here. “ It is, you know, three years, since arriving in England, “ and being recommended most auspiciously by my friend “ Erasmus to your house, the sacred seat of the Muses, I “ was there received with great kindness, was entertained “ with greater, was dismissed with the greatest of all. For “ that great and excellent man your father, so eminent for “ his high rank and noble talents, not only allowed to me, “ a private and obscure person, (such was his love of literature) the honour of conversing with him in the midst of “ many public and private affairs, gave me a place at his “ table, though he was the greatest man in England, took “ me with him when he went to court or returned from it, “ and had me ever by his side, but also with the utmost gentleness and candour enquired, in what particulars my religious principles were different from his; and though “ he found them to vary greatly, yet he was so kind as to “ assist me in every respect, and even to defray all my expenses. He likewise sent me to Oxford with one *Mr. Harris*, a “ learned young gentleman, and recommended me so powerfully to the university, that at the sight of his letters all the “ libraries were open to me, and I was admitted to the most “ intimate familiarity with the students.”

Grynæi
epist. ad
I. M. Platonis oper.
præfix.

He

He had a son, Samuel Grynæus, born at Basil in 1539; who was made professor of eloquence there at the age of twenty five, and afterwards of civil law; and who died there in April 1599. He had also a nephew, Thomas Grynæus, who was born at Veringen in 1512; studied under him at Heidelberg and Basil, and taught the Latin and Greek tongues eleven years in the city of Bern: after which a love of tranquillity, and an aversion to disputes, made him leave that place, and retire to Basil, where he was made a professor in 1547, and died in 1564. He left four sons, Theophilus, Simon, John James, and Tobias, who were afterwards all famous for their learning.

Melchior
Adam.

GRYPHIUS (SEBASTIAN), a most excellent and celebrated printer, of Lyons in France, was a German, and born at Suabia near Augsburg in the year 1493. He performed the duties of his profession with so much honour, that he was publicly applauded for it by several very learned men. Conradus Gesner has even dedicated one of his books, namely, the twelfth of his pandects, to him; and takes occasion to bestow the following praises on him. "You, most humane Gryphius, who are far from meriting the last place among the excellent printers of this age, came first into my mind: and especially on this account, because you have not only gained greater fame, than any foreigner in France, by a vast number of most excellent works, printed with the greatest beauty and accuracy, but because, though a German, you seem to be a country-man, by your coming to reside among us." Baillet says, that Julius Cæsar Scalliger dedicated also to him his work, *De causis linguæ Latinae*: but he is mistaken. Scaliger wrote a kind letter to Gryphius, in the same manner as Quintilian wrote to Trypho, a bookseller, which is indeed printed at the head of the work: but the dedication is to Silvius Cæsar. Scaliger, his eldest son, to whom he also addressed his *Ars Poetica*. Scalliger was too proud to dedicate a book to a printer.

Jugemens
des Savans,
tom. 1.

Anti-
Baillet,
tom. 1. p.

Gryphius is allowed to have restored the art of printing at Lyons, which was before exceedingly corrupted; and the great number of books printed by him are valued by the connoisseurs in the art and perfection of printing. He printed a great many books in Hebrew, Greek, and Latin, with new and very beautiful types; and his editions are no less accurate than beautiful. The reason is, that he was a very learned man, and perfectly versed in the languages of such books, as he undertook to print. Thus a certain epigrammatist

matist has observed, that Robert Stephens was a very good corrector, Colinæus a very good printer, but that Gryphius was both an able printer and corrector. This is the Epigram :

Inter tot norunt libros qui cudere, tres sunt.
Insignes : languet cætera turba fame.
Castigat Stephanus, sculpsit Colinæus, utrumque
Gryphius edocta mente manumque facit.

Menage,
p. 57.

This printer died September 7, 1556, in the sixty third year of his age : and his trade was carried on honourably in the same city by his son, Anthony Gryphius. One of the most beautiful books of Sebastian Gryphius is a Latin bible : it was printed, in two volumes folio, in 1550, with the largest types that had then been seen.

Hommes
illustres de
P. Nicéron.
tom. 7.

GUADAGNOLO (PHILIP) a great orientalist of Italy, was born about the year 1596 at Magliano. After going through his studies, he entered among the Clerici regulares minores, and made his profession at Rome, in the church of San Lorenzo in Lucina, the 13th of May 1612. His genius prompted him to the study of languages, to which he devoted himself entirely ; so that he acquired the Greek, Hebrew, Chaldee, Syriac, Persian, and Arabic languages, but excelled chiefly in the Arabic. He spent the greatest part of his life in translating books from that language, and in writing books in it, to facilitate the learning of it to others. He taught it many years in the college della Sapienza at Rome ; and was indeed so perfect a master of it, that he spoke an oration in it, before Christina queen of Sweden, on the 14th of January 1656. The eastern prelates presented a petition to pope Urban VIII. to have the Bible translated into Arabic ; and the congregation de propaganda fide complying with their desires, Guadagnolo was immediately pitched upon as the properest and best qualified person to undertake this great work. He began it in 1622, and finished it in 1649 : having, however, assistants under him, and sometimes only acting the part of a corrector. During the time that he was employed in it, he gave an account twice a week, of what progress he had made, to a congregation assembled for that purpose. It was published in three volumes folio at Rome in 1671, with this title, *Biblia Sacra Arabica Sacræ Congregationis de propaganda fide jussu edita ad usum ecclesiarum orientalium. Additis e regione Biblijs Vulgatis Latinis.* In 1631, he published a Latin work, intitled, *Apologia pro Christiana*

Christiana religione, qua respondetur ad objectiones Ahmed filii Zin Alabedin Persæ Asphaensis contentas in libro inscripto, Politor Speculi, in 4to. The occasion of this work was as follows. A Spaniard had published a religious book, entitled, "The true Looking-glass;" which falling into the hands of a learned Persian, he wrote an answer to it in his native tongue, intitled, "The Polisher of the Looking-glass;" and added these words at the end of it, "Let the pope answer it." This book being brought to Rome in 1625, pope Urban VIII. ordered Guadagnolo to refute it; which he did so effectually, that the Persian, to whom it was sent, renounced the Mahometan faith, and became as zealous a defender of christianity, as he had been before an opposer of it. Guadagnolo published this Apology in Arabic in the year 1637, 4to. He wrote another work in Arabic, entitled, "Considerations against the Mahometan religion;" in which he shews, that the Koran is a mere rhapsody of falsehood and imposture. This is true: but it is as true, that the pope is as great an impostor as Mahomet. He published also at Rome in 1642, *Breves institutiones linguæ Arabicæ*, folio: a very methodical grammar. He had also compiled a dictionary in that language; but the publication of it was prevented by his death, which happened on the 27th of March, 1656. The manuscript is preserved in the convent of San Lorenzo in Lucina.

GUARINI (BATTISTA) a celebrated Italian poet, was great grandson of the famous Guarini of Verona, who was the first after the restoration of letters that taught Greek in Italy, having learnt that language at Constantinople. Our author was descended of an illustrious family of this name, and born at Ferrara, in 1537. In the course of his education he spent some time at Pisa, and also at Padua; where he was much esteemed by the rector of the university, but went very young to Rome. Having finished his studies, he married Thaddea, daughter of Nicholas Bindecci and Alexandra Rosssetti, descended from a noble family in Ferrara, soon after which he was forced to go to law with his father, Francis Guarini, for the estates left by Alphonso Guarini, his grandfather, and Alexander Guarini, his uncle. This law-suit was occasioned by a second marriage of his father's. But Hercules duke of Ferrara interesting himself in the affair, it was ended amicably.

Our author was apparently bred for the court and public affairs, and his merit was soon taken notice of by Alphonso

II. who first sent him on an embassy to Venice, and then to Piemont, where he resided five years. The nuptials of the duke of Savoy, with the princess Catherine, sister to Philip III. king of Spain, being celebrated about the time of our author's residence at the court of Turin, he had an opportunity of presenting that prince with his Pastor fido; which was then Guarini himself being present, exhibited for the first time with the greatest magnificence, as it was afterwards in other parts of Italy. In 1571, he went to Rome to congratulate, on the part of the duke of Ferrara, pope Gregory XIII. on his elevation to the pontificate. Returning to Ferrara, he spoke the funeral oration, when the service was solemnized there for the emperor Maximilian and Lewis Cardinal of Esse. He afterwards carried his prince's compliments to Henry of Valois upon his election to the crown of Poland; and passing through Germany, he had on this occasion an interview with the emperor; and on his return home, was made secretary and counsellor to the duke of Ferrara. He executed all these negotiations with great integrity and prudence; and when the throne of Poland became vacant by the resignation of Henry Valois, who quitted it in the view of succeeding to the crown of France, after the death of Charles IX. May 1574, Guarini was sent a second time to Poland, together with Galengui, by Alphonso duke of Ferrara, to manage his interest for that crown. These deputies negotiated the affair with great prudence, though without success, on account of a variety of obstacles which stood in the way.

In this journey our author was seized with a very dangerous fit of sickness, of which he gave a very moving description in a letter to his wife, dated November 25, 1575. The following extract of it will shew, with what pains and fidelity he served his prince, a part of his character which must not be omitted, especially as there could be no occasion to disguise his real sentiments to his wife. " You will observe, " says he, that when I found myself so very sick in Vienna, " I ought to have stopt there; and not proceed on my journey " towards Poland, but have had a proper care of my life, which " was then in such imminent danger: the same council, con- " tinues he, was suggested to me by my own judgment, by " my distemper, by the desire which all creatures have for life, " and by the wants of my family and children; but then my " honour enjoined me to act otherwise, and whispered, that " since I was at the head of this embassy, and bore the whole " weight of so important a negotiation upon my shoulders,

“ I therefore ought to prefer my master’s service to life,” &c. The ill success of this embassy was foreseen by his eminence, who continued it on purpose to ruin him. He was sensible of this malice, and it heightens the merit of his loyalty, that he was not duped through ignorance. He was resolved to keep on steadily in his course, whatever might be the issue; and notwithstanding, he was even impoverished by it. In this spirit, he exhorts his wife in the same letter, to fortify her mind against the worst that might happen; and observes, that it would be mean in a wife to bewail a husband, who was not afraid of dying. He tells her, that others may honour him by their tears, but that she ought to honour him by her fortitude. He recommends their children to her care, observing, that in case of his death, she must be both father and mother to them. He desires her to secure them from those that had done him the worst of injuries; and above all things, to inform them of every thing relating to their father, excepting his fortune.

At length, however, not meeting with the return he thought his services deserved, he grew disgusted; and in 1582, applied to the duke for leave to retire, upon pretence of attending his private concerns. He alledged particularly some matters in law, but that was only a feint. During his retreat, he spent the winters in Padua, and the summers at a delightful country seat of his called la Guarina, situate in Polesine de Rovigo, which duke Borso had pretended to Battista Guarini his grand-father, as a reward for his services performed in France, where he had been his envoy. He had spent three years in this retirement, when he was recalled by duke Alphonso, and restored to his office of secretary of state, after which he was employed in various negotiations in Umbria, Milan, &c but he soon met with the same vexations as before; and therefore again quitted the court. Alessandro Guarini, his eldest son, who in 1587, had married a rich heiress, Virginia Pancirolli by name, niece to cardinal Canani, weary of being under the subjection of his father, with whom he had lived, and disgusted with the imperious treatment he met with from him, resolved to leave his house, and live apart with his wife. Battista was so highly offended at their departure, that he immediately seized on their income, on pretence of some debts due to him for some money he had expended at their marriage, for cloaths and other articles. His son, after being deprived of his income for nine months, at last applied to the duke of Ferrara to interpose his authority, which he did; when commanding the chief

judge to take cognizance of the affair, that magistrate immediately decided it in favour of Alessandro. This sentence exasperated the father still more; so that looking on it as a proof that the duke had no regard for him, he addressed a letter to him in the most respectful, but strongest terms to be dismissed the service; which the duke granted, though not without intimating some displeasure at Guarini for shewing so little regard to the favours he had indulged him.

In this ill humour our author, in 1588, offered his service to the duke of Savoy, and was immediately employed; but not continuing long there, he went to Padua, where he had the affliction to lose his wife in 1589. This loss inspired him with different thoughts from those he had hitherto entertained; it is even presumed by his letters, that he intended to go to Rome, and turn ecclesiastic. However, he was diverted from this step by an honourable invitation which he received in 1592, from the duke of Mantua, who sent him to Inspruck to negotiate some affairs at the archduke's court. But he afterwards was dismissed this service, as he had been that of Ferrara, by the solicitations of duke Alphonso; who, 'tis said, could not bear that a subject of his, of Guarini's merit, should serve other princes. Thus persecuted, he went to Rome apparently with the design just mentioned, but was again prevented from executing it by a reconciliation with Alphonso, which brought him back to Ferrara in 1595. This reconciliation was obtained by his son Alessandro, who was very much beloved at court. However, fresh quarrels between father and son soon broke out again, which were afterwards carried to a great height; and great changes happening upon the death of Alphonso in 1597, Guarini thought himself ill used, and left Ferrara to go to Ferdinand de Medicis, Grand duke of Tuscany, who expressed a great esteem for him.

But here again an unluckily accident cut short our author's hopes; he carried with him to Florence Guarino Guarini, his third son, but fifteen years of age, and sent him to Pisa to complete his studies in that city. There the youth fell in love with a noble, but poor widow, named Cassandra Pontaderi, and married her (A). Guarini no sooner heard the news, but suspecting the Grand duke was privy to the marriage, and

(A) This wife dying after his father, he married very happily and advantageously Guilia Ariosti, a lady of one of the best families in Ferrara, and had by her a son, Alessandro, to whom the public is obliged for the best life extant of our author.

even promoted it, he left his service abruptly, and returning to Ferrara, went thence to the prince of Urbino, but in a year's time came back to Ferrara. This was in 1604, he was sent the same year by the magistrates of the city of Rome, to congratulate Paul V. on his elevation to the papal chair. This was probably his last public employ. He resided at Ferrara till 1609, going occasionally to Venice to attend his law-suits, which carried him in 1610 to Rome, where they were determined in his favour. Passing through Venice on his return home, he was seized in his inn there, with the distemper which put a period to his life in October 1612, being seventy years of age.

Authors are not agreed in one part of his character. Mr. Bayle tells us, that he was not fond of riches, but loving pomp and shew, he found the want of some conveniencies in the reverse of his fortune which good œconomy might have prevented. On the contrary, another author maintains that he was a good œconomist enough, but his finances were reduced by the necessary expences of his journeys to support the character of his master's representative. He was a knight of St. Stephen, and member of several academies, besides other societies, as that of the Ricouvrati of Padua, the Intrepidi of Ferrara, and the Umoristi of Rome. Notwithstanding the exalted reputation he had gained by his *Pastor fido*; yet he could not endure the name and title of poet, which he thought so far from bringing any honour to the bearers, that it rather exposed them to contempt. He wrote several other things, a complete catalogue of which may be seen in Nicéron (B); but this was his favourite work, as appears from the warmth of his resentment against a critic, who censured it only in an indiscreet manner in respect of poetry, contrary to the rules of the ancients. Guarini wrote a defence, to which the other replied, and happened to die while Guarini was preparing an answer so exceedingly severe, that the general opinion was, it would have occasioned the end of the censor of pastorals. The mistake of another writer is pleasant enough, who compiling a *Bibliotheca Ecclesiastica*, ranked Guarini among those authors on account of his *Pastor fido*, which he imagined to be a book of devotion, shewing the duty of pastors (C). Guarini left three sons, Alessandro, Je-

J. Peter
Bernard.

Aubertus
Miræus.

(B) *Hommes illustres*, &c. vol. 25.

(C) It was translated into English by Sir R. Fanshaw; and one of the scenes very beautifully by Roscom-

mon: but a good English translation of the whole is wanted. The most valuable edition is that of Venice, in 1602. 4to. The most splendid, that of London, 4to. by Rolli.

rome, and Guarino; the last of whom has been already mentioned; the second was a man of wit and genius, but very irregular in his conduct, which gave his father great uneasiness; and particularly by his marriage without his consent to a woman beneath him in respect to birth. Alessandro was employed by the duke of Ferrara, who sent him ambassador to Tuscany. He was afterwards in the service of the dukes of Modena and Mantua, both of whom sent him upon several foreign negotiations. He was also privy chamberlain and secretary of state to those princes. He had no issue. There are three pieces of his extant.

Niceron, &c.
tom. xxvi.

GUDIUS (MARQUARD) an eminent and learned critic, was of Holstein in Germany; but we know nothing of his parents, nor what year he was born in. He laid the foundation of his studies at Rensberg under Jonsius, and went afterwards to Jena, where he was in the year 1654. He continued some years in this city, manifesting a strong inclination for letters, and making diligent search after ancient inscriptions. He was at Frankfort in July 1658, when the emperor Leopold was crowned; and went from thence into Holland, where John Frederic Gronovius recommended him to Nicolas Heinsius, as a young man of uncommon parts and learning, who had already distinguished himself by some publications, and from whom greater things were to be expected. Gudius's parents in the meantime wanted to have him at home, and offered at any price to procure him a place at court, if he would but abandon letters, which they considered as a very frivolous and unprofitable employment. But he remained inexorable; preferred a competency with books to any fortune without them; and, above all, was particularly averse to a court, where "he should, he said, be constantly "obliged to keep the very worst of company."

His learned friends in the mean time were labouring to serve him. Grævius tried to get him a place at Duisburg, but could not. The magistrates of Amsterdam soon after offered him a considerable sum to digest and revise Blondel's Remarks upon Baronius's Annals, and gave him hopes of a professorship: but receiving a letter from Gronovius, which made him a better offer, he declined the undertaking. Gronovius proposed to him the making the tour of France, Italy, and other countries of Europe, in quality of tutor to a rich young gentleman, whose name was Samuel Schas: and this proposal he readily embraced, though he had another letter from Alexander Morus, with the offer of a pension of Saumur,

mur, and a lodging in the house of the celebrated professor Amyrault, if he would read lectures upon ancient history to some French noblemen.

He set out with Scas in November 1659; in April 1660, got to Paris, where he found Menage at work with Diogenes Laertius, and communicated to him some observations of his own. He easily found admittance to all the learned wherever they came, being furnished by his friends in Holland with instructions and recommendations for that purpose. They arrived at Toulouse in October 1661, where they both fell so ill, that they were expected to die: but recovering, they went to Italy, where they stayed all 1662, and part of the year 1663. At Rome, at Florence, at Capua, they found several of the learned, such as Les Allatius, Carolus Dati, &c. In 1663, they returned into France, and continued there the remaining part of the year. Gudius, who seems to have been a provident man, had desired his friends at parting, to keep a look out for any place of settlement for him at his return: and accordingly Heinsius, Gronovius, and Grævius, were very attentive to his interest. But his pupil Schas had a mind of another tour, and Gudius thought it better to attend him, than to accept of any thing that the others could get him. The truth is, Gudius found himself at present in a condition to make his fortune: for Schas was a lover of letters; and though immensely rich, resolved to spend his life in studying; and withal was very fond of Gudius, whom he dissuaded from accepting any place, and pressed to accompany him through the libraries of Germany, as he had already done through those of France and Italy.

Before they set out for Germany, Isaac Vossius, moved with envy upon seeing in the hands of Gudius so many valuable monuments of literature, which they had collected in their first tour, is said to have acted a double part, neither becoming a scholar nor an honest man. On the one hand, he affected to hold them light, and when he talked with Gudius, whom also he did not scruple to treat with an air of contempt, even in the presence of his friend Gronovius, saying, that Gudius for his part had never collated any manuscript, but always used a copyist for that purpose, and that he did not know the value of them, but was ready to sell them for a trifle to the first purchaser that should offer. On the other hand, when he talked to Schas, he represented to him what an inestimable treasure he was in possession of, exhorted him not to be the dupe of Gudius, but invited him to join his manuscripts with his own; alledging, that they would enjoy

them in common during their lives, and after their deaths bequeath them to the public: which unusual act of generosity would gain them great honour. But Vossius mistook his man, who loved books, and understood manuscripts, perhaps as well as Gudius: and Grævius, in the preface to his edition of Florus, makes his acknowledgments to Schas, whom he calls *vir eximius*, for having collated three manuscripts of that author in the king of France's library at Paris. Vossius used other ungenerous and dishonest means to set Gudius and Schas at variance; he caused a quarrel between Schas and his brother, by insinuating, that Gudius had too great a share in the possessions, as well as the affections of Schas; and he did what he could to ruin Gudius's character with the States of Holland. It was all in vain: but it shews, what terrible passions even learned men are sometimes subject to, and how little they stick at the worst means to gratify them.

Gudius and Schas set out for Germany in July 1664; but their excursion was but short, for they returned to the Hague in December following. They went over to England some time before they went to Germany: but no particulars of this journey are recorded. He continued at the Hague till 1671, refusing to accept of any thing, though a professorship or two were offered him; and then went to settle in his own country, yet without disuniting himself from his pupil, with whom he had lived long as an intimate friend. Heinsius tells Ezekiel Spanheim, in a letter dated August the 26th 1671, that Gudius was made librarian and counsellor to the duke of Holstein; and in another to Falconieri, dated the 12th of June 1672, that he was married. In 1674, he was sent by that prince to the court of Denmark; and in December 1675, was informed at the Hague, that Schas was dead at Holstein. He was so, and had left his estate to Gudius, with legacies to Grævius, Gronovius, Heinsius, and other learned men: which legacies however were revoked in a codicil. There was a contest about the will, set on foot by the relations of Schas, but Gudius carried the estate; and, as Heinsius relates in a letter written in 1676, from that time thought proper to break off his correspondence with his learned friends in Holland. What a picture of ingratitude! those very friends, to whom he owed his first rise, and who laid the foundation of all his grandeur.

In 1678, he was irretrievably disgraced with his prince, which created him much affliction. One would think, that a man, who loved books so well as he did, far from being afflicted with an accident of this nature, might have been
pleased

pleased to be thus set at liberty, and in full power to pursue his humour: but his learning had not freed his mind from avarice and ambition. However he was a little comforted afterwards, by being made counsellor to the king of Denmark. He died, somewhat immaturity, in the year 1689: Burman calls his death immature; and he could not be old. Though it was constantly expected of him, yet he never published any thing of consequence. At Jena in 1657, came out a thesis of his *De Clinicis, sive Grabatariis veteris Ecclesiæ*: and in 1661, when he was at Paris, he published *Hippolyti martyris de Antichristo librum*, Græce, a piece never printed before. His manuscripts however, with his own collations, he communicated to Gronovius, Grævius, Heinsius, and others, who all considered him as excellent in philology and criticism. *Ingenio & doctrina recondita in primis hujus sæculi conspicuus Marquardus Gudius*, are the words of Grævius, in his preface to Florus: and Burman, who was far from giving people more than their due, speaks of him in the highest terms, in the Preface to Phædrus, which he published at Amsterdam 1698, merely for the sake of publishing Gudius's notes. To this edition are added four new fables, which Gudius extracted from a manuscript at Dijon. Burman had published in 4to. the year before at Utrecht a collection of Epistles of Gudius and his friends, from whence these memoirs of him are taken: and in 1731, came out *Antiquæ Inscriptiones, quum Græcæ, tum Latinæ, olim a Marquardo Gudio collectæ, nuper a Joanne Koolio digestæ, hortatu consilioque Joannis Georgii Grævii; nunc a Francisco Hesselio editæ, cum annotationibus eorum*. Leuwardiæ, in folio.

GUERCINO, so called from a cast he had in one of his eyes, for his true name was Francesco Barbicri da Cento, was a celebrated Italian painter, and born near Bologné in the year 1590. He learned the principles of his art under a Bolognian painter, whose capacity was not extraordinary: but conversing afterwards with the works of Michael Angelo da Caravaggio and the Caracci, whose academy he entered into, he made a vast progress. He designed gracefully, and with correctness: he was an admirable colorist: he was, besides, very famous for a happy invention and freedom of pencil, and for the strength, rilievo, and becoming boldness of his figures. While he was forming a manner of designing, he consulted that of his contemporary artists. Guido's and Albani's seemed to him too weak; and therefore he resolved

to give his pictures more force. He painted for a long time in this strong way, but began, in the decline of life, to alter his stile; and took up another more gay, neat, and pleasant, yet by no means so grand and natural as his former gusto. This however he did, not to please himself, for it was against his judgment, but the undiscerning multitude, who were drawn by Guido's and Albani's great reputation to approve no manner but theirs. He was sent for to Rome by pope Gregory XV. and after two years spent there with universal applause, returned home: from whence he could not be drawn by the most powerful invitations either of the king of England, or of the French king. Nor could Christina, queen of Sweden, prevail with him to leave Bologne, though in her passage through it she made him a visit, and would not be satisfied till she had taken him by the hand: "that hand, said she, which had painted 106 altar-pieces, 144 pictures for people of the first quality in Europe, and had, besides, composed ten books of designs." He received the honour of knighthood from the duke of Mantua. He died a bachelor in the year 1666, very rich, notwithstanding vast sums of money, which he had expended in building chapels, founding hospitals, and other acts of charity: for it is very remarkable, and very much to this painter's honour, that he was every where as illustrious and as much venerated for his exemplary piety, prudence, and morality, as he was for his knowledge and skill in his profession.

GUEVARA, (ANTONY DE) a very celebrated Spanish writer, was born in the province of Alaba in Spain, toward the latter end of the fifteenth century, and was brought up at court. After the death of Isabella, queen of Castile, he turned Franciscan monk; but afterwards, having made himself known at court, he became preacher and historiographer to Charles V. He was much admired for his politeness, eloquence, and great parts; but pretending to write books, he made himself ridiculous to good judges. His high flown figurative stile, full of antitheses, is not the greatest of his faults: an ill taste, and a wrong notion of eloquence, put him upon such a way of writing. This however was trifling, compared with his extravagant way of handling history. The liberty he took to falsify whatever he pleased, and to advance, as matter of fact, the inventions of his own brain, approaches near that of romance writers. He broke the most sacred and essential laws of history with

a boldness that cannot be sufficiently detested; and when he was censured for it, alledged, by way of excuse, that no history, excepting the holy scripture, is certain enough to be credited. Being in the emperor's retinue, he saw a great part of Europe, and was made bishop of Guadix, in the kingdom of Granada, and then bishop of Mondonedo in Galicia. He died the 10th of April 1544. He was the author of several works in Spanish; the most famous of which is his "Dial of princes, or Life of Marcus Aurelius Antoninus;" for it has been translated into all the languages of Europe. Vossius has passed the following judgment of this life, "which, says he, has nothing in it of Antoninus, but is all a fiction, and the genuine offspring of Guevara himself; who scandalously imposes upon the reader, plainly against the duty of an honest man, but especially of a bishop. In the mean time he has many things not unuseful or unpleasant, especially to a prince; whence it is intitled, The dial of princes." Those who may be supposed to have spoken of Guevara in the most indulgent manner, have yet been forced to set him in a most scandalous light. "It deserves our pity rather than our censure, says Nicolas Antonio, that a writer of such fame should think himself at liberty to forge ancient facts, and to play with the history of the world, as with Esop's fables, or with Lucian's monstrous stories." Among Guevara's works must be ranked his epistles, with which some have been so charmed, that they have not scrupled to call them Golden epistles; but, says Montaign in his dry manner, "Whoever gave them this title, had a very different opinion of them from what I have, and perhaps saw more in them than I do." Mr. Bayle had such a contempt for Guevara as an author, that he thinks "the eagerness of foreigners in translating some of his works into several languages, cannot be sufficiently admired." So that after such authorities we need not hesitate to say, that when we called this person, in the beginning of the article, a very celebrated writer, we did not mean it in the good sense of the word.

Vossius de
Hist. Græc.
p. 226.

Bibl. Hist.
v. 1.

Essays, b.
1. c. 48.

Dict.
Guevara.

GUEVARA, (LOUIS VELEZ DE) a Spanish comic poet, who recommended himself at the court of Philip IV. by his humour and pleasantries. He is said to have possessed in the highest degree the talent of turning the most serious things into ridicule, and even of dissipating, in an agreeable manner, the deepest and the justest grief. He was the author of several

Baillet,
Jugemens,
&c. tom. v.

ral comedies, which were printed at different places in Spain; and of an humorous piece, intituled, *El diablo cojudo*, novela de la otra vida, printed at Madrid in 1641. He was born at Ecija in Andaloufia, we know not in what year; but he died in 1646. His being a contemporary with Lopez de Vega did not hinder him from acquiring a great reputation.

GUICCIARDINI, (FRANCESCO) the celebrated historian of Italy, was descended of a noble family of great antiquity at Florence (A), where he was born March 6, 1482; his father, Piero Guicciardini, himself being an eminent lawyer as well as an officer of distinguished valour (B), bred up his son to his own profession, in which design he sent him in November 1498, to attend the lectures of M. Jacopo Modesti, of Carmignano, who read upon Justinian's Institutes at Florence; the college of Pisa being then in no repute for the study of the civil law.

Francesco submitted to this resolution of his father with some reluctance. He had an uncle, Renieri Guicciardini, who was archdeacon of the metropolitan church of Florence, and bishop of Cortona; the prospect of succeeding to these benefices, which yielded near fifteen hundred ducats a year, had fired the ambition of the nephew with the hopes of rising from such a foundation through richer preferments by degrees to the highest, that of a cardinal; and the reversion

(A) The family of Guicciardini may well be placed in the first rank, both for its antiquity and on account of the great men it has produced. Several of them have been honoured with the character of ambassadors abroad, and employed in posts of the highest trust at home. They reckon sixteen Gonfalonieri, formerly the supreme dignity in the state, the senatorial order not being instituted till 1532. The magnificent palace of the Guicciardini still remains, and gives name to the street where it stands; and near it is the old church of Santa Felicita, embellished with many of their devices, and altars officiated by chaplains of their nomination. They have been lords of several castles in Val di Pesa ever since the year 1150. That of Popiano was sold by Nicolo Guicciardini in 1445, for 3000

florins, to Galeazzo Malatesta of Pesaro, and re-purchased into the family in 1449 by Jacopo and Piero, but now they have only the presentation to the chief church. Our author's mother, Simona Gianfilazzi, was also descended of an antient and noble family. Life of Guicciardini, prefixed to the English translation of his history.

(B) He was appointed commissary-general in 1501, and being sent ambassador afterwards to Leo X. displayed so much eloquence in a speech he made to the pontiff, that the audience affirmed none but the Florentines were complete orators. Our historian's grandfather, Jacopo, was also a learned man as well as a great general; and hence Francesco has been observed to be endued with an hereditary eloquence. *Ibid.*

of the uncle's places might have been easily obtained. But though his father had five sons (c), he could not think of placing any of them in the church, by reason of the neglect which he observed in the discipline. He therefore never pressed the bishop, who fell sick about this time, to make a renunciation in favour of a child of his, whom he could not bear to see entering into the priesthood with a sole view to wealth and grandeur.

Notwithstanding our author was thus over-ruled in a scheme upon which he had placed his fondest wishes, yet he does not seem to have laid the disappointment very much to heart; he was of a temper to push his fortune in that way which seemed unalterably chalked out for him, and proceeding with great vigour in the study of the law, he took his degrees in the chapter of St. Lawrence, in the college of students at Pisa, November 15, 1505; but looking upon the canon law as of little importance, he chose to be doctor of the civil law only. The same year he was appointed a professor of the institutes at Florence, with a competent salary for those times. He was now no more than 23 years of age, yet he soon established a reputation superior to all the lawyers his contemporaries, and had more business than any of them. In 1506, he married Maria, daughter of Ale-manno Everardo Salviati, by far the greatest man in Florence; and in 1507, he was chosen standing counsellor to several cities of the republic, and two years afterwards appointed advocate of the Florentine chapter, a post of great honour and dignity, which had been always filled with the most learned counsellors in the city; and in 1509, he was elected advocate of the order of Camaldoli.

He continued thus employed in the proper business of his profession till 1511; but that year the crisis of the public affairs gave occasion to call forth his abilities for more important matters. The Florentines were thrown into great difficulties by the league which the French and Spaniards had entered into against the pope. Perplexed about their choice to remain neuter or engage in the league, they had recourse

(c) Besides Francesco, we have the names of three, viz. Luigi, Jacopo, and Girolamo. From Jacopo came the famous author of the *Commentaries of Europe*, from 1529 to 1560; who also wrote a description of the Low Countries, &c. His name was Lodovico, and he lies

buried at Antwerp. From Girolamo, who was made a senator, is descended in a direct line Francesco Maria Guetano, who was gentleman of the bedchamber to his late royal highness the grand duke Cosimo. *Ibid.* p. xxxii.

to our advocate, whom they sent embassador to Ferdinando king of Spain, to treat of this matter; and at the same time charged him with several other affairs of the highest importance to the state. With this character he left Florence, 1512, and arriving safely at Burges, where his Spanish majesty then resided, he remained two years at that court. Here he had an opportunity of exerting and improving his talents as a statesman. Many events happened in that time, the consequences whereof came within his province to negotiate; such as the taking and plundering Ravenna and Prato, by the Spaniards, the deposing of Piero Soderini, and the restoration of the family of Medici. The issues of these and several other occurrences, which happened in that time, were conducted by him with such an happy address, that the republic found no occasion to employ any other minister; and the king testified the satisfaction he found in him by the great quantity of fine wrought plate which he presented to him at his departure.

On his arrival at Florence in 1514, he was received with uncommon marks of honour and respect, which served in some measure to alleviate his grief for the death of his father, the melancholy news whereof had met him on the road at Piacenza. In 1515, he was constituted advocate of the consistory by Leo X. at Cortona. Guicciardini had been deputed by the republic to go and receive the pope, in his way to Florence, at this city; where his holiness, pleased perhaps with his engaging manner, or convinced on this occasion of the truth of what fame had spread of his abilities, the day after his arrival, of his own motion, conferred this honour upon him, in a congregation of cardinals (D); after which he conducted his benefactor to Florence, where the pontiff made his pompous entry with a great number of cardinals in his train, December 13 this year.

The pope's favours did not stop here. Francesco's extraordinary abilities, under the influence of a hearty devotion for the interest and honour of the church, were qualifications of necessary use in the ecclesiastical state. Leo therefore, that he might reap the full advantage of them, sent for him not long after to come to Rome, resolving to employ him where his talents might be of most service; and he assisted

(D) 'Tis true, when Leo arrived at Florence he conferred the same dignity on Vincenzo Paleotti of Bologna, a learned lawyer, who was counsel to the king of England; and on Lancello Politi of Siena, af-

terwards archbishop of Consa. But Guicciardini was the first who received this honour, and that by the recommendation only of his own merit.

in all the consultations, to the great satisfaction of the pope. In 1518, when Modena and Reggio came into great danger of being lost, in that perilous conjuncture Guicciardini was sent to the government of those cities, and he approved himself equal to the charge in every respect. The post evidently required a complete skill in the military way, which indeed had been no part of our advocate's education, but he stood in need of no foreign helps; far otherwise his genius was even capable of making that disadvantage serviceable, and he saved Reggio, by deluding, with a prudent dexterity, the person who had been prompted from our governor's youth, and inexperience in military affairs, to attempt the mastery of it.

His merit in this government recommended him, in 1521, to that of Parma, from whence he drove away the French, and confirmed the Parmesans in their obedience; and that at a time, when the holy see was vacant by the death of Leo, and when the people he commanded were full of fears, disheartened, and unarmed. He retained the same post under Adrian VI. to whom he discovered the dangerous designs of Alberto Pio da Carpi, and got him removed from the government of Reggio and Rubiera. Clement VII. on his exaltation to the pontificate, confirmed him in that government. This pope was of the house of Medici, to which Guicciardini was particularly attached, and in return we shall see him presently raised to the highest dignities in the ecclesiastical state. For instance, having on his part in the year 1523, prevented the duke of Ferrara from seizing Modena, the pope, in acknowledgment thereof, not only made him governor of that city, but constituted him president of Romagna, with an unlimited authority. This was a post of great dignity and power, yet as the factions then ran very high, the situation was both laborious and dangerous. However he not only by his prudence overcame all these difficulties, but found means in the midst of them to improve the conveniences and delight of the inhabitants. Their towns that lay almost in rubbish, he embellished with good houses and stately buildings, a happiness, of which they were so sensible, that it rendered the name of Guicciardini dear to them, in so much that they were overjoyed, when after a further promotion of Francesco, they understood he was to be succeeded in his government by his brother. This happened June 6, 1526, when the pope, by a brief, declared him lieutenant general of all his troops in the ecclesiastical state, with an authority over his forces in other
parts

parts also, that were under the command of any captain-general (E). It has been observed that he was the chief favourite of pope Clement, and his present situation at the time we are now speaking of, is a most illustrious proof of that remark. This post of lieutenant general of the forces in the military, added to those which he held in the civil government, were the highest dignities which his holiness had in his power to bestow: invested with them he may be said to sit on the summit of honour; and this honour received a further heightening, by the command of the confederate army, which was given him soon after: and in 1527, he led these joint forces to Ravenna, and relieved that country, then threatened with an entire destruction. The same year he also quelled a dangerous insurrection in Florence, when the army of the league was there under the command of the constable of Bourbon, which otherwise would have probably occasioned the sacking of the city, and the murder of a great part of the nobility, had not their fate been prevented by the interposition, the counsel, and the smooth speeches of Guicciardini.

In 1531, the pope, thinking he could never do enough for him, made him governor of Bologna (F), contrary to all former precedents, that city having never before been committed to the hands of a layman. He was in this post when his holiness met Charles V. there in December 1532, and he assisted at the pompous coronation of the said emperor, on St. Matthias's day following. This solemnity was graced with the presence of several princes, who all shewed our governor particular marks of their respect, every one courting his company for the sake of his instructive conversation.

He had at this time laid the plan of his history, and made some progress in it; this coming to the ears of the emperor before he left Bologna, his imperial majesty gave orders, when Guicciardini should attend his levee, to have him admitted into his dressing room, where he conversed with him

(E) See Girolamo, book X. There is also still preserved in the family an original letter from the duke of Milan, directed, *Illustrissimo domino Francesco Guicciardino Locumtenenti Pontificio & tanquam patri honor: in castris sanctissimæ ligæ;* and ends, *De V. S. come filio Francesco secundo, visconte duca di*

Milano. And another from the king of France, with this honourable address, *A mon cousin Francesco Guicciardini gouverneur gen. du pape.*

(F) Hence it is, that we see him placed next to the duke, by Georgio Vasari, in his fine painting, which represents this election, in the old palace.

on the subject of his history for some time. So particular a distinction gave umbrage to several persons of quality and officers of the army, who had waited many days for an audience. The emperor, being informed of the pique, took Francesco by the hand, and entering thus into the drawing room, addressed the company in these terms; "Gentlemen, "I am told you think it strange that Guicciardini should "have admission to me before yourselves; but I desire you "would consider that in one hour I can create a hundred "nobles, and a like number of officers in the army, but I "shall not be able to produce such an historian in twenty "years. To what purpose serve the pains you take to discharge your respective functions honourably, either in the "camp or cabinet, if an account of your conduct is not to "be transmitted to posterity for the instruction of your "descendents. Who are they that have informed mankind "of the heroic actions of your great ancestors but historians? It is necessary then to honour them that they may "be encouraged to convey the knowledge of your illustrious "deeds to futurity. Thus, gentlemen, you ought neither to "be offended nor surprized at my regard for Guicciardini, "since you have as much interest in his province as myself."

Our governor did not remain continually at Bologna, but dividing his time between that city and Florence, gave his presence in both, as the necessities of the public in each called for him. In February this year he sent a letter of instructions to Florence, and in April received orders from the pope to reform the state there, and to put Alessandro in the possession of the government. 'Tis one of Guicciardini's maxims that he who does not understand how to govern cities and people, ought to be taught, that by punishing a few he may quiet the rest; and in another he lays it down for a grounded truth, that men cannot well be governed without severity, because the malignant turn of human nature requires it; but at the same time care should be taken to insinuate that rigour is not pleasing to him that punishes; and only a resource to which he is driven by necessity, and for the public welfare. These precepts he made the rules of his conduct in governing Bologna, and by these means quieted that turbulent city, which could not have been effected by mildness.

However, as no administration ever was, or, indeed, ever can be so conducted as not to disappoint the expectations of several individuals, and the disappointed are always prone

to

to degenerate into malecontents, so the severe course must unavoidably create to itself enemies of those, who by their unruly spirits bring themselves under its lash. Accordingly, notwithstanding all the governor's prudence, there were several in Bologna dissatisfied with his severity, and even in general they disliked to have a layman for their superior. As long as Clement sat in the papal chair, the murmurers grumbled only in private; but upon that pope's death, which happened in 1534, the disgust shewed itself openly; two noblemen in particular, Galeazzo Castelli, and Girolamo Pepoli, who till then had been fugitives, as soon as Clement was dead entered the city at noon day, with a retinue of several of their friends, and some outlawed persons, well armed. The governor looking upon this as done in contempt of his person, meditated how to revenge the affront. One evening two proscribed felons under Pepoli's protection were taken up by the officers as they were walking the streets, and carried to prison: Guicciardini, without any further process, ordered them to be immediately executed. The count, highly incensed, assembled a number of his friends, and was going in quest of the governor to seek his revenge, when the senate sent some of their members to desire him to return home, and not to occasion a tumult, which, for fear of disobliging that body, he complied with.

It was this good disposition of the senate towards him, which prevailed with Guicciardini to keep the reins in his hands after the death of Clement. He foresaw that the people would no longer submit to his commands, and therefore had resolved to quit the government; but the senate considering that many disorders might happen, if they were left without a governor in the time of the vacant see, begged him to continue, promising that he should have all the assistance requisite; to which he at last consented, with true magnanimity and firmness of mind, despising the danger that threatened him, he remained in the city till he understood that a new governor was appointed, when he resolved to quit the place. And then though Pepoli had vowed his destruction for hanging two of his braves, yet he took with him but a few horsemen, besides his own servants; and the direct road lying that way, he would not avoid passing by the palace of Pepoli: but contrary to every body's expectation, they remained quiet, and gave him no disturbance in the journey.

Some time after his arrival at Florence, upon the death of the duke, our historian had influence enough in the senate, to procure the election of Cosmo, son of Giovanni de Medici,

to

to succeed in the sovereignty. But notwithstanding he had interested himself so much in the election, yet he soon quitted the court, and meddled in public affairs no further than by giving his advice occasionally, when required. He was now past fifty, an age when business becomes fatiating to minds turned to reflection. His chief wish was that he might live long enough, in a quiet recess, at leisure to finish his history (c). In this resolution he retired to his delightful country seat at Emmæ (н), where he gave himself up entirely to the work, nor could he be drawn from it by all the intreaties and advantageous offers that were made him by pope Paul III. who, in the midst of his retirement, passing from Nice to Florence, was at the pains to solicit our historian, first in person, then by letters, and, at last, by the mediation of cardinal Ducci *, to come to Rome; but he was proof against all applications (1), and excusing himself in a handsome manner to his holiness, stuck close to his great design; so that though he enjoyed this happy tranquillity a few years only, yet in that time he brought his history to a conclusion, and had revised the whole, except the four last books (κ), when he was seized with a violent fever, which carried him out of this world, on the 27th of May, 1540.

He died in the 59th year of his age, very unexpectedly, which, as usual in such cases, gave occasion to various reports concerning the cause of his death; some attributing it to excessive grief, and others not sparing to assert that he procured himself to be poisoned in despair, on account of the deplorable state to which his country was reduced, under the administration of a prince whom he had the greatest share

(c) He was earnestly solicited to it by Jacopo Nardi, who was himself a famous historian.

(н) This house was not far from Florence, and it is often mentioned by historians, because it was his; and it was memorable even then for the encampment and quarters of the prince of Orange, at the siege of Florence, in 1529.

* One of whose family married his daughter.

(1) Various reasons have been assigned for this refusal: those who judge of inward motives from outward appearances, imagined it to proceed from hence, that being

married, and without male issue, neither himself nor his descendants could possibly be made prelates or cardinals: he might also consider that as there was no good harmony between his master and the pope, it would not be decent in him to quit the former and serve the latter. But the chief reason seems to have been the natural desire, that men, satiated with business, have for the sweets of retirement.

(κ) This is the reason why we see no more than sixteen books in all the first editions of his history, published by his nephew.

in raising to that power and dignity. But the general stream of most authentic historians clear him from this imputation. So far is certain, that Cosimo put in practice all the methods he could devise, to suppress the remaining spirit of liberty in his country, which he effected by the sure method of impoverishing his subjects.

During the continuance of the republic, no nobleman was qualified for any post in the government, till he had made himself member of one of the trading companies in Florence (L). This regulation making it no disgrace for any gentleman to keep a shop in the wholesale way, the trade of Florence was become so extensive as to render it one of the richest cities in Europe (M). Duke Cosmo, to lessen this trade, promoted the noblemen to places of honour and profit, without requiring the afore-mentioned qualification; and, moreover, erected the order of St. Stephen, from which all traders were excluded (N); and, to allure the gentry into this order, he granted many valuable privileges to the knights, and, amongst the rest, that of no executions to take place against their persons or effects. The benefit of these privileges working upon the natural fondness that the Italians, as much as any other nation, have for titles, drew great numbers of the Tuscan nobility out of trade, whereby many noble families are impoverished and rendered dependent upon the sovereign.

These measures might unquestionably be so grievous to Guicciardini as to cause that melancholy which is said to

(L) Noblemen in Italy are no more than what we call the gentry; and though there is a very great number of marquisses and counts, yet, as in Italy there is no precedence amongst gentlemen, they claim no particular rank.

(M) The place is shewn to this day at Pisa, whence, they say, the Florentine galleys set out once every year with woollen goods for England, which they reached by coasting along the French, Spanish, and Portugal shores.

(N) This is a military order like that of Malta; the plan of which was followed in its institution, the most material difference between the two consisting only in the article of celibacy: for, like those of Malta,

the knights of St. Stephen make proof of their birth; fight against the Turks; and enjoy commenderies. As no prince understood mankind better than the duke, he knew well the general ardor for transmitting titles to posterity. He therefore made a decree, that any gentleman who would erect upon his estate a commenderie of no less value than ten thousand crowns, he and his eldest heirs male should enjoy it, with the title of Commendeurs; but in failure of male issue, such commenderies should devolve to the order; and this in the course of so many years has greatly enriched it. The grand master, who is now the present emperor, has all these commenderies in his disposal.

have broke his heart : but we should neither do justice to the reader, nor to that character of impartiality which we assume, if we omitted to mention what is observed on the other hand by the writer of our historian's life, who tells us, that there are still several republican families at Florence, and that he had heard some express a great detestation for the memory of Guicciardini, on account of his contributing to enslave his country, espousing the interest of the family of Medici ; and they think he was so far from taking to heart the exercise of an arbitrary administration, that he might probably have had a hand in forming the plan of the order of St. Stephen ; which however was not confirmed till after his death.

His funeral was performed without honour, but by his own express order, without any pomp or funeral oration, as was customary ; he also ordered that no inscription should be put upon his grave, which was observed, till the year 1620, when the great chappel being repaired by the family, an inscription was engraved, which we shall insert below (o). Mr. Goddard, from the best authority, gives him the following character : He was tall, of a venerable aspect, he had large shoulders, a plain face, a strong and robust constitution (p). This body inclosed a soul of which it was a proper index, for he was endowed with a firmness of mind, which shewed itself no less in civil intrepidity then in military courage. Thus Bouhi represents him as excellent both in the camp and cabinet ; and Scipione Amirato observes, that it was impossible he should be otherwise, when one considers

(o) It was in these terms :

FRANCISCO GUICCIARDINI Senat.

Peri F.

Vigentem Ætatem Rebus maximis

Agendis impendit.

In Conscribenda præclara Historia

Vergentem

Cujus Negotium an Ocium

Gloriosius incertum

Nisi Oculi Lumen Negotii Famam

Clariorem reddisset.

(p) This description of his person is evidently taken from some pictures of him, whereof the family have one, that seems to have been drawn in those days ; such another is in the house of Signor Panciatichi. One of those is probably that mentioned by Vasari in the third part of his *Lives of the Painters* ; where he

says, " At that time I painted several pieces, and, among the rest, that of Messer Francesco Guicciardini, who was just returned from Bologna, at his country house near Montici, which pretty well resembled him, and was admired." There is also a picture of him in the great duke's gallery, among the famous historians on the left wing ; and another in the right among the men of great learning. And the museum of Signor Carlo Tomaso Strozzi preserves a brass medal of him, struck in those days, which seems to have a good resemblance ; on the reverse is represented a rock without any inscription, alluding to his constancy and intrepidity.

the different employments and negotiations that were committed to his trust, and the many consultations both civil and military at which he assisted. Possevino writes, that he was very well versed in all affairs concerning peace and war; and Banditto Varchi, in his history, has this paragraph: "Francesco Guicciardini, besides his nobility, besides his riches, besides his degrees, besides his having been governor and lieutenant-general of the pope, was also highly esteemed, not only for his knowledge, but also for the experience he had in civil affairs and political transactions, a subject which he talked of and judged extremely well." Dominico Melini, in the description of J. Giovanna of Austria's entry into Florence, calls him a man of prudence, and well versed in the management of grand affairs relating to government; and Sanserino thus confirms all that had been said before by others. The pope and other princes in the alliance were so sensible of his integrity and abilities, that by their authority he opened all their letters that passed through his hand while he was in the field, and corrected and altered their orders, as he thought the exigency of affairs required. Bouhi, in another place, calls him one of the greatest men in Italy, which indeed Guicciardini has proved himself to be, in the two excellent books he has written, intitled, "Political and military advertisements."

In general, those who make mention of him agree, that he was a great professor of the law, learned, upright and uncorrupt: of this latter he gave a sufficient proof, by leaving so little wealth as he did, after the numberless opportunities he had of accumulating riches; and this sufficiently discredits what Varchi has writ of his avarice. He was of a quick and high conception, of singular judgment, had a good memory, was profound and prudent in his councils, powerful in the arts of persuasion and eloquence, and had a peculiar talent in discerning and describing the characters of men. In his temper he was choleric but not rash, affable but no lover of jests, ever preserving a certain gravity.

As to the productions of his pen, his history claims the first place: it would be tedious to relate all the encomiums bestowed upon it by persons of the first character in the republic of letters; it is sufficient to observe that lord Bolingbroke calls him "The admirable historian;" and says, he "should not scruple to prefer him to Thucydides in every respect." In him are found all the transactions of that æra, wherein the study of history, as that lord says, ought to begin; and was written in that point of time when these

events

events and all those revolutions began that have produced so vast a change in the manners, customs, and interests of particular nations, and in the policy, ecclesiastical and civil, of those parts of the world; and as Guicciardini lived in those days, and was employed both in the field and cabinet, he had all the opportunities of furnishing himself with materials for this history; in particular, he relates at length the various events which brought about the great change in religion by the reformation, shews by what accidents the French kings were enabled to become masters at home, and to extend themselves abroad; discovers the origin of the splendor of Spain in the 15th century, by the marriage of Ferdinand and Isabella; the total expulsion of the Moors, and the discovery of the West Indies: and, lastly, in respect to the empire, he gives an account of that change which produced the rivalship between the two great powers of France and Austria; from whence arose the notion of a ballance of power, the preservation whereof has been the principal care of all the wise councils of Europe, and is so to this day. As soon as his history appeared in public it was immediately translated into Latin, and has had several editions in most of the European languages; an unquestionable proof of its merit. Our author wrote several other pieces, as “The sacking of Rome; Considerations on state affairs; Councils and Admonitions.”

Bolingbroke's third letter of the study of history.

Besides, there are extant several of his law cases, with his opinion, preserved in the famous library of Signior Carlo Tomaso Strozzi; and an Epistle in verse, which has given him a place among the Tuscan poets, in the account of them by Crescimbeni. It were to be wished, that we could look into his correspondence; but all his letters, by fatal negligence, have perished; our curiosity in that point can only be satisfied by some written to him; part of these are from cardinal Pietro Bembo, secretary to pope Leo X. and are to be seen in his printed letters; and others from Bernardo Tasso, among which is that famous Sonette in his works,

“Arno ben puoi il tuo natio foggiero,
“Lasciar nel Appeninno, etc.”

Bembo's letters shew that his correspondent possessed the agreeable art of winning the affections both of private persons and princes.

Guicciardini was survived by his wife (who lived till 1559) and three daughters. Two married into the family of Capponi, and the third into that of Ducci.

GUIDI, (ALEXANDER) an eminent Italian poet, was born at Pavia in Milan, upon the 14th of June, 1650; and sent to Parma at sixteen years of age. His uncommon parts and talents for Italian poetry recommended him so powerfully at court, that he received encouragement from the duke himself. He composed some pieces at that time, which, though they favored of the bad taste then prevailing, yet shewed genius, and a capacity for better things. He had afterwards a desire to see Rome; and, in 1683, he went thither by the permission of the duke of Parma. He was already known by his poems, which were much sought after; so that he found no difficulty in being introduced to persons of the first distinction there. The queen of Sweden, Christina, would see him; and was so pleased with a poem, which he composed at her request, that she had a great desire to retain him at her court. The term allowed him by the duke being expired, he returned to Parma; but the queen having signified her desire to that prince's resident at Rome, and the duke being acquainted with it, Guidi was sent back to Rome in May 1685.

His abode in this city was highly advantageous to him; for being received into the academy, which was held at the queen of Sweden's, he became acquainted with several of the learned, who were members of it. He began then to read the poems of Dante, Petrarque, and Chiabrara; which reformed the bad taste he had contracted, by letting him into the true beauties of poetry. The reading of these and other good authors entirely changed his manner of writing; and the pieces he wrote afterwards were of quite a different style and taste from what he had written before. Though the queen of Sweden was very kind to him, and obtained a good benefice for him from pope Innocent XI. yet he did not cease to feel the esteem of his master the duke of Parma, but received from him a pension, which was paid very punctually. The death of his royal patroness happened in 1689, but he did not leave Rome, for the duke of Parma gave him an apartment in his palace there, and his loss was abundantly recompensed by the liberality and caresses of many persons of quality. Upon the 2d of July, 1691, he was made a member of the academy of Arcadians at Rome, under the name of Erilo Cleoneo, nine months after its foundation, and was one of its chief ornaments. Pope Clement XI. who knew him well, and did him kind offices while he was a cardinal, continued his favours to him after he was raised to the pontificate.

In

In the year 1709, he took a journey to his own country, to settle some private affairs. He was there when the emperor made a new regulation for the state of Milan, which was very grievous to it; and being capable of any thing as well as poetry, was pitched upon to represent to prince Eugene of Savoy the inconveniencies and burden of this regulation: for prince Eugene, being then governor of the country, was deputed by the emperor to manage the affair. For this purpose Guidi drew up a memorial, which was thought so just and so well reasoned, that the new regulation was immediately revoked. The service he did his country in this respect procured him a mark of distinction from the council of Pavia; who, by an act dated the 26th of March 1710, enrolled him in the list of nobles and decurions of the town. Guidi was now solely intent upon returning to Rome; but made his will first, as if he had foreseen what was shortly to happen to him. Upon his arrival there, he applied himself to a versification of six homilies of the pope; which when he had finished he caused to be magnificently printed, and would have presented to the pontiff, who was then at Castel-Gandolfe. With this view he set out from Rome upon the 12th of June, 1712, and arrived in the evening at Frescati, where he was seized with an apoplectic fit, of which he died in a few hours, aged almost 62 years. His body was carried back to Rome, and interred in the church of St. Onuphrius, near Tasso.

Though nature had been very kind to his inner man, yet she had not been so to his outer; for he was crooked and crumpled both before and behind; his head, which was reasonably large, did not bear a just proportion to his body, which was but small; and he was blind of his right eye. On this account a friend, who drew his portrait, such as we see it in the *Journal de Venice*, has, in order to conceal these imperfections, given us only a bust of him, and that in profile, with his left eye exposed to view: wherein he has shewn himself more careful than he, who engraved it for the edition of his works at Verona in 1726, where his right eye, which was the bad one, is presented to us. In recompence however for these bodily defects, he possessed very largely of the faculties of the mind. He was not learned, but he had a great deal of wit and judgment. His taste lay for heroic poetry, and he had an aversion to any thing free or satyrical. His goût is original, though we may sometimes perceive that of Dante, Petrarque, and Chiabrara, who were his models.

Tom. ii.
261.

Though the writers of his life tell us of some prose piece before it, yet the first production we know of is, "Poesie " *Liriche*," in Parma, 1681; which, with " *L'Amalafunta*," an opera, printed there the same year, he afterwards made no account of, they being written during the depravity of his taste. In 1687, he published at Rome, " *Accademia per musica*;" written by order of Christina of Sweden, for an entertainment, which that princess made for the earl of Castlemain, whom James II. king of England, sent ambassador to pope Innocent XI. to notify his accession to the throne, and to implore his holiness's assistance in reconciling his three kingdoms to popery. " *L'Endimione di Erilo Cleoneo*, pastor Arcade, con un discorso di Bione Crateo al cardinale Albano. In Roma, 1692." The queen of Sweden formed the plan of this species of pastoral, and furnished the author with some sentiments as well as with some lines, which are marked with comma's, to distinguish them from the rest. The discourse annexed, by way of pointing out the beauties of the piece, was written by John Vincent Gravina. " *Le Rime*. In Roma, 1704." He takes an opportunity of declaring here, that he rejects all his works, which had appeared before these poems, except his *L'Endimione*. " *Sei Omelie di M. S. Clemente XI. Spiegate " in versi*. In Roma, 1712, folio." This edition is very magnificent, and adorned with cuts. It is not properly either a version or a paraphrase, the author having only taken occasion from some passages in these homilies, to compose some verses according to his own genius and taste.

In 1726, was published at Verona, in 12mo, " *Poesie " d'Alessandro Guidi non piu raccolte. Con la sua vita nuovamente " scritta dal signor Canonico Crescimbeni. E con due Ragionamenti di Vincenzo Gravina, non piu divulgati*." This is a collection of his printed poems and manuscripts; and it consists of pieces which he had recited before the academy of Arcadians upon various subjects; of the six homilies of Clement XI. of Sonnets in praise of Louis della Cerda, son of the viceroy of Naples, who was killed in a sea-fight; of Endymion with Gravina's discourse; and of two Dissertations of Gravina, which had never been printed. The first is intitled, " *Della divisione d'Arcadia*," and relates to a schism, which was formed in the academy of Arcadians: the second is in prose, and treats of poetry, and of the characters of the most famous poets. The editor has subjoined to these another piece in prose, with this title, " *L'Accademia per musica, la Dafne, Cantata, & Ragionamento " di Erilo Cleoneo*, (that is, Alexander Guidi) in morte

See art.
GRAVINA.

Art. GRA-
VINA.

" di

“ di Ranuccio II. Duca di Parma, recitato nel bosco Parra-
 “ fio a’ 12 Giugno, 1695.

GUIDO RENI, an illustrious Italian painter, was born at Bologne, in the year 1575, and learned the rudiments of painting under Denis Calvert, a Flemish master, who taught in that city, and had a good reputation. But the academy of the Caracci beginning to be talked of, Guido left his master, and entered himself of that school, in order to be polished and refined. He chiefly imitated Ludovico Caracci, yet always retained something of Calvert’s manner. Guido made the same use of Albert Durer, as Virgil did of old Ennius, borrowed what he pleased from him, and made it afterwards his own; that is, he accommodated what was good in Albert to his own manner. This he executed with so much gracefulness and beauty, that he alone got more money and more reputation in his time than his own masters, and all the scholars of the Caracci, though they were of greater capacity than himself. He was charmed with Raphael’s pictures; yet his own heads are not at all inferior to Raphael’s. Michael Angelo da Caravaggio, moved probably with envy, is said to have spoken very contemptuously of his pictures, and his insolent expressions might have had ill consequences, had not Guido prudently avoided disputing with a man of his impetuous temper. Guido acquired some skill also in musick, by the instruction of his father, who was an eminent professor of that art.

Great were the honours this painter received from pope Paul V. from all the cardinals and princes of Italy, from the French king Lewis XIII. from Philip IV. of Spain, and also from Udislaus king of Poland and Sweden, who besides a noble reward made him a compliment, in a letter under his own hand, for an Europa he had sent him. He was extremely handsome and graceful in his person; and so very beautiful in his younger days, that his master Ludovico in painting his angels took him always for his model. Nor was he an angel only in his looks, if we may believe what Giuseppino told the pope, when he asked his opinion of Guido’s performances in the Capella Quirinale, “ Our pictures, said
 “ he, are the works of men’s hands, but these are made
 “ by hands divine.” In his behaviour he was modest, gentle, and very obliging; lived in great splendor both at Bologne and Rome; and was only unhappy in his immoderate love of gaming. To this in his latter days he abandoned himself so intirely, that all the money he could get by
 his

his pencil, or borrow upon interest, was too little to supply his losses: and he was at last reduced to so poor and mean a condition, that the consideration of his present circumstances, together with reflections on his former reputation and high manner of living, brought a languishing distemper on him, of which he died in the year 1642. His chief pictures are in the cabinets of the great. The most celebrated of his pieces is that, which he painted in concurrence with Domenichino, in the church of St. Gregory. It is observable, that there are several designs of this great master, in print, etched by himself.

See CHAS-
TEL.

GUIGNARD (JOHN) a Jesuit born at Chartres, and professor of divinity in the college of Clermont, was executed at Paris on the 7th of January 1595 for high treason: that is, for having written a book filled with rebellion and fury against Henry III. and Henry IV. of France. As the parliament were carrying on the prosecution against John Chastel, some of them, deputed for that purpose, went to the college of Clermont, and seized several papers: and among these was found a book in the hand-writing of Guignard, containing propositions to prove, that it was lawful to kill the king; with inferences, to advise the murder of his successor also. As the juncture of things at that time required the government to prosecute with the strictest severity a doctrine, which not long before had exposed the king's life to the wicked attempt of John Chastel, it was not thought proper to shew the least favour to the Jesuit. He refused to make the Amende Honourable, and obstinately persisted till his death, in not acknowledging Henry the IVth for king of France: for which he has been placed in the Jesuits martyrology. The whole kingdom of France abounded then with seditious preachers and persons, who both in their conversation and writings hinted at the assassination of princes like Henry IV. whom they suspected to favour the enemies of popery: and this, perhaps, was one of the reasons, which induced the parliament of Paris to involve all the Jesuits of France in the cause of John Chastel and John Guignard.

GUILLELMA, of Bohemia, in French Guillemete, was the foundress of an infamous sect, which started up in Italy in the thirteenth century, and which under the mask of devotion used to practise all manner of lewdness. It was said of the followers of this woman, as has been said of some other

other sects, that they used to meet in a cave at night; and that after saying certain prayers, they used to put out the candles, when the men and the women coupled together, as chance ordered it. As to Guillelma, she imposed so effectually upon the world by a shew of extraordinary devotion, and played her part so well all her life-time, that she was not only reputed holy at her death, but also revered as a saint a considerable time after it. However, her frauds and the delusions she had employed were at last discovered, in the same manner, according to Spondanus, as the frauds of the Sec FRA-
TRICELLI. Fratricelli; upon which her body was dug up, and burnt in Spond. ad
ann. 1300. She died in 1281, and had been buried in Milan. Several female enthusiasts arose in different places about that time: which made a certain writer say, that “ the devils had “ plotted together to bring religion under petticoat-govern-
“ ment.”

GUILLIM or AGILLIAMS (JOHN), was son of John Guillim of Westburg in Gloucestershire, who being of Welsh extraction, had this son born to him in Herefordshire about the year 1565, and designing to give him a liberal education, sent him from the grammar school to Oxford, where he was apparently entered, at sixteen years of age, a student of Brasen-nose college in February 1581. Having completed his view in literature in the university, he returned to Minsterworth in Gloucestershire, and had been there only a short space when he was called to London, and made a member of the Society of the college of arms, by the name of Portsmouth, whence he was promoted to the honours of Rouge Croix Pursuivant of arms in ordinary, February 26, 1617; in which post he continued till his death, which happened May 7, 1621. His claim to a place in this work arises from his celebrated book, entitled, *The Display of Heraldry*, published by him in 1610, fol. (A) which has gone through a great number of editions. To the fifth, which came out 1679, was added a treatise of honour, civil and military, by captain John Loggan. The last was published, with Ath. Ox.
Vol. i. col.
459. and

(A) We are informed by Mr. Wood, that it was first wrote by one Dr. Barcham in his younger years, who afterwards becoming chaplain to archbishop Bancroft, and probably dean of Bocking, deemed the subject too light for his character; and being acquainted with Guillim, then an officer at arms, who adding some trivial things, published it, with Dr. Bracham's leave, under his own name. *Ath. Ox. Vol. 2. col. 19.*

very

Fuller's
Worthies in
Hereford-
shire.

very large additions, in 1724, and is generally esteemed the best book extant upon the subject.

GUISE (WILLIAM), an eminent English divine in the XVII. century, was the son of John Guise, Esq; descended of an equestrian family (A) at Ablond's court near the city of Gloucester. He was born in 1653, and having laid the foundation of his extensive learning at school, he went to Oxford, and was entered, in 1669, a Commoner of Oriel-College: which he changed for that of All Souls, where he was chosen fellow a little before he took his first degree in arts, April 4, 1674. He commenced master of arts October 16, 1677, and entered into holy orders; but marrying Frances, daughter of George Southcote, of Devonshire, he resigned his fellowship. However, he still continued at Oxford; he took a house in St. Michael's parish, resolving not to leave the university, on account of his studies, which he prosecuted with indefatigable industry, and soon became a great master of the Oriental learning and languages. In that way he translated into English and illustrated with a commentary, *Misnæ pars ordinis primi Zeraim Tituli septem* (B); and was preparing an edition of Abulfeda's geography when he was seized unfortunately with the small-pox, which carried him off September 3, 1683. Thomas Smith (C) gives him the title of *Vir longe eruditissimus*, and observes, that his death in the thirty first year of his age was a prodigious loss to the republic of letters. The foreigners stile him a person of great learning, and the immortal ornament of the university of Oxford (D). He was buried at St. Michael's church in that city, where a monument was erected to his memory by his widow, with a Latin inscription, which besides his oriental knowledge, attests the progress he had made greatly above his years, in critics, in rhetoric, mathematics and divinity.

Athen. Ox.
vol. ii. col.
748. and
Fasti, col.
195, 206.

He left issue a son John, who being bred to the army, raised himself by his merit to the highest posts there, and is at present well known and esteemed by the title of general Guise. He had also a good taste of literature, and is a pro-

(A) In his monument, the words are, *Equestri apud Glocestrienses familia.*

(B) It was published by Dr. Edward Bernard, Savilian professor of astronomy at Oxford, who prefixed

it to Dr. Edward Pocock's Latin version of Moses Maimonides's *Præfatio Seder Seraim.* Oxf. 1690, 4to.

(C) In vita Joh. Grævii.

(D) *Acta eruditor.* Lipsiæ mensis Jun. 1691, p. 252.

moter of it, which deservedly gave him a seat in the Royal Society, of which he is a fellow.

GUNNING (PETER) bishop of Ely, was the son of Peter Gunning of Hoo in Kent, and born there January 11, 1613. He had his first education at the king's school in Canterbury, where he commenced an acquaintance with Somner, the antiquarian, his school-fellow (A). He grew remarkably ripe for the university at the age of fifteen, was removed to Clare-hall in Cambridge; where he was put under the care of Mr. Barnaby Oley, a gentleman of good reputation both for loyalty and learning. That society soon became sensible of his merit, and promoted him to a fellowship in 1633 (B): presently after, he had his degree of bachelor of arts, and he became an eminent tutor in the college. He was very much also in the eyes of the whole university, as being never wanting in any kind of academical exercises, whether of the serious or jocose; and looked on as a young man whose extraordinary parts and indefatigable industry and study promised great things; so that all colleges were ambitious some way or other to make him theirs.

Accordingly, soon after he commenced master of arts, and had taken orders, he had the cure of little St. Mary's from the master and fellows of Peter-house. He became an eminent preacher, and was licensed as such by the university in 1641, where he distinguished himself by his zeal, both for the church and king, by protesting publicly against the faction when most formidable, and urging the university to publish a formal protestation against the rebellious league in a sermon at St. Mary's; which, to shew that his auditors were disposed to have complied with, was not only begun, but soon finished, and should have been sent up in the name of the whole body, had not one man, who alone could hinder it, refused his assent, which yet it is thought he afterwards repented of (C). However it was soon after made public. About the same time, making a visit to his mother at Tunbridge, he exhorted the people in two sermons to make a charitable contribution for the relief of the king's forces there. This conduct rendered him obnoxious to the powers then in being, who first imprisoned him, and on his refusing to take the covenant, deprived him of his fellowship, which

(A) Kennet's life of Somner.

(B) College Regist.

(C) Dr. Gower's sermon on his death, p. 17.

obliged him to leave the university, but not before he had drawn up a treatise against the covenant, with the assistance of some of his friends, who took care to publish it.

Being thus ejected, he removed to Oxford, where he was incorporated master of arts July 10, 1644, and kindly received by Dr. Pink, warden of New-college, who appointed him one of the chaplains of that house. During his residence there, he officiated two years at the curacy of Cusington, under Dr. Jasper Mayne, near Oxford, and sometimes preached before the court, for which service he was complimented, among many other Cambridge-men, with the degree of bachelor of divinity June 23, 1646 (D). Soon after this, he became tutor to the lord Hatton, and Sir Francis Compton, and then chaplain to Sir Robert Shirley, who was so much pleased with his behaviour, in some disputations with a Romish priest (E), as well as with his great worth and learning in general, that he settled upon him an annuity of one hundred pounds. Upon the decease of Sir Robert, he held a congregation at the chapel of Exeter-house, in the Strand, where he duly performed all the parts of his office according to the liturgy of the church of England; yet he met with no other molestation from the usurper Cromwell, than that of being now and then sent for and reproved by him.

On the return of king Charles II. he was ordered to be restored to his fellowship by the earl of Manchester; and created Dr. of divinity by the king's mandate September 5, 1660; having been first presented by his majesty to a prebend in the church of Canterbury, July 13 preceding; soon after which he was instituted to the rectories of Cotesmore in the county of Rutland, and of Stoke-Bruen in Northamptonshire, to which he had been presented by Roger Heath, Esq; December 20, the same year. But this was not all, for before the expiration of the year, according to the stile of the church of England, he was made master of Corpus-Christi-College in Cambridge, by a mandate from the king, February 2, void by the death of Dr. Love; whom he also succeeded as lady Margaret's professor of divinity: nor did he stop here, for in a few months he succeeded to the regius professorship of divinity, and the headship of St. John's College, upon the resignation of Dr. Tuckney, who had been

(D) Wood's Fasti, vol. 2. col. 41,
55. and Athen. Ox. col. 764.

(E) These were afterwards printed.
See the list of his works in note (1).

obliged June 12, 1661, to give way for Gunning (F); he being looked upon as the properest person for settling the university on right principles again, after the many corruptions that had crept into that body.

All the royal mandates indeed, for his several preferments, were grounded upon his sufferings and his other deserts, for he was reckoned one of the most learned and best beloved sons of the church of England: and as such was chosen proctor both for the chapter of the church of Canterbury, and for the clergy of the diocese of Peterborough, in the convocation held in 1661; one of the committee upon the review of the liturgy, when it was brought into that state of sufficiency where it has rested ever since; and was principally concerned in the conference with the dissenters at the Savoy the same year. In 1669, he was promoted to the bishoprick of Chichester, which he held with his regius professorship of divinity till 1674, when he was translated to Ely; where, after ten years enjoining it, he died a bachelor, in the seventy first year of his age, July 6, 1684. His corps was interred in the cathedral of Ely, under an elegant monument of white marble, the inscription upon which has been often printed, and the reader may find it in the places mentioned below (G).

As to his character, it has been so variously drawn by the writers of different principles and parties of those times, that we shall not take upon us to determine what is so warmly disputed among them, viz. Whether his head was as good as his heart. Whether he was equally clear in his ideas and discernment, as he was lively in his imagination and expressions. Whether his judgment was as solid as his parts were quick. Whether there was more of scholastic learning, sophistry or the art of logic, than real truth and strength in his reasonings and disputations. Whether his zeal or his knowledge were predominant both in the forming and maintaining his opinions about civil and ecclesiastical policy; and whether in the plan of his faith, doctrine and discipline, he had more regard to the traditions and authorities of the fathers, than to plain scriptural proofs and principles. Nay, whether he was not in some points too superstitious, we leave to the

(F) Gunning was ordered, by the king's mandate, to allow the Dr. an annuity of 100*l.* that being the condition on which he resigned the professorship, mastership, and rectory

of Somersham. Wood's Athen. Ox. ubi supra.

(G) Willis's Cathedrals, Vol. ii. p. 365. Le Neve's Monum. Anglic. Vol. iii. No. 115, &c.

reader's judgment after he has perused the sentiments of the several writers referred to below (H).

This, however, both truth and justice require us to say, that all agree in allowing him to be a profound divine, as well as a person of great erudition and literature; of a most unblameable life and conversation, and of most extensive and exemplary charity.

To the former, his writings mentioned below bear testimony (1); and to the latter, his many extraordinary benefactions to the public; of which we have met with the following account. To the rebuilding of Clare-hall, where he had been formerly a fellow, he gave them two hundred pounds in his life-time, and left them a legacy of three hundred pounds towards a new chapel. To Bennet College, of which he had been master, though for a few months only, he left a legacy for the increase of commons, as a small acknowledgment of the relation he had born to, and of his affection for, that ancient foundation (κ). To St. John's College, where he had been last master, he bequeathed his whole library of books, thought to have been of five hundred pounds value, together with six hundred pounds in money, the half of which was appropriated to building the third court, and the rents of some of its rooms to the payment of the singing men and choristers of the chappel, to the re-edifying of which the other half was allotted; as was probably a benefaction to the university, where his picture is still preserved in that library. He gave moreover, two hundred pounds to his own cathedral at Ely, which was laid out upon the pavement in the choir; and five hundred pounds towards rebuilding that of St. Paul. And that every place, to which he had born

(H) Sermons in Ely cathedral, 1634. p. 16. Walker's Sufferings of the clergy, Part 2. p. 142. Ath. Ox. ubi supra. Lives of the bishops from the restoration, p. 249. E. churchard's history of England, p. 1045. Abridgment of Baxter's life by Calamy, Vol. i. p. 175. Kennet's Chronicle, p. 508. Burnet's History of his own times, Vol. ii. p. 181, 436, 590. Vindication of archbishop Tillotson, p. 93.

(1) Viz. 1. A contention for truth, in two public disputations upon infant baptism, &c. London, 1658,

8vo. 2. Schism unmasked, or a late conference in 1657, &c. This was published the following year with a large preface by a Roman Catholic at Paris, 8vo. 3. A view and correction of the Common Prayer, an. 1662. 4. The Paschal or Lent fast apostolical and perpetual, London 1662, 4to. with an appendix answering the principal objections of the Presbyterians.

(κ) Upon his admission the double dividend and commons to the master were renewed. Hist. of Corp. Chr. Coll. Camb.

any relation might taste of his bounty, he became a singular benefactor to the rectories of Cotesmore and Stoke-Bruen, and gave an additional maintainance to several poor vicars within the sees of Chichester and Ely; the excellency of which kind of charity he was so sensible of, that by a codicil to his will, dated September 11, 1683, he ordered after all legacies and payments discharged, the residue should be employed upon the present relief of poor vicars within the county of Cambridge and isle of Ely, where the impropriations are in the hands of the bishop (L). Dr. Gower adds, that he supported many scholars in the University, as well as fed the poor from his table, which with many other kinds of charity, he there speaks of, shew him to have been a person of universal benignity (M).

(L) His will, proved July 26, 1684. Kennet's case of Impropr. p. 257. and Willis's Cathedrals, vol. ii. p. 365.

(M) Funeral Sermon, p. 38. but whether this be the same with that defence of it published in 1667, I cannot say.

GUNTER (EDMUND) an eminent English mathematician in the XVII. century, was of Welsh extraction from a family of some note at Gunter's-town in Brecknockshire; but his father being settled in the county of Hereford, had this son born to him there in 1581, and as he was a gentleman possessed of an handsome fortune, he thought proper to breed him up in a liberal way. To that end, our author was put, at a suitable age, under the care of the famous Dr. Busby at Westminster school, where he was admitted a scholar on the foundation; and in consequence thereof, was elected student of Christ-church College in Oxford in 1599. Having taken both his degrees in arts at the regular times he entered into holy orders, and became a preacher in 1614, and proceeded batchelor of divinity on November 23, the year following.

But his genius and inclination leading him chiefly to the mathematics, he applied early to that study, and about the year 1606, merited the title of an inventor by the new projection of his sector, which he then described together with its use in a Latin treatise; and several of the instruments were actually made according to his directions. These being greatly approved (A), as being more extensively useful than

(A) The French from its uses call it the compass of proportion, and have several useful treatises upon it in their own language.

any that had appeared before, on account of the greater number of lines upon them, and those better contrived, spread our author's fame universally; their uses also were more largely and clearly shewn than had been done by others, and though he did not print them, yet many copies being transcribed and dispersed abroad carried his reputation along with them, recommended him to the patronage of the earl of Bridgewater, brought him into the acquaintance of the celebrated Mr. Oughtred, and Mr. Henry Briggs, professor of geometry at Gresham, and thereby his fame daily increasing the more he became known, he was preferred to the astronomy chair at Gresham College on March 6, 1619.

He had invented a small portable quadrant, for the more easy finding the hour and azimuth, and other solar conclusions of more frequent use, the preceeding year, 1618; and the subsequent year, 1620, he published his Latin Canon triangulorum, or table of artificial sines and tangents to the radius of 10,000,000 parts to each minute of the quadrant. This was a great improvement to astronomy, by facilitating the practical part of that science in the resolution of spherical triangles without the use of secants or versed sines: the same thing being done here by addition and subtraction only, for performing which, the former tables of right sines and tangents required multiplication and division. This admirable help to the studious in astronomy, was gratefully commemorated, and highly commended by several of the most eminent mathematicians who were his contemporaries, and who at the same time did justice to his claim to the improvement beyond all contradiction.

The use of astronomy in navigation, unavoidably draws the astronomer's thoughts upon that important subject; and as great genius's can hardly look into any art without improving it, we find Mr. Gunter discovering a new variation in the magnetic needle, or the mariners compass, in 1622. Dr. Gilbert, in the beginning of that century, had incontestably established the first discovery of the simple variation, after which the whole attention of the studious in these matters was employed in settling the rule observed by nature therein, without the least apprehension or suspicion of any other; when our author making an experiment this way at Deptford in 1622, found that the direction of the magnetism there had moved no less than five degrees within two minutes, in the space of two and forty years. Indeed the fact was so surprising, and so contrary to the opinion then universally re-

ceived

ceived of a simple variation only, which had satisfied and bounded all their curiosity, that our author dropt the matter apparently, expecting, through modesty, an error in his observation to have escaped his notice in his experiment. But afterwards, what he had done, induced his successor at Gresham to pursue it; and the truth of Mr. Gunter's experiment being confirmed by a second, further enquiry was made, which ended in establishing the fact. We have since seen Dr. Halley immortalize his name, by settling the rule of it, in the beginning of this century.

The truth is, Mr. Gunter's inclination was turned wholly the same way with his genius, and it cannot be denied that he reached the temple of fame, by treading in that road. To excite a spirit of industry, in prosecuting mathematical knowledge, by lessening the difficulties to the learner, to throw new light into some things therein, which before appeared so dark and abstruse, as to discourage people of ordinary capacities from attempting them, and by that means, to render things of wonderful utility in the ordinary employments of life so easy and practicable, as to be managed by the common sort, in perfecting or mechanically to combine arithmetic and geometry, is the peculiar praise of our author, who effected this, by that admirable contrivance of his famous rule of proportion, now called the line of numbers, and the other lines laid down by it, and fitted in his scale, which, after the inventor, is called Gunter's scale; the description and use of which he published in 1624, 4to. together with that of his sector and quadrant already mentioned (B). 'Tis no wonder that his fame by this time had reached the ears of his sovereign, or that prince Charles should give directions, that he should draw the lines upon the dials in White-hall garden, and draw up a description and use of

(B) It was carried the same year into France by his friend Mr. Edmund Wingate, author of a treatise of arithmetic, that goes under his name, who communicating it to most of the principal mathematicians at Paris, was desired by them to translate it into French, which he did, and printed it the same year, 1624, at Paris, with a dedication to the duke of Orleans, by the advice of Mr. Alleaune, the king's chief engineer. After Wingate's return from France, where he taught the English tongue to Henrietta Maria,

afterwards queen consort to king Charles I. and her ladies, he importuned Gunter to make a fuller explanation how to number upon it the rule of proportion, that so the use might become more extensive; but Gunter's answer was, that it could not be expected the rule should speak; intimating, that his explanation was sufficiently clear and perspicuous as the nature of the thing would admit, but that the practitioner must make use of his discretion, and not altogether depend upon precepts and examples.

them; or that king James should order him to print the book the same year, 1624. There was, it seems, a square stone there before of the same size and form, having five dials upon the upper part, one upon each of the four corners, and one in the middle, which was the principal dial; being a large horizontal concave; besides these, there were others on the sides, east, west, north and south; but the lines on our author's dial, except those which shewed the hour of the day, were greatly different. And Dr. Wallis tells us, that one of these was a meridian, in fixing whereof, great care was taken, a large magnetic needle being placed upon it, shewing its variation from that meridian from time to time. If that needle was placed there with that intention by our author (c), it is a proof that his experiment at Deptford had made so much impression upon him, that he thought it worth while to pursue the discovery of the change in the variation, of which the world would doubtless have reaped the fruits, had his life been continued long enough for it.

But he was taken off December 10, 1626, about the 45th year of his age, the prime of life for such studies. He died in Gresham-College, and was buried in St. Peter the Poor, Breadstreet, without any monument or inscription; but his memory will always be preserved in the mathematical world as an inventor, which entitles him to the honour of being the parent of instrumental arithmetic. The fifth edition of his works was published by Mr. Leybourn in 1674, 4to.

(c) Dr. Wallis, from whom we have this account, ascribes the erection of the dial as well as the needle to Mr. Gellibrand. In the first he was certainly misinformed; and as he says the whole was done in 1625, if so, the needle too must be placed there by Gunter, since Gellibrand was then a school-boy.

Bayle's Dict. GUYET (FRANCIS) an eminent critic, was born of a good family at Angers in the year 1575. This circumstance of his life however came to be known only by his heirs; for he never would tell in what year he was born, but concealed his age with as much sollicitude, as an ancient virgin who proposes to be married: though indeed, it is said, he had hardly a confident in any other thing. He lost his father and mother when a child, and the small estate they left him came almost to nothing by the ill management of his guardians. Nevertheless, he applied himself intensely to books; and being of opinion, that Paris would enable him to perfect his judgment and knowledge by the conversation of learned men, he took a journey thither in 1599. The acquaintance he soon
got

got with the sons of Claudius du Puy proved very advantageous to him; for the most learned persons in Paris did frequently visit these brothers, and many of them met every day in the house of Thuanus, where Messieurs du Puy received company. After the death of that president, they held those conferences in the same place: and Guyet constantly made one. He went to Rome in 1608, and applied himself to the study of the Italian tongue with such success, that he could make good Italian verses. He was much esteemed by Cardinal du Petron and several great personages. He returned to Paris by the way of Germany; and was taken into the house of the duke d'Épernon, to teach the abbot de Grandfelve, who was made Cardinal de la Valette in 1621. Being thoroughly skilled in Greek and Latin authors, he picked out of them what was most proper for his pupil; and explained it to him, not like a pedant, but with a view to the use, which a man designed for great employments would make of it. His noble pupil conceived so great an esteem for him, that he always entrusted him with his most important affairs. He took him with him to Rome, and procured him a good benefice; but Guyet, being returned to Paris, chose to live a private life, rather than in the house of the Cardinal, and pitched upon Burgundy College to make his abode in. Here he spent the remainder of his life, minding nothing but his studies: and applied himself chiefly to a work, wherein he pretended to shew, that the Latin tongue was derived from the Greek, and that all the primitive words of the latter consisted only of one syllable. His work came to nothing; for they found, after his death, only a vast compilation of Greek and Latin words, without any order or coherence, and without any preface to explain his project. But the reading of the ancient authors was his main business: for as to the moderns, he meddled with nothing but histories and voyages. The margins of his classics were full of notes; many of which have been published. Those upon Hesiod were imparted to Mr. Grævius, who inserted them in his edition of 1667. The most compleat thing, that was found among his papers, was his notes upon Terence; and therefore they were sent to Boeclerus and afterwards printed. He took great liberties as a critic; for he rejected as supposititious all such verses, as seemed to him not to favour of the author's genius. Thus he struck out many verses of Virgil; discarded the first ode in Horace; and would not admit the secret history of Procopius. Notwithstanding the boldness of his criticisms, and his true manner of speaking in conversation,

he was afraid of the public; and dreaded Salmasius in particular, who threatened to write a book against him, if he published his thoughts about some passages in ancient authors. He was so happy as to be accounted a man of great learning, though he had printed nothing; and was contented with the eulogies, others bestowed upon him. He is said to have been a hearty, sincere, and honest man. He was cut for the stone in 1636; bating which, his long life was hardly attended with any illness. He died of a catarrh, after three days illness, in the arms of James du Puÿ and Menage his countrymen, on the 12th of April 1655, being eighty years old. His life is written in Latin with great judgment and politeness by Mr. Portner, a senator of Ratibon, who took the supposititious name of Antonius Perianther Rhætus; and is prefixed to his notes upon Terence, printed with those of Boeclerus at Strasburg, in 1657.

GUYON (JOHANNA-MARY BOUVIERS de la MOTHE) a French lady, memorable for her writings and her sufferings in the cause of quietism; was descended of a noble family, and born at Montargis, April 13, 1648. At seven years of age she was sent to the convent of the Ursulines, where one of her sisters by half blood took care of her. She had given some extraordinary signs of illumination from her earliest infancy, and had made so great a progress in the spiritual course at eight years of age, as surprized the confessor of the queen-mother of England, widow of Charles I. who presented her to that princess, by whom she would have been retained, had not her parents opposed it, and sent her back to the Ursulines. She tried to take the habit before she was of age to dispose of herself; and her parents, having promised her to a gentleman in that country, obliged her to marry him. At the age of twenty eight, she lost her spouse, who leaving her a widow with three small children, two boys and a girl, of whom she had the guardianship, the education of these, and the management of her fortune, seemed to have become her only employment for the future. She governed herself by these principles, and had put her domestic affairs into such an order, as required an uncommon capacity, when she was suddenly struck with an impulse to abandon every thing and follow her destiny, without knowing what it might be. She had lived, both before and after her marriage, in the strictest exercise of all the austerities of a religious devotee.

In this turn of mind, she went first to Paris, where she became acquainted with Mr. d'Aranthon, bishop of Geneva, who persuaded her to go into his diocese, in order to perfect an establishment which he had begun at Gex for the reception of newly converted Catholics. Madam Guyon accordingly went to Gex in 1681, taking only her daughter with her; and her parents writing to her some time afterwards to resign the guardianship of them, which was forty thousand livres a year, and give all her fortune to them, she readily complied with the request, reserving only a moderate pension for her own subsistence. Hereupon, the new community at Gex observing her humour, put it into the head of Mr. d'Aranthon, their bishop, to oblige her to bestow this remainder of her fortune upon their house, and make herself superior of it. But she declined that proposal, not approving of their regulations; whereat both the bishop and his community took so much offence, that they entreated her to quit their house.

Hereupon, she retired first to the Ursulines of Thonon, and passing thence to Turin, and then to Grenoble, she went at last to Verceil at the invitation of that bishop, who had a great veneration for her piety. At length, after an absence of five years, growing into an ill state of health, she returned to Paris in 1686, to have the advice of the best physicians there. It was during this residence abroad, that she composed the "*Moyen court et tres facile de faire Oraison*;" and another piece entitled, "*Le Cantique des Cantiques de Salomon interpreté, selon le sens mystique*," which were printed at Lyons with a licence of approbation; but as her irreproachable conduct, and extraordinary virtues made many converts to the way of contemplation and prayer which was called quietism, the matter in a little time began to make a noise, and the more so, as letters were sent from the provinces where she had travelled, complaining of her spiritualism.

The persecution began with father de la Combe, a Barnabite Monk, who was her confessor, and she herself was confined by an order from the king in the convent des Filles de la Visitation, in the street of St. Anthony, in January 1688. Here she was severely examined for the space of eight months, by order of Mr. Harlai, archbishop of Paris; but this served only to illustrate her innocence and virtue: and Madam Miranion, the superior of the convent, representing the injustice of her detention to Madam Maintenon, that favourite pleaded her cause so effectually to the king, that she obtained an

order for her discharge, and afterwards conceived a particular affection and esteem for her.

She had not been long set at liberty, when she became known to the abbé Fenelon, afterwards the celebrated archbishop, of Cambray, to whom she was introduced by the dutchess of Bethune (A), who had formerly lodged in her father's house at Montargis, and renewed her acquaintance upon Madam Guyon's coming to Paris. Besides these two, she had connexions with the dukes de Chevreuse and Beauvilliers, and several other persons distinguished by their parts and merit. But these connexions could not screen her from the zeal of the ecclesiastics, who recurred to their usual stratagem on these occasions, making violent outcries of the church's danger from this sect.

In this exigence, she took the advice of those who persuaded her to put her writings into the hands of Mr. Bossuet, the much famed bishop of Meaux, and submit to his judgment. That able prelate, after reading all her papers both printed and MS. (B) had a conference with her in person, and was so much satisfied as to communicate with her. In the mean time, the rage of the churchmen rose daily higher, so that an order passed for the re-examination of her two books already mentioned. Mr. Bossuet was at the head of this examination, to whom the bishop of Chalons, afterwards cardinal de Noailles, was joined, at the request of madam Guyon; and to these two were added, first, M. Tronson, superior of the society of St. Sulpice; and, lastly, M. Fenelon. During the examination, madam Guyon retired to a convent at Meaux, by the desire of that bishop. At the end of six months 30 articles were drawn up by him, sufficient as he thought to set the sound maxims of spirituality and a mystic life out of danger; to which four more by

(A) This dutchess was the daughter of Mr. Fouquet, who after having been at the head of the finances, fell into disgrace, and ended his days in a prison. His daughter having passed the first years of this disgrace in exile, during which, she drew by degrees towards Paris, and came at length to Montargis. Mr. Fenelon, from what had befallen her, was prejudiced against her, but by conversing with her, presently changed that prejudice into a singular veneration; and there grew an union

between them like that of St. Francis de Sales with Madam de Chantal and some others; but this union was the principal source of both their subsequent persecutions.

(B) Among these, besides the two printed tracts already mentioned, was the history of her own life, which she had wrote, and in which she had laid open all the secrets of her soul with the most undisguised simplicity, so that she made the bishop in reality her confessor.

way of qualification, being added, by Mr. Fenelon, the whole thirty-four were signed at Ifay near Paris by all the examinants, on the 10th of March, 1695.

Madam Guyon also signed them at the instance of Mr. Bossuet, who prevailed with her likewise to subscribe a submission to the censure which he had passed in April preceding, upon her printed tracts. That prelate himself dictated those acts of submission, in which were found these words, among others: "I declare nevertheless . . . without any prejudice to the present submission, that I never had any design to advance any thing that is contrary to the mind of the Catholic Apostolic Roman church, to which I have always been, and shall always continue, by the help of God, to be submissive even to the last breath of my life; which I don't say by way of excuse, but from a sense of my obligation to declare my sentiments in simplicity. I never held any of those errors which are mentioned in the pastoral letter of Mr. de Meaux; having always intended to write in a true catholic sense, and not then apprehending that any other sense could be put upon my words." To this the bishop subjoined an attestation, dated July 16, 1695, purporting, that in consequence of these submissions, and of the good testimony that had been given of her during her residence for six months in the convent of St. Mary de Meaux (c), he was satisfied with her conduct, and had continued her in the participation of the holy sacrament, in which he found her; declaring, moreover, that he had not found her in any wise involved in the abominations of Molines, or others elsewhere condemned; and that he never intended to comprehend her in what he had said of those abominations in his ordonnance of the 15th of April preceding. Thus cleared she returned to Paris, not dreaming of any further prosecution; but she was soon made sensible of her mistake.

All these submissions and attestations did not prove sufficient to allay the storm; on the contrary, she was involved in the

(c) This attestation imported, that Madam Guyon having lived in the house, by the order and permission of their bishop, for the space of six months, had never given the least trouble or pain, but great edification; that in her whole conduct, and all her words, there appeared strict regularity, simplicity, sincerity, humility, mortification, sweetness,

and christian patience, joined to a true devotion and esteem for all matters of faith, especially for the mystery of the Incarnation, and the holy infancy of our Lord Jesus Christ; and that if the said lady would chuse to pass the rest of her life in their house, the community would esteem it a favour and happiness, &c. &c.

persecution of the archbishop of Cambray, and being accused as well as him of quietism, was imprisoned before the expiration of the year 1695, in the castle of Vincennes; whence she was removed, after some time, to the convent of Thomas a Vangirard, and thence was thrown into the Bastille, where she underwent many rigorous examinations, and continued in prison as a criminal till the meeting of the general assembly of the clergy of France in 1700; when nothing being made (D) out against her, she was released. This was the last epoch of the eclat which madam Guyon made; after this she went, first, to the castle belonging to her children, whence she was permitted to retire to Blois, the next town to that castle.

The twelve years which she passed from this time to her death, the absolute oblivion in which she lived there, and the uniform and retired life which she led the rest of her days, are a conspicuous evidence that the noise which she had made in the world did not proceed from any vain-glorious ambition that she had of making a figure in it. All the days of this last stage of her life were employed in the consummation of her love for her God; of which she had not only a plenitude, but was perfectly inebriated therewith. Her tables, the ceiling of her chamber, every thing which fell into her hands, served her to write down the happy fallies of a fruitful genius, filled with its only object. The numerous verses which proceeded from the abundance of her heart, formed a collection, which was printed after her death, in five volumes, under the title of "*Cantiques Spirituels, ou d'Em-blemes sur l'amour divin.*" Her other writings consist of twenty volumes of the Old and New Testament, with "*Reflections & explications, concernant la vie interieure; Discourses Chrétiennes,*" in two volumes: Letters to several persons, (who preserved them) in four volumes; her Life, written by herself, in three volumes; a volume of Justifi-

(D) One of her principal enemies was Mr. Harlai, archbishop of Paris, who had published an ordonnance to condemn her Moyen Court, and the *Cantique des Cantiques*, in 1694, and was the author of her first imprisonment in 1695, and all the hardships she suffered there; and the same prelate, together with Cardinal de Noailles, and bishop Bossuet, were the grand instruments of the

persecution of her friend, the archbishop of Cambray: however as they were united in their sufferings, so were they also in their release from them; the archbishop, by that all-healing conduct of submitting his opinions to the judgment of the church, had defeated the designs of his enemies in 1699, and Madam de Guyon, we see, was free from any further trouble soon after.

cations,

cations, drawn from the most venerable ecclesiastical authors, which she made use of in her defence before her examiners; and two volumes of Opuscles, in which are re-printed her Moyen Court, and the tract De Torrens Spirituels, with several other small pieces.

She died June 9, 1717, having survived almost two years and a half the archbishop of Cambray, who preserved a singular veneration for her to his last breath.

GYMNOSOPHISTS, ancient philosophers, so called by the Greeks, from their going naked. Some of them were of Africa, but the most famous were in the Indies. Those of Africa inhabited a mountain in Ethiopia, not far from the Nile, without either house or cell. They did not live in community, nor did they sacrifice together; but each had his small habitation, where they performed apart their exercises and their studies. These philosophers professed a great frugality, for they lived only upon such things, as the earth naturally yielded.

As to the Gymnosophists of the east, they were divided into Brachmans and Germanes. Strabo relates several things of the Brachmans, which are very singular. They began Geogr. lib. xv. so early to take care of their scholars, that they sent learned men to the mother, as soon as they knew she had conceived. These learned men seemed to go thither to give their blessing to the mother, that she might have a happy time; but their chief design was to give her good precepts, and if she was pleased with these discourses, it was taken as a good omen for the child. As the children grew up, they went through the discipline of different masters. The Brachmans kept out of town in a wood, and led a very rigid life. They slept on hides, eat no flesh, nor had any commerce with women. They spent their time in fine discourses, and communicated their science to those that would come and hear them: but none of their hearers were allowed to spit or speak; and whoever did, was turned out for that day. When a man had spent thirty seven years in that society, he was at liberty to leave it, in order to lead a more easy life: he was then permitted to eat such beasts, as do not labour for men, and to marry many wives. The Brachmans said, that our life ought to be considered as a state of conception, and death as a birth to a true and happy life for those, who have philosophised well. They added, that the accidents of human life are neither good nor evil; since the same things please some, and displease others, and are even agreeable and disagreeable

agreeable to one and the same person, at different times. Thus much for morality. As to physicks and religion, they taught several things which savoured of folly; their main skill not lying here. They believed however, that the world had a beginning, and would have an end; that it was round; and that God, who made and governed it, penetrated it every where. They believed also the Immortality of the soul, the tribunals of Hell, &c. They, who have a mind to be informed more particularly concerning these Indian philosophers, may consult a treatise of Palladius *De gentibus Indiæ et Bragmanibus*, which was published at London in 1665, in Greek and Latin.

The Brachmans subsist still in the east. The third sect, that is in vogue among the Chinese, may be said to hold the religion of the Brachmans or Bramins; and they call it so themselves. They are priests, who chiefly reverence three things, the God Fo, his law, and the books which contain their particular statutes. The Brachmans of Bengal lead a very austere life; they walk bare-headed and bare-footed upon their burning sands; and live only upon herbs.—The Brachmans of Indostan have very ancient books which they call sacred, and which they pretend God gave to the great Prophet Brachma. They preserve the language, in which those books were written, and use no other in their divine and philosophical explications: by which means they keep them from the knowledge of the vulgar. They believe the transmigration of souls; and eat no flesh. They say, that the production of the world consisted in this; viz. that all things came out of the bosom of God, and that the world shall perish by the return of those same things to their first original. They explain this opinion by the emblem of a spider: for they feign, that a certain immense spider was the first cause of things, which wrought the web of this universe of matter drawn out of her own bowels, and disposed it with wonderful art: that she from the summit of her work continually observes, orders, and regulates the motion of every part: and that at last, when she has satisfied herself with the pleasure of adorning and contemplating her web, she gathers up the thread she had spun, and so absorbing all into herself again, makes the whole nature of created things to vanish.—The Brachmans of Siam believe, that the first men were bigger than those of this present time, and that they lived many ages without any sickness; that our earth shall be destroyed one day by fire, and that another will come out of its ashes, in which there shall be no sea, nor any change of seasons,

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tius, in ap-
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Archæolog.
Philosoph.

seasons, but an eternal spring.---The Brachmans of the country of Coromandel say, that there are all at once several worlds in different parts of the universe; that the same world is destroyed and renewed in certain periods of time; that our earth began with the golden age, and will be destroyed by fire.

The Germanes were the other sort of Gymnosophists in the east; the most considerable of whom were called Hylobians, because they lived in the woods. They lived there upon leaves and wild fruits; forbore wine and women; and answered the questions of princes by messengers. There were several orders of these, which it is not material to enumerate. They had physicians among them, who pretended to cure barrenness; and not only so, but to procure either boys or girls, as their patients pleased. These, we may be sure, did not lead sedentary lives, like the Hylobians, but were freely entertained in people's houses; for this wonderful science of getting boys or girls gave them the best of titles to esteem and reverence.

The history of these Gymnosophists may serve the same good purpose, that all such histories should serve, that I mean, of guarding us against folly and madness: by convincing us, that there is nothing so ridiculous and extravagant, but what the wise, as they are often falsely called, have been ready to teach, and the multitude as ready to swallow.

A N

Universal, Historical, and Literary

DICTIONARY.

H.

HABINGTON, (WILLIAM) an English poet and historian, was descended from an ancient family, and born at Hendlip, in Worcestershire in the year 1605. He received his education at St.

Omers and Paris, where he was earnestly pressed to take upon him the habit of a Jesuit; but this sort of life not suiting with his genius, he excused himself and left them. After his return from Paris he was instructed in history and other branches of polite literature, and became, says Wood, a very accomplished gentleman. He died the 30th of November 1654, leaving behind him the following monuments of his abilities: 1. "Poems." 1635, in 8vo, 2d edit. under the title of Castura. 2. "The Queen of Arragon," a tragicomedy. 3. "Observations on history," 1641, 8vo. 4. "History of Edward IV. king of England," 1640, in a thin folio, written and published at the desire of king Charles I. Bishop Nicholson, speaking of Edward the IVth's reign, says, that Mr. Habington "has given us as fair a draught of it as the thing would bear; at least he has copied this king's picture as agreeably as could be expected from one standing at so great a distance from the original." Our author during the civil war is said by

Wood

Wood's
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brary.

Wood to have run with the times, and not to have been unknown to Oliver Cromwell; but there is no account of his being raised to any preferment during the Protector's government.

HACKET, (WILLIAM) an English fanatic in the reign of queen Elizabeth, was at first a gentleman's servant, and afterwards married a rich widow, whom he soon ruined by his extravagance. He was enormously vitious; being not only addicted to wine and women, but even to robbing upon the highway. He had never studied, but had a great memory, which he abused in repeating the sermons of ministers over his cups. At length he set up for a prophet, and declared, that England should feel the scourges of famine, pestilence, and war, unless it established the consistorial discipline; and that for the future there should be no more popes. He began to prophecy at York and Lincoln, where for his boldness he was publicly whipped, and condemned to be banished. The people believed nevertheless that he had the extraordinary gift of the Holy Spirit; and he was so confident of his own favour with heaven, as to affirm, that if all England should pray for rain, and he should pray for the contrary, it would not rain. Edmund Coppinger and Henry Arthington, two persons of learning, joined with him: the first by the title of "The prophet of Mercy," the second by the title of "The prophet of Judgment." These two visionaries pretended an extraordinary mission, and gave out, that Hacket was the sole monarch of Europe, and that next to Jesus Christ none upon earth had greater power than he. They afterwards went farther, and equalled him in all things to Jesus Christ, without being opposed by Hacket, who used to say in his prayers, "Father, I know thou lovest me equally with thyself." As they protested a most unreserved obedience to him, he ordered them to go and proclaim through all the streets of London, that Jesus Christ was come to judge the world, and lodged in such an inn; and that no body could put him to death. They did so; and drawing together a vast concourse of people, discoursed of the important mission of William Hacket. They returned to him; and when they saw him, Arthington cried out, "Behold the king of the earth." They were prosecuted and tried. Hacket was sentenced to be hanged and quartered, and executed accordingly on the 28th of July, 1592.

The blasphemies he uttered in his prayer upon the scaffold are so horrid, that we cannot transcribe them. He

Camden's
Annals,
&c.

had an inconceivable hatred against queen Elizabeth, whom, as he confessed to the judges, he had stabbed to the heart in effigy, and he cursed her with all manner of imprecations, a little before he was hanged. As for Coppinger and Arthington, the former famished himself in prison, and the latter upon his repentance was pardoned.—These instances serve to shew, that there is nothing too extravagant for the human heart to be capable of; and might, one would hope, be of use to those, who would attentively contemplate them.

Life of bishop Hacket, prefixed to his sermons, by T. Pl. me, D.D. Lond. 1675, folio.

HACKET, (JOHN) bishop of Litchfield and Coventry, was descended from an ancient family, and born in London on the first of September 1592. He was admitted very young into Westminster-school, and, in 1608, elected from thence to Trinity college in Cambridge. His uncommon parts and learning recommended him to particular notice; so that after taking the proper degrees, he was chosen fellow of his college, and became a tutor of great repute. One month in the long vacation, retiring with his pupil, afterwards lord Byron, into Nottinghamshire, he there composed a Latin comedy, intitled, *Loyola*; which was twice acted before king James I. and printed in 1648. He took holy orders in 1618; and had singular kindness shewn him by bishop Andrews and several great men. But, above all others, he was regarded by Dr. John Williams, dean of Westminster, and bishop of Lincoln; who, being appointed lord keeper of the great seal in 1621, chose Hacket for his chaplain, and ever loved and esteemed him above the rest of his chaplains. In 1623, he was made chaplain to king James I. and also a prebendary of Lincoln; and the year following, upon the lord keeper's recommendation, rector of St. Andrews, Holborn, in London. His patron also procured him the same year the rectory of Cheam, in Surrey; telling him, that he intended Holborn for wealth, and Cheam for health.

In 1625, he was named by the king himself to attend an ambassador into Germany; yet upon second thoughts he was dissuaded from the journey, being told, that on account of his severe treatment of the Jesuits in his *Loyola*, he would never be able to go safe, although in an ambassador's train. In 1628, he commenced doctor in divinity; and, in 1631, was made archdeacon of Bedford. His church of St. Andrews being old and decayed, he undertook to rebuild it, and for that purpose got together a great sum of money in stock and subscriptions; but upon the breaking out of the civil

civil war, the parliament seized them, as well as what had been gathered for the repair of St. Paul's Cathedral. In March 1641, he was one of the sub-committee appointed by the house of lords, to consult of what was amiss and wanted correction in the liturgy, in hopes by that means to dispel the cloud hanging over the church; and made a speech against the bill for taking away deans and chapters, which is published at length in his life by Dr. Plume. In March 1642, he was presented to a prebend and residentiary's place in the church of St. Paul's, London; but the troubles coming on, he had no enjoyment of it, nor of his rectory of St. Andrews. Besides, some of his parishioners there having articulated against him at the committee of plunderers, his friend Mr. Selden told him, it was in vain to make defences; and advised him to retire to Cheam, where he would endeavour to keep him quiet. He was disturbed here by the earl of Essex's army, who marching that way took him prisoner along with them; but was soon after dismissed, and from that time lay hid in his retirement at Cheam, where we hear no more of him, except that in 1648-9, he attended in his last moments Henry Rich earl of Holland, who was beheaded for attempting the relief of Colchester.

After the restoration of Charles II. he recovered all his preferments, and was offered the bishoprick of Gloucester, which he refused; but he accepted shortly after of that of Litchfield and Coventry, and was consecrated on the 22d of December 1661. The spring following he repaired to Litchfield, where finding the beautiful cathedral almost battered to the ground, he set up in eight years a compleat church again, better than ever it was before, at the expence of 20,000l. a 1000l of which he had from the dean and chapter, and the rest was of his own charge and procuring from benefactors. He laid out 1000l. upon a prebendal house, which he was forced to live in, his palaces at Litchfield and Eccleshall having been demolished during the civil war. He added to Trinity college in Cambridge a building called Bishop's-hotel, which cost him 1200l. ordering that the Rents of the chambers should be laid out in books for the college-library. Besides these acts of munificence, he left several benefactions by will; as 50l. to Clare-hall, 50l. to St. John's college, and all his books, which had cost him about 1500l. to the university library. He died at Litchfield on the 28th of October 1670, and was buried in the cathedral under a handsome tomb, erected by his eldest son sir Andrew

Hacket, a master in chancery; for he was twice married, and had several children by both his wives.

He published only the comedy of Loyola abovementioned, and a sermon preached before the King at Whitehall on the 22d of March 1660. But after his decease, "A Century of his sermons upon several remarkable subjects," was published by Thomas Plume, D. D. in 1675, folio; and in 1693, "The life of archbishop Williams," in folio, of which an excellent and improved Abridgment was published in 1700, 8vo. by Ambrose Phillips. He intended to have written the life of James I. and for that purpose the lord keeper Williams had given him Mr. Camden's manuscript notes or annals of that king's reign; but these being lost in the confusion of the times, he was disabled from doing it. He was a man of great acuteness, and applied himself to all parts of learning, but could never make himself master of the oriental languages. He seems indeed to have been discouraged from attempting it; for Mr. Selden and bishop Creighton both affirmed to him, as we are told, that "they often read in Eastern writers ten pages without one line of sense, or one word of moment; and did confess there was no learning like to what scholars may find in Greek authors, as Plato, Plutarch, &c." He was deeply versed in ecclesiastical history, especially as to what concerned our own church. In the university when young he was much addicted to school-learning; but grew afterwards weary of it, as being full of shadows without substance, and containing horrid and barbarous terms more fit, he would say, for incantation than divinity. He was a man of exemplary conduct, and as remarkable for virtue and piety, as he was for parts and learning.

HADDON, (Dr. WALTER) an eminent scholar, and great restorer of the learned languages in England, was descended from a good family in Buckinghamshire, and born in the year 1516. He was educated at Eaton school, and from thence elected to king's college in Cambridge; where he greatly distinguished himself by his parts and learning, and particularly by writing Latin in a fine Ciceronian style, which he had attained by a constant reading of Cicero. He studied also the civil law, of which he became doctor; and read public lectures in it. In 1550, he was made professor of it; he was also for some time professor of rhetoric, and orator of the university. During king Edward's reign, he was one of the most illustrious promoters of the reformation; and

and therefore, upon the deprivation of bishop Gardiner, was thought a proper person to succeed him in the mastership of Trinity-hall. In September 1552, through the earnest recommendation of the Court, though not qualified according to the statutes, he was chosen president of Magdalen college in Oxford; but in October 1553, upon the accession of queen Mary, he quitted the president's place for fear of being expelled, or perhaps worse used, at bishop Gardiner's visitation of the said college. He is supposed to have lain concealed in England all this reign; but on the accession of queen Elizabeth, he was ordered by the privy council to repair to her majesty at Hatfield in Hertfordshire, and was soon after constituted by her one of the masters of the court of requests. Bishop Parker also made him judge of his prerogative court. In the royal visitation of the university of Cambridge, performed in the beginning of queen Elizabeth's reign, he was one of her majesty's commissioners, as appears by the speech he then made, which is printed among his works. In 1566, he was one of the three agents sent to Bruges, to restore commerce between England and the Netherlands upon antient terms. He died in January 1571-2, and was buried in Christ church in London. He was engaged with sir John Cheke, in turning into Latin and drawing up that useful code of ecclesiastical law, published in 1571, by the learned John Fox under this title, *Reformatio legum ecclesiasticarum*, in 4to. He published in 1653 a letter, or answer to an epistle directed to queen Elizabeth by Jerom Osorio bishop of Silva in Portugal, and intitled, *Admonitio ad Elizabetham reginam Angliæ*: wherein the English nation, and the reformation of the church, were treated in a false, abusive, and scurrilous manner. The other works of Dr. Haddon were collected and published in 1567, 4to. under the title of, *Lucubrationes*. This collection contains ten Latin orations, and fourteen letters, besides the abovementioned to Osorio; and also poems. Many of our writers speak in high terms of Dr. Haddon, and indeed not without reason; for through every part of his writings, his piety appears equal to his learning and politeness.

HADRIAN VI. pope of Rome, was born at Utrecht upon the 2d of March in the year 1459. His father, whose name was Florent Boyens, was in a low condition of life; some say a barge maker, others a brewer, and others a weaver. Be this as it will, he was certainly so poor, that

his son Hadrian, who, according to the custom of his country, took the surname of Florent, being desirous of a learned education, was forced to beg a place in the pope's college at Louvain, where poor scholars are brought up gratis. We are told, that he used to read at night, by the light of the lamps, that were hung up in churches, or the corners of streets; which may serve as a proof both of his poverty and his studious temper. As he had a genius proper for learning, he made a great progress in all kinds of sciences, and became in a few years an able divine. The princess Margaret, daughter of Maximilian the emperor, being informed of his learning and piety, for his manners were also exemplary, gave him a cure in Holland, and furnished him with all necessary charges to take his degree of doctor in divinity; which he did at Louvain upon the 21st of June, 1491. A little after he was made canon of St. Peter and divinity-professor in the same city; and afterwards dean of St. Peter, and vice chancellor of the university. Being now in good circumstances, and willing to testify his gratitude to the university, which had raised him, he built a famous college at Louvain of his own name, to receive poor scholars. His reputation in a little time gained him many benefices, as the deanery of Antwerp, the treasury of the chapter of St. Mary the greater at Utrecht, and the provostship of our Saviour in the same city.

In 1507, he was removed from a collegiate life to court; for the emperor Maximilian, wanting a preceptor for his grandson the archduke Charles, then about seven years old, thought he could not find a fitter person for that place, than doctor Hadrian Florent. The young prince made no great progress in Latin under him, and it is said that his governor Chievres was the cause of it; who, desiring to have the sole possession of his pupil, and all the glory of his progress, cultivated his inclination and bias, which lay for politicks and arms, and made him quite indifferent about his improvement by the lessons of the Louvain professor. Hadrian, not able to stand it out against Chievres, contented himself with forewarning his young scholar, that he would repent of his negligence hereafter. He did so; and Paul Jovius speaks of it as a thing that happened in his presence, how upon hearing a speech made to him in Latin, after he was emperor, and not understanding it, he cried out with a sigh, "Hadrian told me how it would be." However, the preceptor had as noble recompences for his pains, how ineffectual soever they might prove in regard to his pupil, as any man of that em-
ploy

ploy ever had; for it was Charles the V's interest, which raised him to the papacy.

But to return. Maximilian was so pleased with the service of Hadrian, that he sent him his ambassador to Ferdinand of Spain, whose daughter he had married, to obtain the favour of that prince for the archduke Charles; and it is said, he managed things with much greater address, than could be expected from a man who had so long breathed the air of an university. Ferdinand honoured Hadrian with the bishoprick of Tortosa; who still continued ambassador, and discharged all the functions of that office, till the death of Ferdinand. Charles then becoming heir of his dominions, left the bishop of Tortosa in Spain, that he might have part of the government with Ximenes cardinal of Toledo. He was soon after made a cardinal by Leo X. at the recommendation of Maximilian, in a promotion made by that pope, in July 1517. Charles going into Spain, after Ximenes, who had taken too much upon him, was sent home, was so pleased with the negotiations of Hadrian, that when he went to receive the Imperial Crown, he appointed him governor of Spain in his absence.

The holy see becoming vacant by the death of Leo X. cardinal Julius de Medicis, who had a powerful faction in the conclave, not being able to carry it for himself, agreed at last with the other cardinals to give their votes for the cardinal of Tortosa, who was absent; judging him fit to be raised to the papacy, as one learned enough in theological matters to oppose Luther, and in political to quiet the troubles in Italy. These two qualifications, rarely to be found in the same man, met together in Hadrian; who had given proofs of the one by his lectures and writings, and of the other by his government of Spain. He received the news of his election at Victoria in Biscay, and assumed the next day the pontifical habit, in the presence of some bishops, whom he assembled in haste, without waiting for the legates, whom the sacred college should send. He departed a little after to Rome; and having passed through Barcelona, and from thence to Terragon, he embarked for Italy; where arriving, he made his entry at Rome upon the 30th of August, and was crowned the next day by the name of Hadrian VI. His election was upon the 9th of January, 1522; and it displeased the people of Rome so highly, that they loaded the cardinals with curses, as they went home, upon the breaking up of the conclave; crying out and saying, that “they had by their infamous cabals, not only betrayed the

“ city of Rome, which was deprived of its head, but had
 “ also, which appeared to be next to madness, robbed Italy
 “ of the honour of the popedom.”

Jovius, ut
 supra, p.
 250.

Hadrian found no little business at his arrival. Italy was in a combustion, by reason of a war between the emperor and the king of France. The holy see was at variance with the dukes of Ferrara and Urbin. The city of Rome afflicted with sickness: Rimini newly seized by the house of Malatesta: the cardinals divided, and defying one another. The Isle of Rhodes besieged by the Turks: the treasury exhausted: the goods of the church engaged by his predecessor: the whole ecclesiastical state fallen into disorder through an anarchy of eight months: and, what affected him most, the reformation by Luther, which gained ground, and grew stronger every day in Germany. He applied himself as fast as he could to remedy these disorders and grievances, but the shortness of his pontificate permitted him to do but little, for he died upon the 24th of October 1523, in the 64th year of his age, without being able to make any great progress in removing the evils, which disturbed the ecclesiastical state, within or without. He had very little satisfaction in his triple crown, as we may learn from the inscription, he ordered to be engraven upon his tomb: *Adrianus VI. hic situs est, qui nihil sibi infelicius in vita duxit, quam quod imperaret*; that is, “ Here lies Hadrian VI. who esteemed
 “ no misfortune which happened to him in life, so great as
 “ his being called to govern.” We need not wonder, that he thought the Papal crown so heavy, considering the general disorder of affairs during his pontificate; and then he was not sufficiently acquainted with the genius of the Italians, to avoid offending them in a thousand instances. The news he daily received of the progresses and menaces of the Ottomans, and his little experience in the affairs of Italy, so disturbed his head, that he could not forbear saying, “ he
 “ had more satisfaction in governing a college of Louvain,
 “ than in governing the whole Christian church.” If he had not been able to know of himself, that his irresolutions and delays caused mischief and murmurs, he would have known it by the reproaches he received from others, even to his face. Thus an ambassador from Spain began his speech to him: *Fabius Maximus, sanctissime pater, rem Romanam cunctando restituit; tu vero pariter cunctando rem Romanam simulque Europam perdere contendis*. That is, “ Most holy father, Fabius Maximus by delays restored the
 “ affairs of Rome; but you by delays go on to ruin, not
 “ only

Jovius, ut
 supra, p.
 262.

“ only Rome, but all Europe.” “ This exordium, Paul Jovius tells us, so confounded the pope, that, as the cardinals hated him, they were ready to break out into laughter.” ^{Ibid, p. 276.}

The Italians have published heinous calumnies against him; and even they, who instead of defaming him in his morals, acknowledge his probity and zeal, scruple not to say, that he was not fit for a pope. His very sobriety has not escaped raillery; for being little used to the dainties of Rome, there was no fish he preferred before the stock fish; so that the price of this fish rose considerably in his pontificate, not without the laughter of all the fish-market. Instead of praising him for this, Paul Jovius has had the boldness to say, that “ his taste was no better in respect to good eating, than his judgment in the administration of publick affairs.” The joy expressed at Rome upon the death of this pontiff, which, as Paul Jovius tells us, was excessively great, was in reality a great commendation of him: because nothing rendered him more odious than his desire to put a stop to the most crying sins, and to employ the severest punishment against them. The report was, that he was going to publish some terrible bulls against Judaizers, scoffers at holy things, simonists, usurers, and sodomites. This last article alarmed both the court and city; and some young men there, after his death, fixed festoons upon his physicians gate, with this inscription in capital letters, “ To the deliverer of the ^{Jovius, ut supra, p. 281.} country.”

It has been thought strange, that a Pope, who owed his advancement to his learning, and who was himself an author, should give so little countenance to men of letters. One of the things which made him decried by the Italians, was his slighting of poetry and delicacy of style: two accomplishments, by which a great many under Leo X. had made their fortunes, and upon which they had valued themselves principally in that country for fifty or sixty years. He was so little disposed to favour poets, that one of the reasons Paul Jovius gives for experiencing his kindness was, because he had not joined poetry to the study of the liberal arts. The ^{Ibid, p. 277.} paganism which the poets scattered in their works contributed, it seems, not a little to this pope's coldness for them; for he did not understand raillery in this point, nor could he be prevailed on to be complaisant in these matters. He was no admirer, either of fine painting, or of antique statues; so that when Vianesius, the ambassador from Bologna, was commending the statue of Laocoon, which pope Julius had

had bought at an immense price, and set up in the gardens of the Belvidere, he turned away his eyes, to shew his contempt of the images of that idolatrous people. This contempt of poetry and the fine arts may easily be conceived to have rendered him very ungracious in the eyes of the Italians; it was however more pardonable than sinking the funds, as he did, which had been employed for the maintenance of learned men, who came from Greece into Italy, and to whom the West is indebted for the resurrection of letters. Cardinal Bessarion maintained at Rome part of those great genius's, and established an academy for them in the Vatican. The greatest number subsisted upon the bounties of pope Nicolas V. of all whose successors, says a certain writer, there was none but Hadrian VI. who suppressed these gratifications by an œconomy, which doth no honour to his memory. "All the learned of his time, says La Mothe le Voyer, promised themselves advancement on his coming to the pontificate, because he owed his fortune and exaltation to learning. And therefore they could not but be astonished to see him so ill disposed towards all who delighted in polite literature, calling them Terentianos, and treating them in such a manner, that it was thought he would have brought in barbarism again, had he not died in the second year of his pontificate."

Ouvr. tom.
4. p. 436.

Hadrian nevertheless was a great and good man in many respects. He did not dissemble the abuses he observed in the church: he publicly acknowledged them, and that in a very strong manner, in his instructions to the nuncio, who was to speak in his name at the diet of Nuremberg. "You shall acquaint them, says he, that we ingenuously own, that God has suffered his church to be persecuted by the Lutherans, because of the sins of men, especially of the priests and prelates of the church. The scriptures testify, that the sins of the people proceed from the sins of the priests. For this reason St. Chrysostom observes, that when our Saviour was about to cure the city of Jerusalem of its diseases, he first of all went into the Temple, that he might chastise the sins of the priests, like a good physician, who strikes at the root of the distemper. We are sensible, that for some years past there have been many abominations in this holy see, abuses in spirituals, excesses in mandates, and, in short, every thing changed for the worse: nor is it to be admired, if the disease has descended from the head to the members, from the pontiffs to the inferior prelates. All we prelates have gone astray, every
" one

“ one into his own paths ; and there has not been one for
 “ a long time, who has done good, no not one.” He had
 long wished to introduce among the clergy a reformation of
 manners, and had laboured to effect this while he was dean
 of St. Peters at Louvain : but the fruitlessnes of his pains
 had obliged him to desist from the attempt.

We have said he was an author. He published a piece
 or two of school divinity before his advancement to the pon-
 tificate, and *Regulæ Cancelloriæ Apostolicæ* after. He
 wrote many letters to the princes of Germany, which were
 printed with the councils, and elsewhere.

HAKEWILL, (GEORGE) an ingenious and learned English divine, was the son of a merchant in Exeter, and born there in 1579. After a proper education in classical literature, he was admitted of St. Alban's hall in Oxford ; where he became so noted a disputant and orator, that it seems he was unanimously elected fellow of Exeter college at two years standing. He was afterwards made chaplain to prince Charles, and archdeacon of Surrey in 1616 ; but never raised to any higher dignity, on account of the zealous opposition he made to the match of the Infanta of Spain with the prince his master. Mr. Wood relates the story thus. After Hakewill had written a small tract against that match, not without reflecting on the Spaniard, he caused it to be transcribed in a fair hand, and then presented it to the prince. The prince perused it, and shewed it to the king : who being highly offended at it, caused the author to be imprisoned. This was in August 1621 ; soon after which, being released, he was dismissed from his attendance on the prince. He was afterwards elected rector of Exeter college, but resided very little there ; for the civil war breaking out, he retired to his rectory of Heanton near Barnstable in Devonshire, and there continued to the time of his death, which happened in April 1649. He wrote several things ; but his principal work, and that for which he is now known, is “ An Apology or declaration of the power and providence
 “ of God in the government of the world, proving that it
 “ doth not decay,” &c. in four books, 1627. To which were added two more in the 3d Edition, 1635, folio.

He had a brother John, who was mayor of Exeter in 1632 ; and an elder brother William, who was of Exeter college, and removed from thence to Lincoln's Inn, where he arrived at eminence in the study of the common law. He was always a puritan, and therefore had great interest
 with

with the prevailing party in the civil war. He published some pieces in his own way; and among the rest, "The Liberty of the subject against the pretended power of impositions," &c. Lond. 1641, 4to.

HAKLUYT, (RICHARD) famous for his skill in the naval history of England, was descended from an ancient and genteel family at Eyton in Herefordshire, and born about the year 1553. He was trained up at Westminster school; and, in the year 1570, removed to Christ-church college in Oxford. While he was at school he used to visit his cousin Richard Hakluyt of Eyton, esq; at his chambers in the Middle Temple: which Richard Hakluyt was well known and esteemed, not only by some principal ministers of state, but also by the most noted persons among the mercantile and maritime part of the kingdom, as a great encourager of navigation, and the improvement of trade, arts, and manufactures. At this gentleman's chambers young Hakluyt met with books of cosmography, voyages, travels, and maps; and he was so infinitely pleased with them, that he resolved from henceforward to direct his studies that way, to which he was not a little encouraged by his cousin. For this purpose, as soon as he got to Oxford, he made himself a master in the modern as well as ancient languages; and then read over whatever printed or written discourses of voyages and discoveries, naval enterprizes, and adventures of all kinds he found extant, either in Greek, Latin, Italian, Spanish, Portuguese, French, or English. By this means he became so conspicuous in these branches of science, that he was chosen to read public lectures in them at Oxford, and was the first man there who introduced maps, globes, spheres, and other instruments of this art, into the common schools. In process of time he became known to and respected by the principal sea-commanders, merchants, and mariners of our nation; and though it was but a few years after, that he went to reside a long time beyond sea, yet his fame travelled thither long before him. He held a correspondence with the learned in these matters abroad, as with Abraham Ortelius, the king of Spain's cosmographer, Gerard Mercator, &c.

In 1582, he published a small "Collection of voyages and discoveries;" in the epistle dedicatory of which to Mr. Philip Sidney it appears, that his lecture upon navigation above-mentioned was so well approved of by the renowned sir Francis Drake, that the latter made some proposals to continue and establish it in Oxford. The same year he re-

ceived particular encouragements from secretary Walsingham to pursue the study of cosmography, and to persevere in the same commendable collections and communications. The secretary also gave him a commission to confer with the mayor and merchants of Bristol, upon the naval expedition they were undertaking to Newfoundland; and incited him to impart to them such intelligence and advertisements, as he should think to be useful. Mr. Hakluyt did so; and in acknowledgment of the services he had done them, the secretary sent him the following letter, to be found in the third volume of his voyages in folio. “ Sir Francis Walsingham to Mr. Richard Hakluyt of Christchurch in Oxford. I understand, as well by a letter I long since received from the mayor of Bristol, as by conference with sir George Pekham, that you have endeavoured and given much light for the discovery of the western partes yet unknown. As your studie in these things is very commendable, so I thanke you much for the same; wishing you to continue your travel in these and like matters, which are like to turne, not only to your owne good in private, but to the public benefite of this realm. And so I bid you farewell. From the court the 11th of March 1582. Your loving friend, Francis Walsingham.”

About the year 1584, Mr. Hakluyt attended sir Edward Stafford as his chaplain, when that gentleman went over ambassador to France; and continued there some years with him. He was made a prebendary of Bristol in his absence. During his residence at Paris, he contracted an acquaintance with all the eminent Mathematicians, cosmographers, and other literati in his own sphere of study. He enquired after every thing that had any relation to our English discoveries; and prevailed with some to search their libraries for the same. At last, having met with a choice narrative in manuscript, containing “ The notable history of Florida,” which had been discovered about twenty years before by captain Loudonniere and other French adventurers, he procured the publication thereof at Paris at his own expence. This was in 1586; and in May 1587, he published an English translation of it, which he dedicated, after the example of the French editor, to the brave sir Walter Raleigh. The same year he published a new edition of Peter Martyr’s book, intitled *De Orbe Novo*, illustrated with marginal notes, a commodious index, a map of New England and America, and a copious dedication, also to sir Walter Raleigh: and this book he afterwards caused to be translated into English.

Hakluyt

Hakluyt returned to England in the memorable year 1588, and applied himself to set forth the naval history of England more expressly and more extensively, than it had ever yet appeared: and in this he was encouraged by sir Walter Raleigh in particular. He applied himself so closely to amass, translate, and digest all voyages, journals, narratives, patents, letters, instructions, &c. relating to the English navigations, which he could procure either in print or in manuscript, that, in the latter end of 1589, he published his said collections in one volume folio, with a dedication to sir Francis Walsingham, who was a principal patron and promoter of the work. About 1594, Mr. Hakluyt entered into the state of matrimony; yet it did not divert him from going on with his collections of English voyages, till he had increased them into three volumes folio. And as he was perpetually employed himself, so he did not cease to invite others to the same useful labours. Thus Mr. John Pory, whom he calls his honest, industrious, and learned friend, undertook, at his instigation, and probably under his inspection, to translate from the Spanish "Leo's Geographical history of Africa," which was published at London 1600, in folio. Mr. Hakluyt himself appeared in 1601, with the translation of another history, written by Antonio Galvano in the Portuguese tongue, and corrected and amended by himself. This history was printed in 4to. and contains a compendious relation of the most considerable discoveries in various parts of the universe from the earliest to the later times.

Dedication
to sir Robert
Cecil, before
his third
volume of
voyages, fo-
lio, 1600.

In 1605, Mr. Hakluyt was made a prebendary of Westminster, which, with the rectory of Wetheringset in the county of Suffolk, is all the ecclesiastical promotion, we can find he arrived at. About this time the translation of Peter Martyr's history of the West Indies was undertaken, and first published by Mr. Lok at the request and encouragement of our author: for besides his own publications of naval history, far superior to any thing of the like kind that had ever appeared in this kingdom, he was no less active in encouraging others to translate and familiarize among us the conquests and discoveries of foreign adventurers. This, and the spirit with which he also animated those of his countrymen, who were engaged in naval enterprises, by his useful communications, gained the highest esteem and honour to his name and memory, from mariners of all ranks, in the most distant nations no less than his own. Of this there are several instances; and particularly in those northern discove-

Wood's A-
then. Oxon.
vol. 1.

ries,

ries, that were made at the charges of the Muscovy merchants in 1608, under captain W. Hudson: when among other places there denominated, on the continent of Greenland, which were formerly discovered, they distinguished an eminent promontory, lying in eighty degrees northward, by the name of Hakluyt's headland. In 1609, he published a translation from the Portuguese of an history of Virginia, entitled, "Virginia richly valued, by the description of the "maine land of Florida, her next neighbour," &c. and dedicated it to the right worshipful councellors, and others the chearful adventurers for the advancement of that christian and noble plantation of Virginia. Upon the revival of our plantation in that country, which afterwards ensued, Michael Drayton the poet thus apostrophises our author, in his "Ode to the Virginian voyage."

Thy voyages attend
 Industrious Hakluyt;
 Whose reading shall inflame
 Men to seek fame,
 And much commend
 To after times thy wit.

In 1611, we find Edmund Hakluyt, the son of our author, entered a student of Trinity college Cambridge. In the same year the northern discoveries, in a voyage to Peckora in Russia, called a full and active current they arrived at by the name of Hakluyt's river; and in 1614 it appears, that the banner and arms of the king of England were erected at Hakluyt's headland abovementioned. Our historian died on the 23d of November 1616, and was buried in Westminster Abbey. His manuscript remains, which might have made another volume, falling into the hands of Mr. Purchas, were dispersed by him throughout his four volumes of voyages.

HAILLAN, (BERNARD DE GIRARD lord of) an eminent French historian, was descended of an ancient and noble family, and born at Bourdeaux about the year 1535. He went to court at twenty years of age, and set up early for an author. His first appearance in the republic of letters was in the quality of a poet and translator. In 1559, he published a poem, intituled, "The Union of the princes, by the marriages of Philip king of Spain and the lady Elizabeth of France, and of Philbert Emanuel duke of Savoy and the

Bayle, Nicéron, &c.

“ the lady Margaret of France;” and another intitled, “ The Tomb of the most christian king Henry II.” In 1560, he published an abridged translation of “ Tully’s Offices,” and of “ Eutropius’s Roman history;” and in 1568, of “ The life of Æmilius Probus.” He applied himself afterwards to the writing of history, and succeeded so well, that by his first performances of this nature, he obtained of Charles IX. the title of Historiographer of France in 1571. He had published the year before at Paris a book intitled, “ Of the state and success of the affairs of France;” which was reckoned very curious, and was often reprinted. He augmented it in several successive editions, and dedicated it to Henry IV. in 1694: the best editions of it are those of Paris 1609 and 1613, in 8vo. He had published also the same year a work intitled, “ Of the Fortune and Power of France with a summary discourse on the design of a history of France:” though Nicéron suspects that this may be the same with “ The promise and design of the history of France,” which he published in 1571, in order to let Charles IX. see what he might expect from him in support of the great honour he had conferred on him of historiographer of France. In 1576, he published a history, which reaches from Pharamond to the death of Charles VII. and was the first, who composed a body of the French history in French. Henry III. was very well pleased with this, and shewed his satisfaction by the advantageous and honourable gratifications he made the author. The reasons which induced du Haillan to conclude his work with Charles VIIth’s death, are very good, and shew that he understood the duties of an historian. He considered the alternative a man exposes himself to, who writes the history of monarchs lately dead; viz. that he must either dissemble the truth, or provoke persons who are most to be feared. However, he afterwards promised Henry IV. to continue this history to his time; as may be seen in his dedication to him of the edition of this work in 1594. He had acquainted his readers with this resolution ten years before; for dedicating to Henry III. the second edition of his history of France, corrected and enlarged in 1584, he speaks to him in this manner: “ Though I said I would proceed no farther, nor write the history of Lewis XI. because it was already done by Philip de Comines, sieur d’Argenton, yet having since changed my resolution, &c.—That which has caused me to do this is, that the sieur d’Argenton began his history called *Memoirs*, but from the fifth year of his reign; and
“ that

“ that all the causes of the wars, and of the great affairs this
 “ king had, are comprised betwixt the beginning of his reign,
 “ and the time wherein Philip de Comines begins to write.
 “ And in that part of history which he has treated, he has
 “ concealed many things, which I have discovered and ex-
 “ tracted from many books, memoirs, and dispatches of
 “ that time, and from many secret discourses, written either
 “ in his reign, or a little after his death, free from fear,
 “ hatred, flattery, praise, or passion, into which they often
 “ fall, who write the history of their own times, and by
 “ the two last of which Philip de Comines has been in-
 “ fluenced; being moved thereto either by his great affec-
 “ tion towards his master, or the benefactions he had re-
 “ ceived from him, or the fear of his successor. And there-
 “ fore he has not said what others might say, and what
 “ other historians have said of the actions, vices, and craft
 “ of that king; and praising him more than he ought, he
 “ in many places acts the part of an orator, and of a pane-
 “ gyrist, and not of an historian; and in his long digressions
 “ on the affairs of foreign potentates, he transgresses the
 “ bounds of history and of an historian.” Here we see his
 judgment concerning Philip de Comines. As for the pro-
 mises he made of continuing the history of France, they
 came to nothing. Nothing of this kind was found among
 his papers after his death: the booksellers, who added a
 continuation to his work as far as the year 1615, and after-
 wards as far as the year 1627, took it from Paulus Æmilius,
 Philip de Comines, Arnoul Ferron, du Bellay, &c.

Du Haillan died at Paris on the 23d of November 1610.
 Dupleix remarks, that he was originally a calvinist, but
 changed his religion, in order to ingratiate himself at court. Niceron,
&c.
 It must not be forgotten, that he attended, in quality of se-
 cretary, Francis de Noailles, bishop of Acqs, in his em-
 bassies to England and Venice, in the years 1556 and 1557.
 His dedications and prefaces shew, that he was not disinte-
 rested enough either as to his glory or fortune. He displays
 too much his labours, and the success of his books, their
 several editions, translations, &c. and he too palpably mani-
 fests his desires of reward. “ It is very vexatious to see,
 “ says Mr. Bayle, that the men of learning cannot cure
 “ themselves of this common distemper,” namely, a mer-
 cenary spirit. “ The court and the army being schools of
 “ ambition and luxury, and consequently of hunger and
 “ thirst after riches, it is no wonder they teach men to do
 “ nothing gratis, but to desire large recompences for their
 “ ser-

“ services : and as this passion is not easy to be satisfied,
 “ without boasting of what they have done, and complain-
 “ ing of the want of a just reward, there is no occasion to
 “ take so much exception at this conduct. But there will
 “ be still sufficient ground to lament, that study and the pro-
 “ fession of letters should not have taught du Haillan the
 “ prudence to avoid so much ostentation of his labours, and
 “ to forbear complaints of the meanness of his fortune.”
 He could not bear to have his history criticised : and he was
 greatly exasperated at those who presumed to take that li-
 berty. It was with du Haillan as it always will be with
 men, who make no other use of letters, than to serve the
 purposes of avarice and ambition : for learning, if it be not
 applied to correct the depravity of the human heart, is but
 too apt to increase it, and so is often found to inflame the
 passions instead of appeasing them.

We will conclude our account of du Haillan with Mons.
 Sorel’s critique on his history, because it is allowed to be
 just and impartial. “ Du Haillan, says he, was even desi-
 “ rous to imitate the elegance of the best historians ; but to
 “ avoid pains he has almost translated word for word all
 “ Paulus Æmilius’s orations, and has also copied him in
 “ his narrations : it is true, he has added a great many cu-
 “ rious observations which he found elsewhere. He may
 “ be charged with giving a fabulous exordium to his history,
 “ intirely of his own invention ; making Pharamond and
 “ his faithful counsellors deliberate, whether having the
 “ power in his hand, he ought to reduce the French to an
 “ aristocratical or monarchical government, and making each
 “ of them harangue in support of his opinion. We find
 “ there the names of Charimond and Quadrek, imaginary
 “ persons. It is a thing very surprising : we have but little
 “ certainty, that there was ever such a man as Pharamond
 “ in the world ; and though we knew that there was, yet
 “ it is an egregious boldness to relate things of him, which
 “ have no foundation. Dupleix censures du Haillan for it,
 “ and reproaches him with having taken his speeches from
 “ Amadis de Gaule : but Amadis has no such political dis-
 “ courses. We must suppose, that Dupleix only meant
 “ that du Haillan had invented this, as if it were to write a
 “ kind of a romance : however, if they are not to be found
 “ in Amadis, they may be found in many other places.
 “ They are common places, which are usually met with
 “ in books that treat of so trite a subject, as the different
 “ forms of government.—Notwithstanding all this, his wri-
 “ tings

“ tings are more judicious and methodical, than those who
 “ preceded him. His history instructs us in many particu-
 “ lars of the French government, which he understood well
 “ enough, as he has likewise shewn in his book, Of the
 “ state and success of the affairs of France. In fine, he is
 “ to be praised for having first attempted to put our history
 “ into a good and agreeable form, which he has effected ac-
 “ cording to the knowledge of the time, in which he ^{Sorel,}
 “ lived.” ^{Franc.}

HALDE, (JOHN BAPTIST DU) a learned Frenchman, was born at Paris in the year 1674; and entered into the society of the Jesuits, among whom he died in the year 1743. He was extremely well versed in all which regarded the Asiatic geography; and we have of his a work, intitled, *Grande Description de la Chine & de la Tartarie*, which he composed from original memoirs of the jesuitical missionaries. This great and learned work, on which he spent much time and pains, was published after his death in four volumes folio; and contains a great many curious and interesting particulars. He was concerned in a collection of letters, called *Des Lettres Edifiantes*, in eighteen volumes begun by father Gobien. He published also some Latin poems and orations.

HALE, (Sir MATTHEW) a most learned lawyer of the last century, and lord chief justice of the king's bench, was born at Aldersly in Gloucestershire, November 1, 1609. ^{Life and}
 His father was a barrister of Lincoln's Inn; and being puri- ^{Death of sir}
 tanically inclined, caused him to be instructed in grammar ^{Matthew}
 learning by Mr. Staunton, vicar of Wotton-under-Edge, ^{Hale, by G.}
 a noted puritan. In 1626, he was admitted of Magdalen ^{Burnet,}
 hall in Oxford, where he laid the foundation of that learn- ^{D. D. Lond.}
 ing and knowledge on which he afterwards raised so vast a ^{1682.}
 superstructure. Here however he fell into many levities and extravagancies, and was preparing to go along with his tutor, who went chaplain to lord Vere into the Low countries, with a resolution of entering himself into the prince of Orange's army: from which mad scheme he was diverted, by being engaged in a law-suit with sir William Whitmore, who laid claim to part of his estate. Afterwards, by the persuasions of serjeant Glanville, he resolved upon the study of the law, and was admitted of Lincoln's Inn in November 1629. And now he became as grave as before he had been gay; studied at the rate of sixteen hours a day; and threw aside
 VOL. VI. T all

Burnet, &c.
p. 12.

all appearance of vanity in his apparel. He is said indeed to have neglected the point of dress so much, that being a strong and well-built man; he was once taken by a press-gang, as a person very fit for sea service: which pleasant mistake made him regard more decency in his clothes for the future, though never to any superfluity or vanity in them. What confirmed him still more in a serious and regular way of life, was an accident, which is related to have befallen one of his companions. Mr. Hale, with some other young students of the Inn, being invited out of town, one of the company called for so much wine, that notwithstanding all Mr. Hale could do to prevent it, he went on in his excess, till he fell down as dead before them: so that all that were present were not a little affrighted at it, and did what they could to bring him to himself again. This particularly affected Mr. Hale, being naturally of a religious make; who thereupon went into another room, and falling down upon his knees, prayed earnestly to God, both for his friend that he might be restored to life again, and for himself, that he might be forgiven the being present and countenancing so much excess: and he vowed to God that he would never again keep company in that manner, nor drink a health while he lived. His friend recovered; and henceforward he forsook all his gay acquaintance, and divided his whole time between the duties of religion, and the studies of his profession.

Burnet, &c.
p. 8, 9, 10.

Not satisfied with the law-books then published, but resolved to take things from the fountain-head, he was very diligent in searching records; and with collections out of the books he read, together with his own learned observations, he made a most valuable common-place book. He was early taken notice of by the attorney-general Noy, who directed him in his studies, and admitted him to such an intimacy with him, that he came to be called young Noy. The great and learned Mr. Selden also soon found him out, and took such a liking to him, that he not only lived in great friendship with him, but left him at his death one of his executors. Mr. Selden put him upon a more enlarged pursuit of learning, which he had before confined to his own profession; so that he arrived in time to a considerable knowledge in the civil law, in arithmetick, algebra, and other mathematical sciences, as well as in physick, anatomy, and surgery. He was also very conversant in experimental philosophy, and other branches of philosophical learning; and in antient history and chronology. But above all he seemed to have made divinity his chief study, so that those who read what

what he has written upon theological questions, might be inclined to think, that he had studied nothing else. "It is incredible, says Dr. Burnet, that one man, in no great Life, &c. compass of years, should have acquired such a variety of P. 18, 19; knowledge; and that in sciences which require much leisure and application. But as his parts were quick, and his apprehension lively, his memory great, and his judgment strong, so his industry was almost indefatigable. He rose always betimes in the morning; was never idle; scarce ever held any discourse about news, except with some few in whom he confided intirely. He entered into no correspondence by letters, except about necessary business; or matters of learning, and spent very little time in eating or drinking: for as he never went to publick feasts, so he gave no entertainments but to the poor. He followed our Saviour's direction, of feasting none but these literally: and in eating and drinking he observed not only great plainness and moderation, but lived so philosophically, that he always ended his meal with an appetite; by which he not only lost little time when he dined, but was fit for any exercise of the mind immediately after. By these means he gained a great deal of time, which others for the most part waste unprofitably."

Some time before the civil wars broke out, he was called to the bar, and began to make a figure in the world; but upon their breaking out, observing how difficult it was to preserve his integrity, and yet live securely, he resolved to follow those two maxims of Pomponius Atticus, whom he proposed to himself as a pattern; viz. "To engage in no faction nor meddle in publick business, and constantly to favour and relieve those that were lowest." He often relieved the royalists in their necessities, which so ingratiated him with them, that he came generally to be employed by them in his profession. He was one of the counsel to the earl of Strafford, archbishop Laud, and king Charles himself; as also to the duke of Hamilton, the earl of Holland, the lord Capel, and the lord Craven. But being esteemed a Burnet, &c. plain honest man, and of great knowledge in the law, he P. 20, 21. was entertained by both parties, the presbyterians as well as loyalists. In 1643, he took the covenant, and appeared several times with other lay persons among the assembly of divines. He was then in great esteem with the parliament, and employed by them in several affairs, for his counsel, particularly in the reduction of the garrison at Oxford; being, as a lawyer, added to the commissioners named by the parliament;

Whitelock's
Memorials,
p. 520, 521.

Life, &c.
p. 23.

ment, to treat with those appointed by the king. In that capacity he did good service, by advising them, especially the general Fairfax, to preserve that famous seat of learning from ruin. Afterwards, though he was greatly grieved at the murder of Charles I. yet he took the oath called the Engagement; and on the 20th of January 1651-2, was one of those appointed to consider of the reformation of the law. Oliver Cromwell, who well knew the advantage it would be to have the countenance of such a man as Hale to his courts, never left importuning him, till he accepted of the place of one of the Justices of the common bench, as it was called: for which purpose he was by writ made serjeant at law on January the 25th 1653-4. In that station he acted with great integrity and courage. He had at first great scruples concerning the authority under which he was to act: and after having gone two or three circuits, he refused to sit any more on the crown side; that is, to try any more criminals. He had indeed so carried himself in some trials, that the powers then in being were not unwilling he should withdraw himself from meddling any farther in them: of which Dr. Burnet gives the following instance. Soon after he was made a judge, a trial was brought before him upon the circuit at Lincoln, concerning the murder of one of the townsmen, who had been of the king's party, and was killed by a soldier of the garrison there. He was in the field with a fowling piece on his shoulder, which the soldier seeing, he came to him and said, he was acting against an order the protector had made, viz. "That none who had been of the king's party should carry arms;" and so would have forced the piece from him. But the other not regarding the order, and being the stronger man, threw down the soldier, and having beat him, left him. The soldier went to the town, and telling a comrade how he had been used, got him to go with him, and help him to be revenged on his adversary. They both watched his coming to town, and one of them went to him to demand his gun; which he refusing, the soldier struck at him; and as they were struggling, the other came behind, and ran his sword into his body, of which he presently died. It was in the time of the assizes, so they were both tried. Against the one there was no evidence of malice prepenſe, so he was only found guilty of manslaughter, and burnt on the hand; but the other was found guilty of murder; and though colonel Whaley, who commanded the garrison, came into the court, and urged, that the man was killed only for disobeying the protector's order, and that the soldier

soldier was but doing his duty, yet the judge regarded both his reasonings and threatnings very little, and therefore not only gave sentence against him, but ordered the execution to be so suddenly done, that it might not be possible to procure a reprieve.

When Cromwell died, he not only excused himself from accepting the mourning that was sent him, but also refused the new commission offered him by Richard; alledging, that "he could act no longer under such authority." He did not sit in Cromwell's second parliament in 1656; but in Richard's, which met in January 1658-9, he was one of the burgesses for the university of Oxford. In the Healing Parliament in 1660, which recalled king Charles II. he was elected one of the knights for the county of Gloucester; and moved, that a committee might be appointed to look into the propositions that had been made, and the concessions that had been offered by king Charles I. during the late war, that from thence such propositions might be digested, as they should think fit to be sent over to the king at Breda. The king upon his return recalled him in June by writ, to the degree of serjeant at law: and upon settling the courts in Westminster-hall, constituted him in November chief baron of the exchequer. When the lord chancellor Clarendon delivered him his commission, he told him, that "if the king could have found out an honest and fitter man for that employment, he would not have advanced him to it; and that he had therefore preferred him, because he knew none that deserved it so well." He continued eleven years in that place, and very much raised the reputation and practice of the court by his impartial administration of justice, as also by his generosity, vast diligence, and great exactness in trials. According to his rule of favouring and relieving those that were lowest, he was now very charitable to the non-conformists, and took care to cover them as much as possible from the severities of the law. He thought many of them had merited highly in the affair of the king's restoration, and at least deserved that the terms of conformity should not have been made stricter than they were before the war. But as he lamented the too rigorous proceedings against them, so he declared himself always on the side of the church of England: saying, Those of the separation were good men, but they had narrow souls, or they would not break the peace of the church about such inconsiderable matters as the points in difference were. In 1671, he was promoted to the place of lord chief justice of England, and behaved in

Burnet, &c.
p. 30.

Burnet's
Hist. of his
own time,
vol. 1.

Burnet's
life, &c.
p. 32.

Burnet, &c.
p. 39.

that high station with his usual strictness, regularity, and diligence: but about four years and a half after this advancement, he was on a sudden brought very low by an inflammation in his midriff, which in two days time broke his constitution to that degree, that he never recovered: for his illness turned to an asthma, which terminated in a dropsy. Finding himself unable to discharge the duties of his function, he petitioned in the beginning of January 1675-6 for a writ of ease; which being delayed, he surrendered his office into the lord chancellor's hands in February. He died the 25th of December following, and on the 4th of January was interred in the church-yard of Alderley among his ancestors: for he did not much approve of burying in churches, but used to say, That churches were for the living, and church-yards for the dead. He was knighted soon after the restoration; and twice married, having by his first wife ten children.

Burnet, &c.
p. 70.

He was the author of several things, which were published by himself: namely, 1. "An Essay touching the gravitation or non-gravitation of fluid bodies, and the reasons thereof. Lond. 1674. 2. *Difficiles nugæ*, or observations touching the Torricellian experiment, and the various solutions of the same, especially touching the weight and elasticity of the air. 1674. 3. Observations touching the principles of natural motion, and especially touching rarefaction and condensation. 1677. 4. Contemplations moral and divine. 1677. 5. An English translation of the life and death of Pomponius Atticus, written by his contemporary and acquaintance Cornelius Nepos; together with observations political and moral. 1677. 6. The primitive origination of mankind considered and explained according to the light of nature. 1677, &c." He left also at his decease several other works which were published; namely, 1. "Pleas of the crown; or a methodical summary of the principal matters relating to that subject. 2. Discourse touching provisions for the poor. 3. A Treatise touching sheriffs' accounts:" to which is joined his "Trial of witches at the assizes held at Bury St. Edmunds on March 1, 1664. 4. His Judgment of the nature of true religion, the causes of its corruption, and the church's calamity by men's addition and violences, with the desired cure." 5. Several tracts, as "A discourse of religion under three heads, &c. His treatise concerning provision for the poor already mentioned. A letter to his children advising
" them

“ them how to behave in their speech. A letter to one of
 “ his sons after his recovery from the small pox. 6. Dis-
 “ course of the knowledge of God and of ourselves, first
 “ by the light of nature, secondly, by the sacred Scriptures.
 “ 7. The original institution, power, and jurisdiction of
 “ parliaments. 8. The history of the pleas of the crown ;”
 first published in 1736 from his original manuscript, and the
 several references to the records examined by the originals,
 with large notes, by Sollom Emlyn of Lincoln’s Inn, esq;
 2 vol. folio. The house of commons had made an order,
 29 November 1680, that it should be printed then; but it
 never was printed till now. By his will he bequeathed to the
 society of Lincoln’s Inn his manuscript books, of inestimable
 value, which he had been near forty years in gathering with
 great industry and expence. “ He desired they should be
 “ kept safe and all together, bound in leather, and chained;
 “ not lent out or disposed of: only, if any of his posterity of
 “ that society should desire to transcribe any book, and give
 “ good caution to restore it again in a prefixed time, they should
 “ be lent to him, and but one volume at a time: They are,
 “ says he, a treasure not fit for every man’s view; nor is
 “ every man capable of making use of them.”

Burnet, &c.
 p. 116.

HALES, (JOHN) usually called the Ever Memorable, was
 born at Bath in Somersetshire in the year 1584, and educated
 in grammar learning there. At thirteen years of age he was
 sent to Corpus Christi college in Oxford; and in 1605 was
 chosen fellow of Merton by the interest and contrivance of
 Sir Henry Savile, warden of that college; who observing
 the prodigious pregnancy of his parts, resolved to bring him
 in, and employed him, though young, in his edition of the
 works of St. Chrysostom. His knowledge of the Greek
 tongue was so consummate, that he was not only appointed
 to read the Greek lecture in his college, but was also made
 in 1612 Greek professor to the university. Sir Thomas
 Bodley, founder of the Bodleian library, dying in 1613, Mr.
 Hales was chosen by the university to make his funeral ora-
 tion: and the same year was admitted a fellow of Eton
 college. Five years after, in 1618, he accompanied sir
 Dudley Carlton, king James’s ambassador to the Hague, in
 quality of chaplain; and by this means he procured ad-
 mission to the synod of Dort, held at that time. He had
 the advantage of being present at the sessions or meetings of
 that synod, and was witness to all their proceedings and trans-
 actions; of which he gave sir Dudley an account in a series

Athenæ
 Oxon. vol.

Ibid.

Ibid.

of letters, printed afterwards among his Golden Remains. His friend Mr. Farindon, tells us, in a letter prefixed to this collection, that Mr. Hales “ in his younger days was “ a Calvinist, and even then when he was employed at that “ synod; and that at the well pressing of St. J hn iii. 16. “ by Episcopus there, ‘ I bid John Calvin good night,’ as “ he hath often told me.” He grew very fond of the remonstrants method of theologizing; and after his return to England, being of a frank and open disposition, wrote and talked in such a manner, as brought him under the suspicion of being inclined to Socinianism: so far, in short, that books actually written by Socinians were attributed to him.

In the mean time he had a most ardent thirst after truth, and a desire to have religion freed from whatever did not belong to it, and reduced to its primitive purity and simplicity; which temper of his was sufficiently made known by a small tract, he wrote for the use of his friend Mr. Chillingworth, concerning schism and schismatick; in which he traced the original cause of all schism, and delivered with much freedom his principles about ecclesiastical peace and concord. This tract being handed about in manuscript, a copy of it fell into the hands of Laud archbishop of Canterbury; who being displeased with some things in it, occasioned Mr. Hales to draw up a vindication of himself, in a remarkable letter, which was first printed in the 7th edition of a pamphlet, intitled Difficulties and Discouragements, &c. He also sent for him in 1638 to Lambeth, and after a conference of several hours, appears not only to have been reconciled to him, but even to have admitted him into his acquaintance and friendship. Some are of opinion, that the archbishop used Mr. Hales’s assistance in composing the second edition, in 1639, of his answer to the jesuit Fisher, where the objections of A. C. against the first edition are so fully and so learnedly confuted; and it is certain, that Mr. Hales was the same year preferred to a canonry of Windsor, which could not be done without the approbation and favour of the archbishop. This however he did not enjoy longer than to the beginning of the civil wars in 1642. About the time of the archbishop’s death, he retired from the college at Eton into private lodgings in that town, where he remained for a quarter of a year unknown to any one, living only upon bread and beer; and when he heard of the archbishop’s death, wished his own head had been taken off instead of his grace’s. He continued in his fellowship at Eton, though refusing the Covenant, nor complying in any thing with
the

the times ; but was ejected upon his refusal to take the Engagement, or oath to be faithful to the commonwealth of England as then established without a king or house of lords, in 1648 or 1649. After this, he underwent incredible hardships, and was obliged to sell one of the most valuable libraries that ever was in the possession of a private man, for the support of himself and his friends.

Nothing shews the unfortunate condition he was and had been in better, than the conversation he had one day with Mr. Farindon his intimate friend. This worthy person coming to see Mr. Hales some few months before his death, found him at very mean lodgings at Eton, but in a temper gravely chearful, and well becoming a good man under such circumstances. After a very slight and homely dinner suitable to their lodgings, some discourse passed between them concerning their old friends, and the black and dismal aspect of the times ; and at last Mr. Hales asked Mr. Farindon to walk out with him into the church-yard. There this unhappy man's necessities pressed him to tell his friend, that he had been forced to sell his whole library, save a few books, which he had given away, and six or eight little books of devotion, which lay in his chamber ; and that for money he had no more than what he then shewed him, which was about seven or eight shillings, and " besides, said he, I doubt I am indebted for my lodging." Mr. Farindon, it seems, did not imagine that it had been so very low with him as this came to, and therefore was much surprized to hear it ; but said, that " he had at present money to command, and to morrow would pay him fifty pounds, in part of the many sums he and his wife had received of him in their great necessities, and would pay him more as he should want it." But Mr. Hales replied, " No, you don't owe me a penny, or if you do I here forgive you ; for you shall never pay me a penny. I know you and yours will have occasion for much more than what you have lately gotten : but if you know any other friend that hath too full a purse, and will spare me some of it, I will not refuse that." To this Mr. Hales added, " When I die, which I hope is not far off, for I am weary of this uncharitable world, I desire you to see me buried in that place of the church-yard," pointing to the place. " But why not in the church, said Mr. Farindon, with the provost, (sir Henry Savile) sir Henry Wotton, and the rest of your friends and predecessors?" " Because, says he, I am neither the founder of it, nor have I been a
" bene-

Walker's "benefactor to it, nor shall I ever now be able to be so, Attempt to- "I am satisfied." Mr. Hales died upon the 19th of May wards reco- 1656, being aged 72 years; and the day after was buried, vering an account of according to his own desire, in Eton college church yard. the numbers He is reported to have said in his former days, that he and suffer- "thought he should never die a martyr;" but he suffered ings of the clergy, &c. more than many martyrs have suffered, and certainly died in the late little less than a martyr to the establishment in church and times of the grand rebel-state.

lion, p. 94.

Athenæ
Oxon.

Ibid.

All writers and parties have agreed in giving to Mr. Hales the character of one of the greatest as well as best men, that any age has produced. "He was, says Mr. Wood, highly "esteemed by learned men beyond, and within the seas; "from whom he seldom failed to receive letters every week, "wherein his judgment was desired as to several points of "learning." And as with the profound learning of a scholar he had all the politeness of a man of wit, so the same historian tells us, that "when the king and court resided "at Windsor, he was frequented by noblemen and cour- "tiers, who delighted much in his company; not for his "severe or retired walks of learning, but for his polite "discourses, stories, and poetry, in which last, 'tis suppo- "sed, he was excellent." That he had a talent for poetry, appears from sir John Suckling's mentioning him in his Ses- sions of poets:

"Hales set by himself most gravely did smile
"To see them about nothing keep such a coil.
"Apollo had spied him, but knowing his mind
"Past by, and called Falkland that sat just behind."

and it is well known, that he was intimately acquainted with the most eminent wits and poets of his time, such as lord Falkland, sir John Suckling, sir William Davenant, Ben Johnson, &c. But Mr. Hales's talent for poetry, how excellent soever, was far being the most considerable of his accomplishments, as bishop Pearson will inform us upon his own knowledge: for he tells us, that he shall speak nothing more than long experience and intimate acquaintance with him shall warrant him to speak. "Mr. Hales, says he, was "a man of as great sharpness, quickness and subtilty of wit, "as ever this or perhaps any nation bred. His industry did "strive, if it were possible, to equal the largeness of his "capacity, whereby he became as great a master of polite, "various, and universal learning, as ever yet conversed
"with

Preface to
Mr. Hales's
Golden Re-
mains.

" with books. Proportionate to his reading was his meditation, which furnished him with a judgment beyond the vulgar reach of man, built upon unordinary notions, raised out of strange observations and comprehensive thoughts within himself. So that he really was a most prodigious example of an acute and piercing wit, of a vast and illimited knowledge, of a severe and profound judgment. Although, continues the bishop, this may seem, as in itself it truly is, a grand elogium, yet I cannot esteem him less in any thing which belongs to good men, than in those intellectual perfections; and had he never understood a letter, he had other ornaments sufficient to endear him. For he was of a nature, as we ordinarily speak, so kind, so sweet, so courting all mankind, of an affability so prompt, so ready to receive all conditions of men, that I conceive it near as easy a task to become so knowing, as so obliging. As a christian, none was ever more acquainted with the nature of the gospel, because none more studious of the knowledge of it, or more curious in the search, which being strengthened by those great advantages before mentioned, could not prove otherwise than highly effectual. He took indeed to himself a liberty of judging not of others, but for himself; and if ever any man might be allowed in those matters to judge, it was he who had so long, so much, so advantageously considered; and which is more, never could be said to have had the least worldly design in his determinations. He was not only most truly and strictly just in his secular transactions, most exemplarily meek and humble notwithstanding his perfections, but beyond all example charitable, giving unto all, preserving nothing but his books to continue his learning and himself: which when he had before digested, he was forced at last to feed upon, at the same time the happiest and most unfortunate Helluo of books, the grand example of learning, and of the envy and contempt which followeth it." A grand elogium indeed! and yet on all hands agreed to be a just one. We may well therefore join with the celebrated Andrew Marvel, in "reckoning it, as he did, not one of the least

Rehearsal
transposed,
p. 175. 2d
edit.

" ignominies of that age, that so eminent a person should have been, by the iniquity of the times, reduced to those necessities under which he lived."

We do not find that Mr. Hales ever suffered any thing to be published in his life-time, except the oration which he made at the funeral of sir Thomas Bodley in 1613: this

was

was printed at Oxford that year, and again in the *Vitæ selectorum aliquot virorum*, &c. by Bates in 1681. Bishop Pearson, in the place referred to above, says that "while he lived, none was ever more solicited and urged to write, and thereby truly teach the world than he; but that none was ever so resolved, pardon the expression, so obstinate against it." However two or three years after his death, namely in 1659, there came out a collection of his works with this title, "Golden Remains of the ever memorable Mr. John Hales of Eton college," &c. which was enlarged with additional pieces in a second edition in 1673. This collection consists of Sermons, Miscellanies, and Letters; all of them written upon particular occasions. In 1677, there appeared another collection of his works, intitled, "Several tracts by the ever memorable Mr. John Hales," &c. The first of which is, "concerning the sin against the Holy Ghost;" the second, "concerning the sacrament of the Lord's supper, and whether the church may err in fundamentals;" the third, "A Paraphrase on the 12th chapter of the gospel according to St. Matthew;" the fourth, "concerning the power of the keys, and auricular confession;" the fifth, "concerning schism and schismatics;" and some short pieces intitled, "Miscellanies." There is no preface nor advertisement to this volume, which seems to have been put out by the unknown editor with caution; but it is finely and correctly printed, with Mr. Hales's picture before it. To these two volumes of posthumous works we must add the letter to archbishop Laud, mentioned before, which was first printed in 1716.

HALIBEIGH, a Polander, whose original name was Bobowski, was born a christian; but being taken by the Tartars while a child, was sold to the Turks, who educated him in their religion. He acquired the knowledge of seventeen languages, among the rest, of the French, English and German, having had part of his education in these countries; and became interpreter to the Grand Signior. He translated into the Turkish language the catechism of the church of England, and all the Bible. He composed a Turkish grammar and dictionary, and other things which were never printed. His principal work is, "a Treatise upon the liturgy of the Turks, their pilgrimages to Mecca, their circumcision, and manner of visiting the sick;" which was published by Thomas Smith in Latin, in the appendix

pendix of the "Itinera Mundi ab Abrahamo Peritfol," printed at Oxford in 1691. His death, which happened in 1675, prevented the execution of a design which he had formed of returning to the christian religion. He is supposed to have furnished Ricaut, the consul of Smyrna, with some materials for his book intituled, "The State of the Ottoman Empire."

HALL (JOSEPH), an ingenious and learned divine, and successively bishop of Exeter and Norwich, was born July the 1st, 1574, in Bristow Park, within the parish of Ashby de la Zouch in Leicestershire, of honest parentage. His school-education was at his native place; and, at the age of fifteen, he was sent to Emanuel College in Cambridge, which in due time, after taking his degrees, he became fellow. He often disputed and preached before the university; and he read also the rhetoric lecture in the public schools for two years with great applause. He distinguished himself as a wit and poet in this early season of his life; for he published in 1597, "Virgidemiarum: Satires in six books." The three first are called toothless satires, poetical, academical, moral: the three last, biting satires. They were reprinted at Oxford in 1753, 8vo. He calls himself in the prologue the first satyrist in the English language:

Some Specialties in the Life of Jos. Hall, &c. written with his own hand. Prefixed to the Shaking of the Olive tree, or his remaining works, Lond. 1660. 4to.

"I first adventure, follow me who list,
"And be the second English satyrist."

After six or seven years stay in college, he was presented to the rectory of Halsted in Suffolk by Sir Robert Drury; and, being thus settled, married a wife, with whom he lived happily forty nine years. In 1605, he accompanied sir Edmund Bacon to the Spa, where he composed his second "Century of Meditations." He had an opportunity, in this journey, of informing himself with his own eyes of the state and practices of the Romish church; and at Brussels he entered into a conference with Coster the jesuit. After his return, having some misunderstanding with his patron about the rights of his living, he resolved to quit it, as soon as he could conveniently; and while he was meditating on this, Edward Lord Denny, afterwards earl of Norwich, gave him the donative of Waltham-Holy-Cross in Essex. About the same time, which was in 1612, he took the degree of doctor in divinity. He had been made chaplain a little before to Prince Henry, who was much taken with his Meditations, and with two sermons he had preached before him, and on that account conferred

ferred this honour on him. In the second year of his monthly attendance, when he solicited a dismissal, the prince ordered him to stay longer, promising him suitable preferments: but being loth to forsake his noble patron, who had placed his heart much upon him, he waved the offer, and remained two and twenty years at Waltham. In the mean time he was made prebendary of the collegiate church of Wolverhampton, and, in 1616, dean of Worcester, though he was then absent attending the embassy of Lord Hay into France. The year after, he attended his Majesty into Scotland as one of his chaplains; and the year after that, viz. in 1618, was sent to the synod of Dort with others of our English divines. Indisposition obliged him to return home very soon: however, before his departure, he preached a Latin sermon to that famous assembly, which by their president and assistants took a solemn leave of him: and the deputies of the states dismissed him with an honourable retribution, and sent after him a rich gold medal, having on it the portraiture of the synod.

Having refused in 1624 the bishopric of Gloucester, he accepted in 1627 that of Exeter. Though he was reckoned a favourer of puritanism, yet he writ, in the beginning of the troubles, with great strength in defence of episcopacy. Concerning his being suspected of puritanism, takè his own words: "The billows went so high, that I was three several times upon my knee to his majesty, to answer these great criminations; and what contestation I had with some great lords concerning these particulars, it would be too long to report: only this, under how dark a cloud I was here-upon I was so sensible, that I plainly told the lord archbishop of Canterbury, that rather than I would be obnoxious to those slanderous tongues of his misinformers, I would cast up my rochet. I knew I went right ways, and would not endure to live under undeserved suspicions."

Specificities,
F. 41.

In November 1641 he was translated to the see of Norwich; but on the 30th of December following, having joined with other bishops in the protestation against the validity of all laws made during their forced absence from the parliament, he was voted amongst the rest to the Tower, and committed thither the 30th of January, in all the extremity of frost, at eight o'clock in a dark evening. About June 1642, he was released upon giving 5000 *l.* bail, and withdrew to Norwich; where he lived in tolerable quiet till April 1643. But then the order for sequestering notorious delinquents being passed, in which he was included by name, all his rents were stopped, and he had nothing to live on but what the parliament allowed

allowed him; all the while suffering the greatest inconveniencies, which he has given an account of in a piece, intitled his "Hard Measure." In the year 1647, he retired to a little estate, which he rented at Higham near Norwich; and in this retirement he ended his life on the 8th of September 1656, in the 82d year of his age. He was buried in the church-yard of that parish without any memorial: for in his will he has this passage, "I do not hold God's house a "meet repository for the dead bodies of the greatest saints."

He is universally allowed to have been a man of great wit and learning, and of as great meekness, modesty, and piety. He was so great a lover of study, that he earnestly wished his health would have allowed him to do it even to excess. His works, besides the Satires above mentioned, make in all five volumes in folio and quarto; and "are filled, says Mr. Bayle, with fine thoughts, excellent morality, and a great "deal of piety." His writings shew, that he was very zealous against popery; neither was he more favourable to those who separated from the mother-church without an extreme necessity. He lamented the divisions of protestants, and wrote something with a view of putting an end to them.

Dict. art.
HALL.

Two of his pieces were published in 1662, with Dury's *Irænicorum Tractatum Prodromus*. His miscellaneous letters are, in the judgment of Mr. Bayle, very good: they are without date; but being dedicated to Prince Henry, eldest son to King James I. we may conclude they were wrote before the year 1613, because that prince died on the 6th of November 1612. He observes, in his epistle dedicatory, that it was not as yet usual in England to publish discourses in form of letters, as was done in other nations. In the catalogue of his works is a satyrical piece, intitled, *Mundus idem & alter, &c.* that is, "The world different, yet the same." This is, as Mr. Bayle says, a learned and ingenious fiction, wherein he describes the vicious manners of several nations; the drunkenness of one, the lewdness of another, &c. and does not spare the court of Rome. We cannot find out in what year it was first published; but it was reprinted at Utrecht, 1643, in 12mo. to which edition, adorned with maps, is joined, because of the conformity of the matter, Campanella's *City of the Sun*, and the *New Atlantis* of Chancellor Bacon. Gabriel Naude says of this work, that "it is calculated less to divert the readers, than "to inflame their minds with the love of virtue." Our author did not approve of English gentlemen travelling into foreign countries; and composed a book on that subject,

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Bibliog. Po-
lit. p. 517.
edit. 1692.

which

See his
works.

which he dedicated to Lord Denny his patron. It is intitled "Quod vadis? or, a just censure of travel, as it is commonly undertaken by the gentlemen of our nation." He is not the only person who has complained of the bad effects of travelling; but, with regard to this subject, much may be said on both sides. Justus Lipsius approved of it, and has given very good instructions concerning it, in the 22d Letter of the 1st Century.

HALLÉ (PETER) professor of canon law in the university of Paris, was born at Bayeux in Normandy, September the 8th, 1611. He studied philosophy, the law, and divinity, for five years in the university of Caën; and also applied himself to poetry, under the directions of his uncle Anthony Hallé, who was an eminent poet, with such success, that he gained the prizes in the poetical exercises that are performed every year in these two cities, "to the honour of the immaculate conception of the Virgin Mary." This gained him so great a reputation, that though he was still very young, he was chosen teacher of rhetoric in the university of Caën. Some time after, being rector of the university, he made an oration to Monsieur Seguier, chancellor of France, then in Normandy, to suppress some popular insurrections; which was so much approved by that head of the law, that he received a doctor of law's cap from his hands in presence of the great council, March the 18th, 1640. He attended Mr. Seguier to Paris, and gained such reputation by some pieces he published, that they offered him the mastership of five different colleges; and he was incorporated in his absence (a very unusual thing!) into the body of the university, August the 14th, 1641. He was made king's poet, and reader of the Latin and Greek tongues in the royal college, December the 18th, 1646. His strong application to study having ruined his health, he was obliged to rest for two years, in order to recover it. He afterwards resolved to raise the glory of the faculty of the law, which was sunk to a miserable condition; and in 1655 he obtained the post of regius professor of the canon law, when he vigorously began, and, tho' he met with great difficulties, successfully executed what he had resolved.

Besides "Canonical Institutions," which he published in the year 1685, he wrote also for the use of his pupils several treatises upon the civil and canon laws; as, concerning Councils, the Pope's Authority, the Regale, Simony, Usury, Censures, Regular Persons, Ecclesiastical Benefices, Matrimony, Last Wills and Testaments, &c. He had published

in

in the year 1655 in 8vo. a collection of Latin poems and orations. He died upon the 27th of December, 1689.

HALLEY (EDMUND) a most eminent English philosopher and astronomer, was born in the parish of St. Leonard Shoreditch near London, upon the 29th of October 1656. His father, a wealthy citizen and soap-boiler in Winchester-street, put him at a proper age to St. Paul's School under the learned Dr. Thomas Gale: where he not only excelled in all parts of classical learning, but made an uncommon advance in mathematical; so much that, as Mr. Anthony Wood says, he had perfectly learnt the use of the celestial globe, and could make a complete dial; and we are informed by Mr. Halley himself, that he observed the change of the variation of the magnetic needle at London in 1672, that is, one year before he left school. In 1673, he was entered a commoner of Queen's College in Oxford, where he applied himself with great assiduity and success to practical and geometrical astronomy, in which he was greatly assisted by a curious apparatus of instruments, which his father, willing to encourage his son's genius, had purchased for him. At the age of nineteen years, he began to oblige the public with new observations and discoveries, and continued to do so to the end of a very long life. It would greatly exceed the bounds we have proposed to ourselves in these memoirs, to enter into a detail of all Mr. Halley's productions; and the reader will be able to form as clear a notion of the man, from a relation of some of the most considerable. Besides particular observations which he had made from time to time upon the celestial phænomena, he had, from his first admission into college, pursued a general scheme for ascertaining the true places of the fixed stars, and thereby correcting the errors of Tycho Brahe. His original view therein was to carry on the design of that first restorer of astronomy, by completing the catalogue of those stars from his own observations: but, upon farther inquiry, finding this province taken up by Hevelius and Flamsteed, he dropped that pursuit, and formed another; which was, to perfect the whole scheme of the heavens by the addition of the stars, which lie so near the south pole, that they could not be observed by those astronomers, as never rising above the horizon either at Dantzick or Greenwich. With this view he left the university, before he had taken any degree, and applied himself to Sir Joseph Williamson, then secretary of state, and to Sir Jonas Moor surveyor, both encouragers of these studies, who ap-
Athenæ Oxon. vol. 2.
Phil. Trans. act. No. 195.

plauding his purpose, mentioned it to King Charles II. The King was much pleased with the thing, and immediately recommended him to the East-India Company, who thereupon promised to supply him with all the accommodations and conveniences they could, and to carry him to St. Helena, then in their possession by a grant from the crown, which he pitched upon as a very proper situation for his design. Accordingly he embarked for that island in November 1676; and arriving there safely in three months, he stuck close to his telescope, till he finished his ask, and completed his catalogue. This done, he returned to England in November 1678; and having delineated a planisphere, wherein he laid down the exact places of all the stars near the south pole from his own observations, he presented it, with a short description, to his majesty. Among these stars, there appeared (such was Mr. Halley's address) The "Constellation of the Royal Oak," with this description: "Robur Carolinum in perpetuam sub illius latebris servati Caroli Secundi Magnæ Britanniae Regis memoriam, in coelum merito translatum." The king was greatly satisfied with Mr. Halley, and gave him at his own request a letter of mandamus to the university of Oxford for the degree of master of arts; the words of which are, that "his majesty has received a good account of his learning as "to the mathematics and astronomy, whereof he has gotten a good testimony by the observations he has made, during his abode in the island of St. Helena." This letter was dated November the 18th, and the same month he was also chosen fellow of the royal society. Indeed his catalogue of these southern stars merited particular honour: it was an entirely new acquisition to the astronomical world, and might not unaptly be called, "Coelum Australe eo usque incognitum;" and thence he acquired a just claim to the title which by Flamsteed was not long after given him, of the Southern Tycho.

In 1679, Mr. Halley was pitched upon by the royal society to go to Dantzick, for the satisfaction of Mr. Hevelius the consul, to adjust a dispute between him and Mr. Robert Hook, about the preference of plain or glass sights in astronomical instruments. He set out May the 14th of this year, with a letter recommendatory from that society, and arrived at that city on the 26th. He waited on the consul immediately, and, after some conversation, agreed to enter upon the business of his visit that same night; on which, and every night afterwards, when the sky permitted, the two astronomers made their observations together till the 18th of

July,

Eloge of Mr. Halley, in the Memoirs of the Royal Academy at Paris in 1742.

Preface to the Doctrine of the Sphere, in Sir Jonas Moore's System of the Mathematics, Lond. 1681.

See Hevelius.

July, when Mr. Halley left Dantzick, and returned to England. Here he continued till the latter end of the following year 1680; when he set out upon what is usually called the *grand tour*, accompanied by the celebrated Mr. Nelson, who had been his school-fellow, and was his friend. They crossed the water in December to Calais; and, in the mid-way from thence to Paris, Mr. Halley had, first of any one, a sight of the remarkable comet, as it then appeared a second time that year in its return from the sun. He had, the November before, seen it in its descent, and now hastened to complete his observations upon it, in viewing it from the Royal Observatory of France. That building had been finished not many years before; and Mr. Halley's design in this part of his tour was to settle a friendly correspondence between the two royal astronomers of Greenwich and Paris; watching in the mean time all occasions of improving himself under so great a master as Cassini, as he had done before under Mr. Hevelius. From Paris he went with his fellow-traveller by the way of Lyons to Italy, where he spent a great part of the year 1681: but his affairs then calling him home, he left Mr. Nelson at Rome, and returned to England, after making some stay a second time at Paris.

Soon after his return to England, he married the daughter of Mr. Tooke, Auditor of the exchequer; and, upon his marriage, took a house at Islington near London, where he immediately set up his tube and sextant, and eagerly pursued his favourite study. In 1683 he published his "Theory of the Variation of the Magnetical Compass," wherein he supposes "the whole globe of the earth to be one great magnet, having "four magnetical poles or points of attraction," &c. The same year also he entered early upon a method of finding out the longitude by a most accurate observation of the moon's motion. His pursuits are said to have been interrupted about this time by the death of his father, who, having suffered greatly by the fire of London, as well as by a second marriage, into which he had imprudently entered, was found to have wasted his fortunes: but he soon resumed them; for in January 1684 he turned his thoughts upon the subject of Kepler's sesquialterate proportion, and, after some meditation, concluded from it, that the centripetal force must decrease in proportion to the squares of the distances reciprocally. He found himself, however, unable to make it out in any geometrical way, and therefore first applied to Mr. Hooke and Sir Christopher Wren; who not affording him any assistance, he went to Cambridge in August to Mr. Newton, who

See Mr. Halley's Letter to Mr. Nelson, concerning Mr. Dodwell's Book De Cyclis, at the end of Brokesby's Life of Dodwell, Lond. 1715.

supplied him fully with what he had so ardently sought. But Mr. Halley, having now found an immense treasure, could not rest, till he had prevailed with the owner to enrich the public therewith; and to this interview the world is in some measure indebted for the *Principia Mathematica Philosophiæ Naturalis*. The *Principia* were published in 1686; and Mr. Halley, who had the whole care of the impression by the direction of the royal society, presented it to his Majesty King James II. with a discourse of his own, giving a general account of the astronomical part of that book. He also wrote a very elegant copy of verses in Latin, which are prefixed to the *Principia*.

The same year Mr. Halley undertook to explain the cause of a natural phenomenon, which had till then baffled the researches of the ablest geographers. The Mediterranean Sea is observed not to swell in the least, although there is no visible discharge of the prodigious quantity of water which runs into it from nine large rivers, besides several small ones, and the constant setting in of the current at the mouth of the streights. His solution of this difficulty gave so much satisfaction to the society, that he received orders to prosecute these inquiries. He did so; and having shewn, by the most accurate experiments, how that great increase of water was actually carried off in vapours raised by the action of the sun and wind upon its surface, he proceeded with the like success to point out the method used by nature to return the said vapours into the sea. This circulation he supposes to be carried on by the winds driving these vapours to the mountains; where being collected, they form springs, which uniting become rivulets or brooks, and many of these again meeting in the vallies, grow into large rivers, emptying themselves at last into the sea: thus demonstrating, in the most beautiful manner, the way in which the equilibrium of receipt and expence is continually preserved in the universal ocean. Mr. Halley still continued to give his labours to the world by the canal of the *Philosophical Transactions*, of which, for many years, his pieces were the chief ornament and support. Their various merit is thrown into one view by the writer of his Eloge, cited above; who, having mentioned his "History of the Trade-winds and Monsoons," proceeds in these terms: "This was immediately followed by his Estimation of the quantity of vapours which the sun raises from the sea; the circulation of vapours; the origin of fountains; questions on the nature of light and transparent bodies; a determination of the degrees of mortality, in order to adjust the valuation of annuities

“ annuities on lives; and many other works, in which almost all the sciences, astronomy, geometry and algebra, optics and dioptrics, balistic and artillery, speculative and experimental philosophy, natural history, antiquities, philology and criticism; being about twenty-five or thirty dissertations, which he produced during the nine or ten years of his residence at London; and all abounding with ideas new, singular, and useful.”

In the year 1691, the Savilian professorship of astronomy at Oxford being vacant, Mr. Halley applied for that place, but did not succeed. Mr. Whiston, in the “Memoirs of his own Life,” tells us from Dr. Bentley, that Mr. Halley “being thought of for successor to the mathematical chair at Oxford, Bishop Stillingfleet was desired to recommend him at court; but hearing, that he was a sceptic and a banterer of religion, the bishop scrupled to be concerned, till his chaplain Mr. Bentley should talk with him about it, which he did. But Mr. Halley was so sincere in his infidelity, that he would not so much as pretend to believe the christian religion, though he thereby was likely to lose a professorship; which he did accordingly, and it was then given to Dr. Gregory.” Mr. Halley published his “Theory of the variation of the Magnetical Compass,” as we have already observed, in 1683; which, though it was well received both at home and abroad, he found, upon a review, liable to great and insuperable objections. Yet the phenomena of the variation of the needle, upon which it is raised, being so many certain and indisputed facts, he spared no pains to possess himself of all the observations relating to it he could possibly come at. To this end he procured an application to be made to King William, who appointed him commander of the Paramour Pink, August 19, 1698; with express orders to seek by observations the discovery of the rule of the variations, and, as the words of his commission run, “to call at his Majesty’s settlements in America, and make such further observations as are necessary for the better laying down the longitude and latitude of those places, and to attempt the discovery of what land lies to the south of the western ocean.” He set out on this attempt the 24th of November following, and proceeded so far as to cross the line; but his men growing sickly and untractable, and his first lieutenant mutinying, he returned home in June 1699. After getting his lieutenant tried and cashiered, he set off in September following a second time, having the same ship with another of lesser bulk, of which he had also

the command. He traversed the vast Atlantic ocean from one hemisphere to another, as far as the ice would permit him to go; and in his way back touched at St. Helena, the coast of Brazil, Cape Verd, Barbadoes, Madeiras, the Canaries, the coast of Barbary, and many other latitudes, arriving in England in September 1700. Having thus furnished himself with a competent number of observations, he published in 1701 "a General Chart shewing at one view the variation of the compass in all those seas where the English navigators were acquainted;" and hereby, first of any one, laid a sure foundation for the discovery of the law or rule, whereby the said variation changes all over the world.

The captain, for he had now acquired that title and character, had been at home little more than half a year when he went in the same ship, with another express commission from the King, to observe the course of the tides in every part of the British channel at home, and to take the longitude and latitude of the principal head-lands, in order to lay down the coast truly. These orders were executed with his usual expedition and accuracy; and soon after his return he published, in 1702, a large map of the British Channel. The emperor of Germany having resolved to make a convenient and safe harbour for shipping in that part of his dominions which borders upon the Adriatic, Captain Halley was sent this year by Queen Anne to view the two ports on the Dalmatian coast, lying to that sea. He embarked on the 27th of November, went over to Holland, and passing thence through Germany to Vienna, he proceeded to Istria, with a view of entering upon the execution of the emperor's design; but some opposition being given to it by the Dutch, it was laid aside: nevertheless, the emperor presented him with a rich diamond ring from his own finger, and gave him a letter of high commendation, written with his own hand to queen Anne. He was likewise received with great respect by the king of the Romans, by prince Eugene, and the principal officers of that court. Presently after his arrival in England, he was dispatched again upon the same business; and passed this time through Osnaburg and Hanover, where he supped with his late British majesty, then electoral prince, and his sister the queen of Prussia. Arriving at Vienna, he was presented the same evening to the emperor, who directly sent his chief engineer to attend him to Istria; where they repaired, and added some new fortifications to that of Trieste, the port of Boccari being found fit to receive all kind of shipping with safety.

Having

Having seen the work finished, he returned to England in November 1703; and Dr. Wallis being deceased a few weeks before, Mr. Halley was appointed Savilian professor of geometry at Oxford in his room, and had the degree of Doctor of laws conferred upon him by that university. He was scarcely settled at Oxford, when Dr. Aldrich, dean of Christchurch, engaged him to translate into Latin from the Arabic Apollonius de Sectione Rationis. At the same time, from the account given of them by Pappus, he restored the two books, which are lost of the same author, De Sectione Spatii; and the whole work was published by him in one volume 8vo. at Oxford in 1706. Afterwards he took a share with his colleague, Dr. David Gregory, in preparing for the press the same Apollonius's Conics; and ventured to supply the whole 8th book, which is lost, of the original. He likewise added Serenus on the Section of the Cylinder and Cone, printed from the original Greek with a Latin translation, and published the whole in 1710 in folio: not to mention, that in the midst of all these publications the Miscellanea Curiosa, in three volumes, had come out under his direction in 1708. In 1713, on the 13th of November, he succeeded Dr. afterwards sir, Hans Sloane, in the post of secretary to the royal society; and, upon the death of Mr. Flamsteed in 1719, was appointed to succeed him at Greenwich by his late majesty king George the First; which made Dr. Halley, that he might be more at liberty for the proper business of his situation, resign the post of secretary to the royal society in 1721.

Upon the accession of his late majesty to the throne, his consort queen Caroline thought proper to make a visit at the Royal Observatory; and being pleased with every thing she saw, took notice, that Dr. Halley had formerly served the crown as a captain in the navy, and soon after obtained a grant of his half-pay for that commission, which he enjoyed from that time during his life. An offer was also made him of being appointed mathematical preceptor to the duke of Cumberland; but he declined that honour, by reason of his great age, and because he deemed the ordinary attendance upon that employ would be inconsistent with the performance of his duty at Greenwich. In August, 1729, he was admitted as a foreign member of the academy of sciences at Paris. About the year 1737 he was seized with a paralytic disorder in his right hand, which, it is said, was the first attack he ever felt upon his constitution: however, he came as usual once a-week, till within a little while before his death, to see his friends in town on Thursday, before the

meeting of the royal society. His paralytic disorder increasing, his strength gradually wore away, and he came at length to be wholly supported by such cordials as were ordered by his physician Dr. Mead; till being tired with these, he asked for a glass, and having drank it, presently expired as he sat in his chair, without a groan, on the 14th of January, 1741-2, in the 86th year of his age. His corps was interred near Greenwich, in the church-yard of a small village called Lee, where was erected over him a handsome tomb with this inscription:

Sub hoc marmore
Placide requiescit cum uxore charissima
Edmundus Halleus, L. L. D.
Astronomorum sui seculi facile princeps.
Ut vero scias lector
Qualis quantusque vir ille fuit,
Scripta ejus multifaria lege:
Quibus omnes fere artes et scientias
Illustravit, ornavit, amplificavit.
Æquum est igitur,
Ut quem cives sui virum
Tantopere coluere,
Memoriam ejus posteritas
Grata veneretur.

Natus } est A. C. { MDCLVI.
Mortuus } MDCCXLI.

Hoc saxum optimis parentibus
Sacrârunt duæ filiæ pietissimæ
Anno C. MDCCXLII.

Niceron, &c.
Dupin, Nov.
Bibl. des
Aut. Ecclef.
&c. Fontenelle, E-
loge de
monf. Hamel.

HAMEL, (JOHN BAPTISTE DU) an eminent French philosopher and divine, was born of a good family at Vire in Lower Normandy in the year 1624. He passed through his first studies at Caen, and his course of rhetoric and philosophy at Paris. At eighteen years of age he wrote a treatise, in which he explained, in a very simple manner, and by one or two figures, Theodosius's three books upon spherics; to which he added a tract upon trigonometry extremely short yet perspicuous, and designed as an introduction to astronomy. In one of his latter works he observes, that he was prompted by the vanity natural to a young man to publish this book: but, as Fontenelle remarks, there are few persons of that age capable of such an instance of vanity. At nineteen,

teen, he entered himself into the congregation of the oratory, where he continued ten years, and left it in order to be curate of Neuilli upon the Marne. He applied in the mean time intensely to study, and distinguished himself greatly by publishing works upon astronomy and philosophy. In 1666, monsieur Colbert proposed to Lewis XIV. a scheme, which was approved by his majesty, for establishing a royal academy of sciences; and appointed our author secretary of it. In 1668, he attended monsieur Colbert de Croissy, plenipotentiary for the peace at Aix la Chapelle; and upon the conclusion of it, accompanied him in his embassy to England, where he formed an acquaintance with the most eminent persons of this nation, particularly with Boyle, Ray, and Willis. From thence he went over to Holland, and so returned to France, having made a great number of useful observations in his travels. In 1678, his *Philosophia Vetus & Nova, ad usum scholæ accommodata in regia Burgundia pertractata*, was printed at Paris in four volumes in 12mo; and in 1681, enlarged and reprinted there in six. This work, which was done by the order of monsieur Colbert, contains a judicious collection of the antient and modern opinions in philosophy. Several years after the publication of it, the jesuits carried it into the East Indies, and taught it with success; and father Bovet, a famous missionary in China, wrote into Europe, that when his brethren and himself engaged in drawing up a system of philosophy in the Tartarian language for the emperor, one of the chief sources they drew from was Du Hamel's *Philosophia Vetus & Nova*. His works in this way, now become very numerous, were collected and published at Nuremberg 1681 in four volumes 4to. under the title of, *Opera Philosophica & Astronomica*: and they were highly valued then, though the improvements in philosophy since his time have brought them into discredit, by rendering them of little or no use. In 1697, he resigned his place of secretary of the royal academy of sciences, which by his recommendation he procured for monsieur de Fontenelle. He had some years before this devoted himself to divinity, and published some large works in this way. However, he did not lose all care of his former studies, but published at Paris in 1698, *Regiæ Scientiarum Academiæ Historia*, 4to. in four books; which being greatly liked, he afterwards augmented with two books more. It contains an account of the foundation of the royal academy of sciences and its transactions from 1666 to 1700, and is now the most useful of any of his works relating to philosophy;

phy; as perhaps the most useful, which he published in Theology, is his last work printed at Paris 1706 in folio, and intitled, *Biblia Sacra Vulgatæ editionis, una cum selectis ex optimis quibusque interpretibus notis, prolegomenis, novis tabulis chronologicis & geographicis.*

He died at Paris on the 6th of August 1706, without any sickness and of mere old age, being almost eighty three years old. Though he had quitted his cure at Neuilli in 1663, yet he went every year to visit his old flock; and the day he spent there was kept as an holy-day by the whole village. He was highly esteemed by the most eminent prelates of France, though he enjoyed but very small preferments. He was *Regius* professor of philosophy, in which post he was succeeded by monsieur Varignon. He was a man of great modesty, affability, piety, and integrity; he was disinterested, averse to all contests, and exempt from jealousy and affectation. He wrote Latin with prodigious purity and elegance.

HAMMOND, (Dr. HENRY) a most learned and pious English divine, was born at Chertsey in Surrey upon the 18th of August 1605, and was the youngest son of Dr. John Hammond, physician to prince Henry of Wales, who was his godfather, and gave him his own name. He was educated in grammar learning at Eton school, and sent to Magdalen college in Oxford in 1618; of which, after taking his degrees in a regular way, he was elected fellow in July 1625. Some time after he applied himself to the study of divinity; which however he did not pursue in the ordinary way, by having recourse to modern systems and voluminous compilations of men, who perhaps knew as little of the matter as himself, but, as Dr. Fell says, “ by beginning that science at the upper end, as conceiving it most reasonable to search for primitive truth in the primitive writers, and not to suffer his understanding to be prepossessed by the contrived and interested schemes of modern, and withal obnoxious, authors.” In 1633, he was presented to the rectory of Penshurst in Kent by Robert Sydney earl of Leicester. That nobleman, happening to be one of his auditors, while he was supplying a turn at court for Dr. Frewen, then president of his college, and one of his majesty’s chaplains, was so deeply affected with the sermon, and formed so just a measure of the preacher’s merit, that he conferred on him this living, then void, and in his gift. Upon this he quitted his college, and went to his cure, where he resided,

Fell’s life of
Dr. Ham-
mond, p. 1,
2. Lond.
1622.

Fell, &c. p.
7.

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as long as the times permitted him, punctually performing every branch of the ministerial function in the most diligent and exemplary manner.

In 1640 he was chosen one of the members of the convocation, called with the long parliament which began that year; and in 1643, was made archdeacon of Chichester by the unfought-for favour of Dr. Brian Duppa, then bishop of Chichester, and afterwards of Winchester. The same year also he was named one of the assembly of divines, but never sat amongst them.

In the beginning of the national troubles he continued undisturbed at his living; till the middle of July 1643; but joining in the fruitless attempt then made at Tunbridge in favour of the king, and a reward of an hundred pounds being soon after promised to the person that should produce him, he was forced to retire privily and in disguise to Oxford. Having procured an apartment in his own college, he sought that peace in retirement and study, which was no where else to be found. Among the few friends he conversed with, was Dr. Christopher Potter provost of Queen's college; by whose persuasion it was, that he published his "Practical Catechism" in 1644. This was one of the most valuable and excellent books published at that time; yet because it did not suit the nonsense then prevailing, nor the principles of those, who cried up Faith to the skies, but condemned Works, as fit for little else but to make a man's damnation more sure, great objections were raised against it by fifty-two ministers within the province of London; and especially by the famous Francis Cheynell, who has contrived to perpetuate his good name by his extraordinary treatment of the excellent Chillingworth. Dr. Hammond however defended his book, and the same year and the following, put out several useful pieces, adapted to the times. In December 1644, he attended as chaplain the duke of Richmond and earl of Southampton; who were sent to London by king Charles I. with terms of peace and accommodation, to the parliament; and when a treaty was appointed at Uxbridge, he appeared there as one of the divines on the king's side, where he managed, greatly to his honour, a dispute with Richard Vines, one of the presbyterian ministers sent by the parliament. Nevertheless a report was afterwards raised upon the doctor, that Mr. Vines "had" ^{Fell, &c.} _{p. 37.} "utterly silenced him;" insomuch that to avoid the force of his adversary's objection he was obliged to have recourse to this expedient, that is, "to swear by God and the holy angels,

“ angels, that though at present a solution did not occur
 “ to him, he could answer it.” But the doctor, being in-
 formed of this slander, wrote a letter, dated January 22, 1655,
 in his own vindication, wherein he has these words: “ I
 “ am both sure, that I never called God and his holy angels
 “ to witness any thing in my life, nor ever swore one volun-
 “ tary oath that I know of; and that I was not, at that
 “ meeting, conscious to myself of wanting ability to ex-
 “ press my thoughts, or pressed with any considerable diffi-
 “ culty, or forced by any consideration, to wave the an-
 “ swer of any thing objected.”

Fell, &c.
 p. 38, 43.

A few days after the breaking of this treaty, a canonry
 of Christ-church in Oxford becoming vacant, the king be-
 stowed it upon him about March 1645; and the university
 chose him their public orator. His majesty also, coming to
 reside in that city, made him one of his chaplains in ordi-
 nary: notwithstanding all which employments, he did not
 remit from his studies, nor cease to publish books, princi-
 pally contrived to do service in the times they were written
 in. When Oxford surrendered, his attendance as chaplain
 was superseded; but when the king came into the power of
 the army, he was permitted to attend him again, in his se-
 veral confinements and removes of Wooburn, Caveham,
 Hampton-court, and the isle of Wight: at which last place
 he continued till Christmas 1647, the time that all his ma-
 jesty's servants were put away from him. He then returned
 again to Oxford, where he was chosen sub-dean of Christ-
 church; in which office he continued till March 30, 1648,
 when he was forcibly turned out of it by the parliamentary
 visitors. Instead of being commanded immediately to quit
 Oxford, as others were, a committee of parliament voted
 him and Dr. Sheldon to be prisoners in that place, where
 they continued in restraint for about ten weeks. During
 this confinement he began his “ Paraphrase and Annotations
 “ on the New Testament;” the ground-work of which is
 said to be this. Having written in Latin two large volumes
 of the way of interpreting the New Testament, with refe-
 rence to the customs of the Jews, and of the first Hereticks
 in the Christian church, and also of the Heathens especially
 in the Grecian games; and, above all, of the importance
 of the Hellenistical dialect; he began to consider, that it might
 be more useful to the English reader, who was to be his im-
 mediate care, to write in our vulgar language, and set every
 observation in its natural order, according to the direction
 of the text. And having some years before collated several
 Greek

Fell, &c.
 p. 44, 45.

Fell, &c.
 p. 48.

Fell, &c.
 p. 58.

Greek copies of the New Testament, and observed the variation of our English from the original, and made an intire translation of the whole for his own private use, he cast his work into that form, in which it now appears. It came out first in 1653; in 1656, with additions and alterations; and in 1698 Mr. Le Clerc put out a Latin translation of it, viz. of the "Paraphrase and Annotations," with the text of the Vulgate, in which he has intermixed many of his own animadversions, explained those points, which Dr. Hammond had but slightly touched, and corrected many of his mistakes. This is the most useful of all his works; which however let us quit for the present, and look a little after its author.

We left him under confinement at Oxford; from whence he was afterwards removed to the house of Sir Philip Warwick at Clapham in Bedfordshire. The trial of king Charles drawing on, and Dr. Hammond being in no other capacity to interpose than by writing, he drew up an address to the general and council of officers, which he published under this title: "To the right honourable the lord Fairfax, and his council of war, the humble address of Henry Hammond." His grief for the death of his royal master was extreme; but after having indulged it for a while, he resumed his studies, and published several pieces. The rigour of his restraint being taken off in the beginning of the year 1649, he removed to Westwood in Worcestershire, the seat of the loyal Sir John Packington, from whom he received a kind invitation; and here spent the remainder of his days. In 1651, when king Charles II. came into those parts, he waited upon him, and received a letter from his own hand, of great importance, to satisfy his loyal subjects concerning his adherence to the religion of the church of England. In 1653, he published, as we have already observed, his great work on the New Testament, and went on applying antidotes to the distempers of the church and state, and opposing those monstrous ill-grounded and absurd tenets, which were daily broached under the name of religion; particularly those of the Anabaptists and other enthusiasts. Afterwards he undertook a Paraphrase and Commentary on all the books of the Old Testament; of which he published the Psalms, and went through a third part of the book of Proverbs. His want of health only hindered him from proceeding farther: for that strength of body, which had hitherto attended his indefatigable mind, beginning to fail him about the year 1654, he was seized by those four tormenting distempers, each of which has been judged a competent trial of human patience, namely,

Fell, &c.
P. 71, 83.

namely, the stone, the gout, the cholic, and the cramp; but the stone put an end to his life. For, while king Charles II. was designing him for the bishoprick of Worcester, and he was preparing to go to London, whither he had been invited by the most eminent divines, he was seized with a sharp fit of the stone on the 4th of April, of which he died on the 25th of the same month in the year 1660.

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Dr. Hammond was a very handsome man, and of a good constitution; and the faculties of his mind were no ways inferior to the graces of his body. Declamatory panegyrick is not our province: we will therefore content ourselves with reciting, what Antony Wood and bishop Burnet have said of him. "Great were his natural abilities greater his acquired; and in the whole circle of arts: was most accurate. He was also eloquent in the tongues, exact in ancient and modern writers, well-versed in philosophy, and better in philology, most learned in school-divinity, and a great master in church antiquity." "His death, says bishop Burnet, was an unspeakable loss to the church. For, as he was a man of great learning, and of most eminent merit, he having been the person that during the bad times had maintained the cause of the church in a very singular manner; so he was a very moderate man in his temper, though with a high principle, and would probably have fallen into healing councils. He was also much set on reforming abuses, and for raising in the clergy a due sense of the obligations they lay under." Besides above thirty pieces, that came out in his life-time, at least twenty more were published after his decease; all which were collected together by his amanuensis, the learned Mr. William Fulman, into four volumes folio in 1684.

Hist. of his
own time,
edit. 1724.
P. 177.

HAMMOND (ANTHONY) Esq; an ingenious English poet, was descended from a good family of Somersham-Place in Huntingdonshire, and born in 1668. After a liberal education at St. John's college in Cambridge, he was chosen member of parliament, and soon distinguished himself in the house as a fine speaker. He became a commissioner of the royal navy, which place he quitted in 1712. He published a "Miscellany of original poems, by the most eminent hands:" in which himself, as appears by the poems marked with his own name, had no inconsiderable share. He wrote the life of Walter Moyle, Esq; prefixed to his works: he was the intimate friend of that gentleman. He died about the year 1726.

There

There was another Mr. Hammond, known to the world by the Love Elegies, which some years after his death were published by the earl of Chesterfield. He was the son of a merchant in London, and preferred to a place about the person of the late prince of Wales, which he held till an unfortunate accident deprived him of his senses. The cause of this calamity was a passion he entertained for a lady, who would not return it: upon which occasion he wrote these love elegies, that have been so much celebrated for their tenderness. The editor observes, that he composed them before he was twenty one years of age: a period, says he, when fancy and imagination commonly riot at the expence of judgment and correctness. He was sincere in his love, as in his friendship: and wrote to his mistress, as he spoke to his friends, nothing but the true genuine sentiments of his heart. Tibullus seems to have been the model, our author judiciously preferred to Ovid; the former writing directly from the heart to the heart, the latter too often yielding and addressing himself to the imagination. Mr. Hammond died in the year 1743 at Stow, the seat of lord Cobham, who honoured him with a particular intimacy. He was one of those poets, who are made so by love, rather than by nature; and whom, if we do not admire so much, we read perhaps with more pleasure.

HAMPDEN (JOHN) Esq; of Hamden in Buckinghamshire, famous for sustaining singly the weight of a royal prosecution, on his refusing to pay the ship-money in the reign of Charles I. was born at London in the year 1594. He was of as ancient, Whitlocke says the ancientest, extraction as any gentleman in his county; and cousin-german to Oliver Cromwell, Mr. Hampden his father having married the protector's aunt. In the year 1609, he was sent to Magdalen college in Oxford; from whence, without taking any degree, he removed to the inns of court, where he made a considerable progress in the study of the law. Sir Philip Warwick observes, that "he had great knowledge both in "scholarship and the law." In his entrance into the world, he is said to have indulged himself in all the licence of sports, and exercises, and company, such as were used by men of the most jovial conversation; but afterwards to have retired to a more reserved and austere society, preserving however his own natural cheerfulness and vivacity. In the second parliament of king Charles, which met at Westminster in February 1625-6, he obtained a seat in the house of commons,

Memorials
of the Eng-
lish affairs,
p. 70.

Mem. of the
reign of
Charles I.
p. 240.

Clarendon's
Hist. of the
Rebellion,
vol. ii. p.
265. 8vo.
as edit. 1706.

Ibid.

Clarendon,
ibid.

Ibid. p. 264.

as he also did in two succeeding parliaments; but made no figure till the year 1636, when he became universally known, by a solemn trial at the king's bench, on his refusing to pay the ship-money. He carried himself, as my lord Clarendon tells us, through this whole suit with such singular temper and modesty, that he actually obtained more credit and advantage by losing it, than the king did service by gaining it. From this time he soon grew to be one of the most popular men in the nation, and a principal leading member in the long parliament. "The eyes of all men were fixed upon him, as their pater patriæ, and the pilot that must steer the vessel through the tempests and rocks which threatened it." After he had held the chief direction of his party in the house of commons against the king, he took up arms in the same cause, and was one of the first, who opened the war by an action at a place called Brill, a garrison of the king's upon the edge of Buckinghamshire, about five miles from Oxford. He took the command of a regiment of foot under the earl of Essex, and shewed such skill and bravery, that, had he lived, he would probably soon have been raised to the post of a general. But he was cut off early by a mortal wound, which he received in a skirmish with prince Rupert at Chalgrove-field in Oxfordshire; for he was there shot into the shoulder with a brace of bullets, which broke the bone, on the 18th of June 1643, and after suffering much pain and misery, died thereof on the 24th of that month, to as great a consternation of all his party, as if their whole army had been defeated. Many men observed, says lord Clarendon, that the field in which this skirmish was, and upon which Mr. Hampden received his death wound, namely Chalgrove-field, was the same place, in which he had first executed the ordinance of the militia, and engaged that county, in which his reputation was very great, in this rebellion: and it was confessed by the prisoners that were taken that day, and acknowledged by all, that upon the alarm that morning, after their quarters were beaten up, he was exceeding solicitous to draw forces together to pursue the enemy; and being a colonel of foot, put himself amongst those horse as a volunteer, who were first ready, and that when the prince made a stand, all the officers were of opinion to stay, till their body came up, and he alone persuaded, and prevailed with them to advance: so violently did his fate carry him to pay the mulct in the place, where he had committed the transgression about a year before. This, my lord Clarendon says,

was

was an observation made at that time; but his lordship does not adopt it as an opinion of his own.

Mr. Hampden, if we form our judgment of him only from the account of those, who were engaged in the opposite party to him, was perhaps one of the most extraordinary men that ever lived; and it must certainly be very amusing to contemplate the portrait of him, as it is thus delineated by the earl of Clarendon. "He was, says the noble historian, a ^{Ibid. vol. i. p. 185,} man of much greater cunning, and it may be of the most discerning spirit, and of the greatest address and insinuation to bring any thing to pass which he desired, of any man of that time, and who laid the design deepest.---He was not a man of many words, and rarely begun the discourse, or made the first entrance upon any business that was assumed, but a very weighty speaker; and after he had heard a full debate, and observed how the house was like to be inclined, took up the argument, and shortly, and clearly, and craftily, so stated it, that he commonly conducted it to the conclusion he desired.---He was of that rare affability ^{Ibid. vol. ii. p. 265, &c.} and temper in debate, and of that seeming humility and submission of judgment, as if he brought no opinion of his own with him, but a desire of information and instruction: yet he had so subtle a way, and under the notion of doubts, insinuating his objections, that he infused his own opinions into those, from whom he pretended to learn and receive them. And even with them, who were able to preserve themselves from his infusions, and discerned those opinions to be fixed in him, with which they could not comply, he always left the character of an ingenious and conscientious person. He was indeed a very wise man, and of great parts, and possessed with the most absolute spirit of popularity, and the most absolute faculties to govern the people of any man I ever knew. For the first year of the parliament, he seemed rather to moderate, and soften the violent and distempered humours, than to inflame them. But wise and dispassioned men plainly discerned, that that moderation proceeded from prudence, and observation that the season was not ripe, rather than that he approved of the moderation: and that he begot many opinions and motions, the education whereof he committed to other men; so far disguising his own designs, that he seemed seldom to wish more than was concluded. And in many gross conclusions, which would hereafter contribute to designs not yet set on foot, when

“ he found them sufficiently backed by a majority of voices,
 “ he would withdraw himself before the question, that he
 “ might seem not to consent to so much visible unreasonable-
 “ ness; which produced as great a doubt in some, as it did
 “ approbation in others, of his integrity.----After he was
 “ among those members accused by the king of High Treason,
 “ he was much altered: his nature and carriage seeming much
 “ fiercer than it did before: and without question, when he
 “ first drew his sword, he threw away the scabbard.---He
 “ was very temperate in diet, and a supreme governor over
 “ all his passions and affections; and had thereby a great
 “ power over other mens. He was of an industry and vi-
 “ gilance not to be tired out, or wearied by the most labo-
 “ rious; and of parts not to be imposed upon by the most
 “ subtle and sharp; and of a personal courage equal to his
 “ best parts: so that he was an enemy not to be wished,
 “ wherever he might have been made a friend; and as much
 “ to be apprehended where he was so, as any man could de-
 “ serve to be. And therefore his death was no less pleasing
 “ to the one party, than it was condoled in the other. In a
 “ word, what was said of Cinna, might well be applied to
 “ him: he had a head to contrive, a tongue to persuade, and
 “ a hand to execute, any mischief, or, as the historian says
 “ elsewhere, any good.” Thus Mr. Hampden is described
 by lord Clarendon, agreeably to the notions usually formed
 of his character after the restoration; which, we see, was
 that of a great man, rather than a good. But as the charac-
 ters of statesmen, commanders, or men acting in a public
 capacity, always vary with the times and fashion of politics;
 so at the Revolution, when passive-obedience and non-resis-
 tance were disgraced by law, Mr. Hampden came to be
 esteemed a good man as well as a great, and, bating a small
 interval in the days of Sacheverel, has continued to be thought
 so from that time to this. Thus a poet of our own days,
 in an elegant piece, intituled, “ An elegy in a country church
 “ yard,” has painted him in the glorious colours of a warm
 and active patriot:

Ibid. vol. i.
 p. 297.

Perhaps in this neglected spot is laid
 Some heart once pregnant with celestial fire;
 Hands that the rod of empire might have swayed,
 Or wak'd to extasy the living lyre.

* * * * *

Some village Hampden, that with dauntless breast
 The little tyrant of his fields withstood,
 Some mute inglorious Milton here may rest;
 Some Cromwell, guiltless of his country's blood.

We commend, as it deserves, the publick spirit of this bard, and generous warmth with which he seems to be animated; but, should this sort of spirit once become unfashionable, and sink into contempt, or rather disgrace amongst us, he must change his note, and sing in another strain; or we may venture to predict, that he will never make his fortune by his poetry, though his genius for it were finer than it is.

HANDEL, (GEORGE-FREDERIC) an illustrious master in music, was born at Hall, a city of Upper Saxony, the 24th of February, 1684; by a second wife of his father, who was an eminent physician and surgeon of the same place, and then above sixty years of age. From his very childhood he discovered such a propensity to music, that his father, who always intended him for the study of the civil law, was alarmed at it; and took every method to oppose this inclination, by keeping him out the way of, and strictly forbidding him to meddle with, musical instruments of any kind. Nevertheless the son found means to get a little clavicord privately conveyed to a room at the top of the house; and with this he used to amuse himself, when the family was asleep.

Memoirs of
 the life of
 George-
 Frederick
 Handel.
 Lond. 1760,
 8vo.

While he was yet under seven years of age, he went with his father to the duke of Saxe Weissenfels, where it was not possible to keep him from harpsicords and other instruments. It happened one morning, that while he was playing on the organ, after the service was over, the duke was in the church; and something there was in his manner of playing, which affected the duke so strongly, that his highness asked his valet de chambre (who, by the way, was Handel's brother-in-law) who it was that he heard at the organ? The valet replied, that it was his brother. The duke demanded to see him; and, after making proper enquiries about him, expostulated very seriously with the old doctor, who still retained his prepossessions in favour of the civil law. He told him at length, that every father had certainly a right to dispose of his children as he should think most expedient; but that, for his own part, he could not but consider it as a sort of crime against the public and posterity, to

rob the world of such a rising genius. The issue of this debate was, not only a toleration for music, but consent also that a master should be called in to forward and assist him.

The first thing his father did at his return to Hall, was to place him under one Zackaw, organist to the cathedral church; who was a person of great abilities in his profession, and not more qualified than inclined to do justice to any pupil of promising hopes. Handel pleased him so much, that he never thought he could do enough for him. He was proud of a pupil who already began to attract the attention of the public; and also glad of an assistant, who, by his prodigious talents, was capable of supplying his place, whenever he had a mind to be absent. It may seem strange to talk of an assistant at seven years of age; but it is stranger, that at nine he began to compose the church service for voices and instruments, and from that time actually did compose a service every week for three years successively. Having far surpassed his master, the master himself confessing it, and made all the improvements he could at Hall, it was agreed he should go to Berlin; and to Berlin he went in 1698, where the opera was in a flourishing condition under the encouragement of the king of Prussia, grandfather of the present. Handel had not been long at court before his abilities became known to the king, who frequently sent for him, and made him large presents. He farther offered to send him to Italy, where he might be formed under the best masters, and have opportunities of hearing and seeing all that was excellent in the kind: but there were reasons for refusing this offer, and also for leaving Berlin, as he did soon after. During his stay there, he became acquainted with two Italian composers, Buononcini and Attilio; the same who afterwards came to England while Handel was here, and were at the head of a formidable opposition against him.

Next to the opera of Berlin that of Hamburg was in the highest request; and thither it was resolved to send him on his own bottom, and chiefly with a view to improvement: but his father's death happening soon after, and his mother being left in narrow circumstances, he thought it necessary to procure scholars, and obtain some employment in the orchestra; and by this means instead of a burden he proved a great relief to her. He had a dispute at Hamburg with one of the masters, in opposition to whom he laid claim to the first harpsichord; and he had the luck to have it determined in his favour. The honour however had like to have cost him

him dear; for his antagonist so resented his being constrained to yield to such a stripling competitor, that as they were coming out of the orchestra, he made a push at him with a sword, which had infallibly pierced his heart, but for the friendly Score, which he carried accidentally in his bosom. "Had this happened, says his historian, in the early ages, not a mortal but would have been persuaded, that Apollo himself interposed to preserve him, in the form of a music-book."

*Memoirs,
&c. p. 35.*

From conducting the performance, Handel became composer to the house; and *Almeria* his first opera, was made here, when he was not much above fourteen years of age. The success of it was so great, that it ran for thirty nights without interruption; and this encouraged him to make others, as he did also a considerable number of sonatas not extant, during his stay at Hamburg, which was about four or five years. He contracted an acquaintance at this place with many persons of note, among whom was the prince of Tuscany, brother to John Gaston de Medicis, grand duke. The prince, who was a great lover of the art for which his country was famous, would often lament Handel's not being acquainted with the Italian music; shewed him a large collection of it; and was very desirous he should return with him to Florence. Handel plainly answered, that he could see nothing in the music answerable to the prince's character of it; but, on the contrary, thought it so very indifferent, that the fingers, he said, must be angels to recommend it. The prince smiled at the severity of his censure; yet pressed him to return with him, and intimated that no convenience should be wanting. Handel thanked him for the offer of a favour which he did not chuse to accept; for he resolved to go to Italy on his own bottom, as soon as he could make a purse sufficient for the purpose. He had in him from his childhood a strong spirit of independency, which was never known to forsake him in the most distressful seasons of his life: and it is remarkable, that he refused the greatest offers from persons of the first distinction; nay, and even the highest favours from the fairest of the fair sex, only because he would not be cramped or confined by particular attachments.

Soon after he went to Italy, and Florence was his first destination; where, at the age of eighteen he made the opera of *Rodrigo*, for which he was presented with an hundred sequins, and a service of plate. This may serve to shew, what a reception he met with at a place where the highest notions were conceived of him before he arrived. Vittoria,

a celebrated actress and singer, bore a principal part in this opera. She was a fine woman, and had been some time in the good graces of his serene highness; yet Handel's youth and comeliness, joined with his fame and abilities in music, had raised emotions in her heart, which however we do not find that Handel in the least encouraged. After about a year's stay at Florence, he went to Venice: where he was first discovered at a masquerade, while he was playing on a harpsichord in his visor. Scarlatti happened to be there, and affirmed it could be no one but the famous Saxon or the devil. Being earnestly importuned to compose an opera, he finished his *Agrippina* in three weeks; which was performed twenty-seven nights successively, and with which the audience were so enchanted, that they seemed to be all distracted. From Venice he went to Rome, where his arrival was no sooner known, than he received polite messages from persons of the first distinction. Among his greatest admirers was the cardinal Ottoboni, a person of a refined taste and princely magnificence; at whose court he met with the famous Corelli, with whom he became well acquainted. Attempts were made at Rome to convert him to popery; but Handel declared himself resolved to die a member of that communion, whether true or false, in which he had been born and bred. From Rome he went to Naples; and after he quitted Naples, he made a second visit to Florence, Rome, and Venice. The whole time of his abode in Italy was six years; during which he had made abundance of music, and some in almost every species of composition. These early fruits of his studies would doubtless be great curiosities, could they be met with.

Handel was now returned to his native country, but yet he had not done travelling, nor was likely to have done, while there was any musical court, which he had not seen. Hanover was the first he stopped at, where he met with Steffani, with whom he had been acquainted at Venice, and who was then master of the chapel to king George I. when he was only elector of Hanover. At Hanover also there was a nobleman who had taken great notice of Handel in Italy, and who afterwards did him great service, when he came to England for the second time. This person was baron Kilmanseck. He introduced him at court, and so well recommended him to his electoral highness, that he immediately offered him a pension of 1500 crowns per ann. as an inducement to stay. Handel excused his not accepting this high favour, because he had promised the court of the elector

elector palatine, and also resolved to pass over into England, whither it seems he had received strong invitations from the duke of Manchester: upon which he had leave to be absent for a twelvemonth or more, and to go whithersoever he pleased; and on these conditions he thankfully accepted the pension.

After paying a visit to his mother, who was now extremely old and blind, and to his old master Zackaw, he set out for Dusseldorp. The elector was highly pleased with him, and at parting made him a present of a fine set of wrought plate for a desert. From Dusseldorp he made the best of his way through Holland; and embarking for England, he arrived at London in the winter of 1710. He was soon introduced at court, and honoured with marks of the queen's favour. Many of the nobility were impatient for an opera from him; whereupon he composed *Rinaldo*, in which the famous Nicolini sung. Its success was great, and his engagements at Hanover the subject of much concern. He returned thither in about a twelvemonth; for besides his pension, Steffani had resigned to him the mastership of the chapel; but in 1712, he obtained leave of the elector to make a second visit to England, on condition that he returned within a reasonable time. The poor state of music here, and the wretched proceedings at the Haymarket, made the nobility desirous that he might be employed in composing for the theatre. To their applications the queen added her own authority; and as an encouragement settled on him for life a pension of 200*l.* per annum. All this made Handel forget his obligation to return to Hanover; so that when his late majesty came over, at the death of the queen, in 1714, conscious how ill he had deserved at his hands, he durst not appear at court. It happened, however, that his noble friend baron Kilmanseck was here; and he with others of the nobility contrived the following scheme for reinstating him in his majesty's favour. The king was persuaded to form a party on the water; and Handel was bid to prepare some music for that occasion. It was performed and conducted by himself, unknown to his majesty, whose pleasure on hearing it was equal to his surprize. Upon his enquiring whose it was, the baron produced the delinquent, and presented him to his majesty, as one that was too conscious of his fault, to attempt an excuse for it. Thus Handel was restored to favour, and his music honoured with the highest approbation; and as a token of it, the king was pleased to add a pension for life of 200*l.* a year to that which queen Anne had be-

fore given him. Some years after, when he was employed to teach the young princesses, another pension was added to the former by her late majesty.

Handel was now settled in England, and well provided for. The three first years he was chiefly, if not constantly, at the earl of Burlington's; where he frequently met Mr. Pope. The poet one day asked his friend Dr. Arbuthnot, of whose knowledge in music he had an high idea, what was his real opinion of Handel, as a master of that science? who replied, "Conceive the highest that you can of his abilities, "and they are much beyond any thing that you can conceive." Mr. Pope nevertheless declared, that Handel's finest things, so untoward were his ears, gave him no more pleasure than the airs of a common ballad. The two next years he spent at Cannons, which was then in its glory, and composed music for the chapel there. While he was here, a project was formed by the nobility, for erecting an academy in the Haymarket; the intention of which was to secure a constant supply of operas, to be composed by Handel, and to be performed under his direction. For this purpose a large sum was subscribed, the king subscribing 1000 l. the nobility 4000 l. and Handel went to Dresden in quest of singers, from whence he brought Senesino and Durisanti. At this time Buononcini and Attilio, whom we have mentioned before, composed for the opera, and had a strong party in their favour, and by whom a violent opposition was maintained; but at last the parties were all united, and each was to have his particular part.

The academy being now firmly established, and Handel appointed composer to it, all things went on prosperously for a course of ten years. Handel maintained an absolute authority over the singers and the band, or rather kept them in total subjection. Having one day a dispute with Cuzzoni on her refusing to sing something or other, "Oh! madame, said "he, *je sçais bien que vous êtes une veritable diableſſe; mais "je vous ferai sçavoir, moi, que je suis Beelzebub le chéf "des diables;"* that is, "Oh, madam, I know very well "that you are a true devil; but I will make you know that "I am Beelzebub the chief of the devils." With this he took her up by the waist, and, if she made any more words, swore that he would fling her out of the window. This may serve to shew what a notable spirit Handel possessed, and how well the company were governed. What however they regarded hitherto as legal government, at length appeared to be downright tyranny; upon which a rebellion commenced with

with Senesino at the head of it, and all became tumult and civil war. Handel, perceiving that Senesino was grown less tractable and obsequious, resolved to subdue him. To manage him by gentle means he disdained; yet to controul him by force he could not, Senesino's interest and party being too powerful. The one therefore was quite refractory, the other quite outrageous. The merits of the quarrel are not known; but whatever they were, the nobility would not consent to his design of parting with Senesino, and Handel was resolved to have no farther concerns with him. And thus the academy, after it had gone on in a flourishing state for above nine years, was at once dissolved.

Handel still continued at the Haymarket, but his audience gradually sunk away. New singers must be sought, and could not be had any nearer than Italy. Discouraging this! yet to Italy he went, and returning with several singers, he embarked on a new bottom. He carried it on for three or four years, but it did not do. Many of the nobility raised a new subscription for another opera at Lincoln's Inn Fields, and sent for Farinelli and others; and, in short, the opposition was so strong, that in spite of his great abilities, his affairs declined; all for want of a little prudence, and a spirit that knew how to yield on proper occasions. His fortune was not more impaired than his health and his understanding. His right arm was become useless to him from a stroke of a palsy; and his senses were greatly disordered at intervals for a long time. In this unhappy state it was thought necessary that he should go to the vapour-baths at Aix-la-Chapelle; and from them he received a cure, which, from the manner as well as quickness of it, passed with the nuns for a miracle.

Soon after his return to London in 1736, his Alexander's Feast was performed at Covent Garden, and applauded; and several other attempts of the like nature were made to re-instate him, but they did not prevail; the Italian party were too powerful; so that in 1741, he went to Dublin, where he was well received. Mr. Pope has recorded this passage of his history. A poor phantom, which is made to represent the genius of the modern Italian opera, expresses her apprehensions, and gives her instructions to dullness, already alarmed for her own safety, in the following lines:

“ But soon, ah! soon, rebellion will commence,

“ If music meanly borrows aid from sense:

I

“ Strong

" Strong in new arms, lo! giant Handel stands,
 " Like bold Briareus with his hundred hands;
 " To stir, to rouse, to shake the soul he comes,
 " And Jove's own thunders follow Mars's drums.
 " Arrest him, empress; or you sleep no more—
 " She heard,—and drove him to th' Hibernian shore."

DUNCIAD, book iv. 63.

At his return to London in 1741-2, the minds of most men were disposed in his favour, and the æra of his prosperity returned. He immediately began his oratorios in Covent Garden, which he continued with uninterrupted success and unrivalled glory, till within eight days of his death. The last was performed on the 6th, and he expired on the 14th of April, 1759. He was buried in Westminster Abbey, where, by his own order, and at his own expence, a monument is to be erected to his memory. In 1751, a gutta serena deprived him of his sight; but his faculties remained in their full vigour, almost to the hour of his dissolution. It must not be forgot, that this great master of music was a most uncommon epicure; which part of his character his historian endeavours to excuse, by saying, that " the peculiarities of his constitution were as great as those of his character; that luxury and intemperance are relative ideas; and that it would be as unreasonable to confine Handel to the fare and allowance of common men, as to expect that a London merchant should live like a Swiss mechanic; that nature had given him a vigorous constitution, an exquisite palate, a craving appetite; and that his incessant and intense application to the studies of his profession rendered constant and large supplies of nourishment the more necessary to recruit his exhausted spirits." He had better have said nothing.

HARDOUIN, (JOHN) a French jesuit, eminent for his great parts, learning, and singularities of opinion, was born of obscure parents at Kimper in Bretagne, in the year 1647. He entered young into the society of jesuits, and devoted himself to the study of the belles lettres, the learned languages, history, philosophy, and divinity. In 1684, he published in 4to. a work, intitled, *Nummi antiqui populorum & urbium illustrati*: in which he often gave explanations very singular, and as contrary to truth as to good sense. He published the same year in folio, in conjunction with Petavius, *Themistii Orationes xxxiii. cum notis*. The year fol-

following he published, in five volumes 4to. for the use of the Dauphin, *Plinii Historiæ naturalis libri xxxvii. interpretatione & notis illustrati*. Hitherto he confined himself to prophane learning, where his whimsies were not supposed capable of doing much harm; but now, to the great uneasiness of many good persons, he was going to tamper with religious subjects, and, in 1687, published in 4to. his book intitled, *De Baptismo quæstio triplex*. Two years after appeared his *Antirrheticus de nummis antiquis coloniarum & municipiorum*, in 4to. and also *S. Joannis Chrysostomi epistola ad Cæsarium Monachum, notis ac dissertatione de sacramento altaris illustrata*, in quarto. Monsieur le Clerc having made some reflections upon "St. Chrysostom's letter to "Cæsarius," in the 15th volume of the *Bibliothèque Universelle*, father Hardouin replied, in a piece printed in 1690, 4to. and intitled, *Defence de la lettre de S. Jean Chrysostome, adressée a l'auteur de la Bibliothèque Universelle*: to which Mr. Le Clerc returned an answer in the 19th volume of that *Bibliothèque*.

In 1693, he printed at Paris, in two volumes 4to, *Chronologiæ ex nummis antiquis restitutæ prolusio, de nummis Herodiadum*: in which he opened more fully that strange paradoxical system, of which he had yet done little more than hint. He undertakes to prove from medals, that the greater part of those authors, which have passed upon the moderns for ancient, were forged by some monks of the thirteenth century, who gave to them the several names of Homer, Plato, Aristotle, Plutarch, &c. Tertullian, Origen, Basil, Augustin, &c. He only excepts out of this monkish manufacture the works of Cicero, Pliny's Natural History, Virgil's Georgics, and Horace's Satires and Epistles. These he supposes the only genuine monuments of antiquity remaining, except some few Inscriptions and Fasti: and with the assistance of these, he thinks, that these monks (they must have been very ingenious men) drew up and fashioned all the other ancient writings, as Terence's plays, Livy's and Tacitus's history, Virgil's Eneid, Horace's Odes, &c. Nay, he pushed this chimera so far, that he fancied he could see plainly enough that Eneas in Virgil was designed for Jesus Christ, and Horace's mistress Lalage for the christian religion. An absurder system never came out of the brain of man: however, he appears to have seriously believed it himself, and was persuaded that his reasons for it were clear and evident; though he would not publish them to the world, nor explain his system, notwithstanding he was frequently called upon to do it.

it. This work was suppressed by public authority at Paris. He afterwards published "A letter upon three Samaritan medals; An Essay towards the restoring chronology by medals of Constantine's age; and A Chronology of the Old Testament, conformable to the vulgar translation, illustrated by ancient medals:" all which books were likewise suppressed, on account of the paradoxes contained in them.

However, father Hardouin continued still in his opinion; for in his letters, written to monsieur Ballonfaux, and printed at Luxemburg in 1700, he speaks of "an impious faction begun a long while ago, which still subsists, and which by forging an infinite number of writings, that seem to breath nothing but piety, appears to have no other design than to remove God out of the hearts of mankind, and to overturn all religion." Mr. La Croze refuted his notion concerning the forgery of the ancient writings in his *Dissertations historiques sur divers sujets*, Rott. 1707; and in his *Vindiciæ veterum Scriptorum contra J. Harduinum*. La Croze imagined, that father Hardouin advanced his notions in concert with the society of jesuits, or at least with his superiors, in order to set aside all the ancient Greek and Latin, sacred and prophane writers, and so leave all clear to infallibility and tradition only: but Le Clerc was of opinion, that there was no ground for this supposition of Mr. La Croze. In 1709, there was published at Amsterdam a volume in folio, intitled, *Joannis Harduini opera selecta, tum quæ jam pridem Parisiis edita nunc emendatiora & multo auctiore prodeunt, tum quæ nunc primum edita*. These select works consist of his *Nummi antiqui populorum & urbium illustrati*; his *De Baptismo quæstio triplex*: his edition of St. Chrysostom's letter to Cæsarius, with the dissertation *De Sacramento Altaris*; his treatise *De nummis Herodiadum*; his Discourse on the last supper, which had been printed in 1693; a treatise in which he explains the medals of the age of Constantine; his *Chronology of the Old Testament*, adjusted by the Vulgate translation, and illustrated by medals; several letters to Mr. de Ballonfaux; and some other pieces. This volume made a great deal of noise, before it was published. The author had corrected what he thought proper in the works he had already published; and then put them into the hands of a bookseller, who undertook to print them faithfully from the copy he had received. He began the impression with the author's consent, and was considerably advanced in it; when the clamor raised against the paradoxes in those works, obliged

obliged father Hardouin to send an order to the bookseller, to retrench the obnoxious passages. But the bookseller refused to do it, and wrote an answer to father Hardouin, alledging the reasons of his refusal: upon which was issued forth "A declaration of the father provincial of the jesuits, "and of the superiors of their houses at Paris, concerning "a new edition of some works of father John Hardouin "of the same society, which has been actually made contrary to their will by the Sieur de Lorme, bookseller at "Amsterdam," &c. At the bottom of this was father Hardouin's recantation, which runs in the following curious terms: "I subscribe sincerely to every thing contained in the "preceding declaration; I heartily condemn in my writings what it condemns in them, and particularly what "I have said concerning an impious faction, which had "forged some ages ago the greatest part of the ecclesiastical "or profane writings, which have hitherto been considered "as ancient. I am extremely sorry that I did not open my "eyes before in this point. I think myself greatly obliged "to my superiors in the society, who have assisted me in "divesting myself of my prejudices. I promise never to advance in word or writing any thing directly or indirectly "contrary to my present recantation. And if hereafter I "shall call in question the antiquity of any writing either "ecclesiastical or profane, which no person before shall have "charged as supposititious, I will only do it by proposing my "reasons in a writing published under my name, with the "permission of my superiors, and the approbation of the "public censors. In testimony of which I have signed, this "27th of December 1708, J. Hardouin of the society of "Jesus."

Here we have a notable proof what a glorious latitude the jesuitical morality allowed its professors: for notwithstanding this solemn protestation, nothing can be more certain, than that father Hardouin never departed a tittle from his opinions, but, on the contrary, industriously cherished and propagated them to the last moment of his life. Thus in 1723, when he reprinted his edition of Pliny in three volumes folio, he greatly augmented it with notes, in which were dispersed many paradoxical conceits, tending to support his general system: insomuch that Mr. Crevier and father Desmolets of the oratory, thought themselves obliged to point them out to the public, and to refute them. Notwithstanding the clamor raised against this jesuit and his writings, he yet maintained his credit so well with the clergy of France, that they engaged him to undertake a new edition of "The
" Coun-

“Councils,” and gave him a pension for that purpose. It was printed in 1715, in twelve volumes folio, at the royal printing-house; but the sale of it was prohibited by the parliament, who commissioned some doctors, among whom was the celebrated Dupin, to examine it. These doctors gave in their report, that the edition should either be suppressed, or at least corrected in a great number of places; because it contained many maxims injurious to the doctrine and discipline of the church in general, and to those of the Gallican church in particular; and because some very essential things were omitted, while others that were spurious were inserted.

Father Hardouin died at Paris on the 3d of September 1729, in the 83d year of his age; and after his death was published by an anonymous friend a volume of his *Opuscula* in folio. The largest and most singular of these is intitled, *Athei detecti*; or, *The atheists detected*: among whom are to be found Janſenius, Malbranch, Thomassin, Descartes, Regis, Arnaud, Nicole, Paschal, Quesnel; whose irreligion no doubt consisted chiefly in their being enemies to the jefuits. The society however thought proper, in their *Mémoires de Trevoux*, to disown any concern in the publication of these *Opuscula*; and affected to censure freely the errors contained in them. There is something too mysterious in the character and conduct of this jefuit, for us to delineate it with any exactness or certainty, with the lights we have: let us hear therefore what one who was once of his own order, and personally acquainted with him, has thought fit to say of him: “Some learned men both protestants and papists have falsely imagined, that father Hardouin’s prepossession for medals, or his design to serve some political end of the society, had given this strange turn to his thoughts. But it was not so: his blind submission to the church of Rome; and after that his religious infatuation for the tenets of the schools, which he takes to be, as the whole society does, the standards of orthodoxy, are the two true springs of his exorbitancies. For having found in the ancient books hardly any thing like the orthodox doctrines of the church and of the schools, or rather having found the reverse, he infers very consistently, that these books never came from the pen of pious men sainted by the church, and who were no doubt orthodox. As for my part, whatever other people may think of his seeming craziness, this is my notion of him, that father Hardouin must be allowed a more competent judge of the meaning of these books, than all the jefuits besides, as
“being

“ being of greater sagacity, and incomparably more conver-
 “ sant with them, and more impartial too, as well as con-
 “ sistent with himself, in giving up such books which are the
 “ great torment of his brethren, and which they compliment
 “ only out of decency; and in clearing his infallible church
 “ of the great blunder of having sainted the genuine au-
 “ thors of such writings, as are not only not a shelter for
 “ it, but are weapons against it. But his unparalleled and
 “ unspeakable irregularities of opinion have made me since
 “ thoroughly sensible of the terrible havock which may be
 “ occasioned even in a sagacious and inquisitive mind by
 “ an awful regard to doctrines, merely because they are
 “ settled, and by a determined attachment to the jargon of
 “ school-divinity. Error will lead you into still more and
 “ greater errors; it will do so the more, the more diligent
 “ and the more able you are. He is as great an instance as
 “ any the world ever was witness to, that when a man has
 “ been inured from his youth to a religious love of dark-
 “ ness, and to the hatred of light, as an unquestionable first
 “ principle, nothing can be expected from him, but all the
 “ bad effects of the most extravagant fanaticism.” See page
 the 10th of “An answer to the reverend Dr. Snape’s accu-
 “ sation. By Francis de la Pilloniére, formerly a jesuit,
 “ now living with the bishop of Bangor.” 2d edit. Lond.
 1717, 8vo.

We will conclude our account of this famous jesuit with
 an epitaph made for him by monsieur de Boze, which cha-
 racterizes him very well.

In expectatione judicii
 Hic jacet
 Hominum paradoxotatos
 Natione Gallus, Religione Romanus:
 Orbis litterati portentum;
 Venerandæ antiquitatis cultor & destructor.
 Docte febricitans,
 Somnia et inaudita commenta
 Vigilans edidit.
 Scepticum pie egit,
 Credulitate puer, audacia juvenis, deliriis senex.

HARIOT, (THOMAS) an eminent English mathema-
 tician, was born at Oxford, or, as Mr. Anthony Wood ex-
 presses it, “tumbled out of his mother’s womb into the lap
 “ of the Oxonian muses,” in the year 1560. Having been Athen.
 instructed Oxon. v. 1.

instructed in grammar learning in that city, he became a commoner of St. Mary Hall, where he took a bachelor of arts degree in 1579. He had then so distinguished himself by his uncommon skill in mathematics, as to be recommended soon after to Sir Walter Raleigh, as a proper preceptor to him in that science. Accordingly that noble knight became his first patron, took him into his family, and allowed him a handsome pension. In 1585, he was sent over by Sir Walter with his first colony to Virginia; where being settled, he was employed in discovering and surveying that country, in observing what commodities it produced, together with the manners and customs of its inhabitants. He published an account of it under this title, "A brief and true report of the Newfoundland of Virginia;" which was reprinted in the third volume of Hakluyt's voyages. Upon his return to England he was introduced by his patron to the acquaintance of Henry earl of Northumberland; who "finding him, says "Wood, to be a gentleman of an affable and peaceable nature, and well read in the obscure parts of learning," allowed him a yearly pension of 120 l. About the same time Mr. Robert Hues, well known by his treatise upon the globes, and Mr. Walter Warner, who is said to have communicated to the famous Harvey the first hint concerning the circulation of the blood, being both of them mathematicians, received pensions from him of less value. So that in 1606, when the earl was committed to the Tower for life, Hariot, Hues, and Warner, were his constant companions, and were usually called the Earl of Northumberland's three Magi. They had a table at the earl's charge, and the earl did constantly converse with them, to divert the melancholy of his confinement; as did also Sir Walter Raleigh, who was then in the Tower. Mr. Hariot lived for some time at Sion college, and died in London, July the 2d, 1621, of a cancer in his lip. He was universally esteemed on account of his learning. When he was but a young man, he was styled by Mr. Hakluyt *Juvenis in disciplinis mathematicis excellens*; and by Camden, *Mathematicus insignis*. A manuscript of his intitled, *Ephemeris chryometrica*, is preserved in Sion college library; and his *Artis Analyticæ praxis*, was printed after his death, in a thin folio, and dedicated to Henry earl of Northumberland. Des Cartes is said to have been obliged to this book for a great many of his improvements in algebra.

See Wood.

In præfat.
ad orbem
nov. Pet.
Martyr.

Annalium
regni regis
Jacobi ap-
paratus, sub-
joined to his
epistles,
1691. 4to.

As to Mr. Hariot's religion, Mr. Wood says, that "notwithstanding his great skill in mathematics, he had strange thoughts

“ thoughts of the scripture,” always undervalued the old story of the Creation of the World, and could never believe that trite position, *Ex nihilo nihil fit*. He made a Philosophical Theology, wherein he cast off the Old Testament, so that consequently the New would have no foundation. He was a deist, and his doctrine he did impart to the earl, and to Sir Walter Raleigh, when he was compiling the History of the world, and would controvert the matter with eminent divines of those times; who therefore having no good opinion of him, did look on the manner of his death, as a judgment upon him for those matters, and for nullifying the scripture.” Mr. Wood mentions no authority for this assertion: and we may observe, that Mr. Hariot assures us himself, that when he was with the first colony settled in Virginia, in every town where he came, he “ explained to them the contents of the Bible, &c. And though I told them, says he, the book materially and of itself was not of such virtue as I thought they did conceive, but only the doctrine therein contained; yet would many be glad to touch it, to embrace it, to kiss it, to hold it to their breasts and heads, and stroke over all their bodies with it, to shew their hungry desires of that knowledge which was spoken of.” To which we may add, that if Mr. Hariot was reputed a deist, it is by no means probable, that Dr. Richard Corbet, an orthodox divine, and successively bishop of Oxford and Norwich, sending a poem, dated December the 9th, 1618, to Sir Thomas Aylesbury, when the comet appeared, should speak of,

Brief and true report, &c. in Hakluyt, v. iii. p. 277.

— Deep Hariot’s mine,
In which there is no dross, but all refine.

Lastly, it is very unlikely that his noble executors Sir Thomas Aylesbury and Robert Sidney, viscount Lisle, would have suffered an inscription to be engraved upon his monument in St. Christopher’s church, which might have been contradicted by all the town, if it had been false; and which, upon the supposition of his being an infidel, would have been ridiculous.

Stowe’s Survey of London, v. 1.

Qui omnes scientias calluit, & in omnibus excelluit:
Mathematicis, Philosophicis, Theologicis,
Veritatis indagator studiosissimus,
Dei Triniunius cultor piissimus.

Collins's
Lives of the
earl's of
Oxford,
London
1752, p.
207.

Willis's
Notit. Par-
liament,
vol. ii. p.
116.
Kennet's
Hist. of
England,
vol. iii. p.
609.

HARLEY (ROBERT), afterwards earl of Oxford and earl Mortimer, and lord high-treasurer in the reign of queen Anne, was eldest son of Sir Edward Harley, and born in Bow-street, in the parish of St. Paul Covent Garden, London, upon the 5th of December, 1661. He was educated under the reverend Mr. Birch at Shilton near Burford Oxfordshire, which, though a private school, was remarkable for producing at the same time a lord high-treasurer, viz. lord Oxford; a lord high-chancellor, viz. lord Harcourt; a lord chief justice of the common pleas, viz. lord Trevor; and ten members of the house of commons, who were all contemporaries, as well at school, as in parliament. Here he laid the foundation of that extensive knowledge and learning, which rendered him afterwards so conspicuous in the world. At the revolution, Sir Edward Harley, and this his eldest son, raised a troop of horse at their own expence; and after the accession of king William and queen Mary, he was first chosen member of parliament for Tregony in Cornwall, and afterwards served for the town of Radnor, till he was called up to the house of lords. In 1690, he was chosen by ballot, one of the nine members of the house of commons, commissioners for stating the public accounts; and also one of the arbitrators for uniting the two India companies. In 1694, the house of commons ordered Mr. Harley, November the 19th, to prepare and bring in a bill, "For the frequent meeting and calling of parliaments;" which he accordingly did upon the 22d, and it was received and agreed to by both houses, without any alteration or amendment. On the 11th of February 1701-2, he was chosen speaker of the house of commons; and that parliament being dissolved the same year by king William, and a new one called, he was again chosen speaker on the 31st of December following, as he was in the first parliament called by queen Anne.

On the 17th of April 1704, he was sworn of her majesty's privy council; and on the 18th of May following, sworn in council one of the principal secretaries of state, being also speaker of the house of commons at the same time. In 1706, he was appointed one of the commissioners for the treaty of union with Scotland, which took effect; and resigned his place of principal secretary of state in February 1707-8. On the 10th of August 1710, he was constituted one of the commissioners of the treasury, also chancellor and under-treasurer of the Exchequer: and having three days after been again sworn in the privy council, he was, on the 8th of March following, in great danger of his life; the
marquis

marquis of Guiscard a French Papist, then under examination of a committee of the privy council at Whitehall, stabbing him with a penknife, which he took up in the clerk's room, where he waited before he was examined. Guiscard was thereupon imprisoned, and died in Newgate the 17th of the same month : whereupon an act of parliament passed, making it felony, without benefit of clergy, to attempt the life of a privy counsellor in the execution of his office ; and a clause was inserted, " To justify and indemnify all persons, who in assisting in defence of Mr. Harley, chancellor of the Exchequer, when he was stabbed by the sieur de Guiscard, and in securing him, did give any wound or bruise to the said sieur de Guiscard, whereby he received his death." Both houses of parliament addressed the queen on this occasion, and expressed their great concern " at the most barbarous and villainous attempt made upon the person of Robert Harley, Esq; chancellor of your majesty's Exchequer, by the marquis of Guiscard, a French Papist, at the time when he was under examination for treasonable practices, before a committee of your majesty's council. We cannot but be most deeply affected, to find such an instance of inveterate malice against one employed in your majesty's council, and so near your royal person. And we have reason to believe, that his fidelity to your majesty, and zeal for your service, have drawn on him the hatred of all the abettors of popery and faction. We think it our duty on this occasion to assure your majesty, that we will effectually stand by and defend your majesty, and those who have the honour to be employed in your service, against all public and secret attempts of your enemies," &c. To which the queen returned this answer : " My lords and gentlemen, I take this address very kindly from you, on the occasion of that barbarous attempt on Mr. Harley, whose zeal and fidelity in my service must yet appear more eminently, by that horrid endeavour to take away his life, for no other reason that appears, but his known opposition to popery and faction. Your warm concern for the safety of my person, and the defence of those employed in my service, is very grateful to me," &c. The wound he had received confined him for some weeks, but the house being informed that it was almost healed, and that he would in a few days come abroad, they resolved to congratulate his escape and recovery : and accordingly, upon his attending the house on the 26th of April, the speaker addressed himself to him in a very respectful

ful speech, to which Mr. Harley returned as respectful an answer.

In the year 1711, queen Anne, to reward his many eminent services, was pleased to advance him to the peerage of Great Britain, by the stile and titles of baron Harley of Wigmore in the county of Hereford, earl of Oxford, and earl Mortimer, with remainder, for want of issue male of his own body, to the heirs male of Sir Robert Harley, knight of the bath, his grand-father. We will transcribe the preamble of the letters patent, bearing date the 11th of May, to shew the reader, how prodigiously high Mr. Harley's credit stood with the people of England, as well as with the governing powers, at that time. "Whatever favour the equity
 " of a prince can bestow on a gentleman descended from
 " an illustrious and very ancient family, framed by nature
 " for great things, improved by education in all manner of
 " learning for greater, exercised by long experience in business; versed in very different employments of the common-
 " wealth, with extraordinary reputation, and not without
 " danger, such as our trusty and well-beloved counsellor
 " Robert Harley justly deserved of us: He being the only
 " man, who, by a full house of commons, was chosen
 " speaker by three successive parliaments; and at the same
 " time that he held the chair, was one of our principal secretaries of state: his capacity fitting him for the management of those two important offices, which, though they
 " seemed to disagree in themselves, were easily reconciled
 " by one who knew how, with equal weight and address, to
 " temper and turn the minds of men; so wisely to defend
 " the rights of the people, without derogating from the
 " prerogative of the crown; and who was thoroughly acquainted how well monarchy could consist with liberty.
 " Having run through these two employments at the same
 " time, after some breathing while, he took care of our
 " treasury, as chancellor of our exchequer; put a stop to
 " the growing embezzlement of the public money, which
 " was spreading far and wide, like a contagion; provided
 " for the settling a new trade to the south seas; and having
 " with wonderful sagacity, very lately, and in a very good
 " time, retrieved the languishing condition of our exchequer,
 " and thus restored public credit, merited the applause of the
 " parliament, filled our citizens with joy, and us, for our
 " interest is ever the same with that of our people, with no
 " small satisfaction: for these reasons, we determine to confer on a gentleman, who has deserved so well of us, and
 " of all our good subjects, those honours which were long

" since

“ since due to him and his family ; being induced thereto by
 “ our own inclination, and the general voice of all Great
 “ Britain. Since therefore the two houses of parliament have
 “ declared, that the fidelity and affection he has expressed in
 “ our service, have exposed him to the hatred of wicked
 “ men, and the desperate rage of a villainous parricide ;
 “ since they have congratulated his escape from such immi-
 “ nent dangers, and put us in mind that he might not be
 “ preserved in vain ; we willingly comply with their desires,
 “ and grant him, who comes so honourably recommended
 “ by the hearty votes of our parliament, a place among the
 “ peers ; to whom, by the noble blood and long train of his
 “ ancestors, he is so nearly allied ; and that, with all fe-
 “ licity, he take his title from the city, where learning
 “ flourishes in so high a degree ; himself the ornament of
 “ learning, and patron of learned men. Know, &c.” In
 regard to the latter part of his lordship’s character, it may be
 justly observed, that he was not only an encourager of lite-
 rature, but the greatest collector, in his time, of all curious
 books in print and manuscript, especially those concerning the
 history of his own country : which were preserved and much
 augmented by the late earl his son. He was also himself a
 man of taste and letters ; and under this character we find a Swift’s Works, vol. i.
 proposal addressed to him by dean Swift for correcting, im-
 proving and ascertaining the English tongue.

On the 29th of May 1711, the queen appointed the earl
 of Oxford lord high treasurer of Great Britain ; and on the
 1st of June his lordship took the usual oath as such, on which
 occasion Sir Simon Harcourt, the lord-keeper, made him the
 speech following. “ My lord, the queen, who does every
 “ thing with the greatest wisdom, has given a proof of it in
 “ the honours she has lately conferred on you, which are ex-
 “ actly suited to your deserts and qualifications. My lord,
 “ the title, which you now bear, could not have been so justly
 “ placed on any other of her majesty’s subjects. Some of
 “ that ancient blood, which fills your veins, is derived from
 “ the Veres : and you have shewed yourself as ready to sa-
 “ crifice it for the safety of your prince, and the good of
 “ your country, and as fearless of danger on the most trying
 “ occasions, as ever any of that brave and loyal house were.
 “ Nor is that title less suited to you, as it carries in it a re-
 “ lation to one of the chief seats of learning : for even
 “ your enemies, my lord, if any such there still are, must
 “ own, that the love of letters, and the encouragement of
 “ those who excel in them, is one distinguishing part of your cha-

“ character. My lord, the high station of lord treasurer of
 “ Great Britain, to which her majesty has called you, is the
 “ just reward of your eminent services. You have been the
 “ great instrument of restoring public credit, and relieving
 “ this nation from the heavy pressure and ignominy of an
 “ immense debt, under which it languished; and you are
 “ now intrusted with the power of securing us from a re-
 “ lapse into the same ill state, out of which you have res-
 “ cued us. This great office, my lord, is every way worthy
 “ of you; particularly on the account of those many diffi-
 “ culties, with which the faithful discharge of it must be
 “ unavoidably attended, and which require a genius like
 “ yours to master them. The only difficulty, which even
 “ you, my lord, may find insuperable, is how to deserve
 “ better of the crown and kingdom after this advancement,
 “ than you did before it.”

On the 15th of August 1711, at a general court of the South-Sea company, he was chosen their governor, as he had been their founder and chief regulator. On the 26th of October 1712, he was elected a knight companion of the most noble order of the garter. On the 27th of July 1714, he resigned his staff of lord high treasurer of Great Britain, at Kensington, into the queen's hands: she dying upon the 1st of August following. On the 10th of June 1715, he was impeached by the house of commons of high treason, and high crimes and misdemeanors; and on July the 16th was committed to the Tower by the house of lords, where he suffered confinement till the 1st of July 1717, and then, after a public trial, was acquitted by his peers. He died in the 64th year of his age, May 21, 1724, after having been twice married. Mr. Pope has celebrated his memory in the following lines:

See Peerage
 of England,
 &c.

A soul supreme, in each hard instance tried,
 Above all pain, all anger, and all pride,
 The rage of power, the blast of public breath,
 The lust of lucre, and the dread of death.

From our account of this noble lord, he must naturally pass for a very great as well as a very good man; yet he has been represented by others, as very remote from either greatness or goodness; and particularly by the late lord Bolingbroke in his curious “ Letter to Sir William Windham,” where the portrait given of him is not only mean, but odious. However, as it is but reasonable to suppose, that lord
 Oxford

Oxford had his allay of infirmities, notwithstanding the fine things that were said of him, and the honours that were done to him; so, on the other hand, it is as reasonable not to believe all, that contemporary ministers say of each other, and especially when they have quarrelled.

HARPOCRATION (**VALERIUS**) a celebrated ancient rhetorician of Alexandria, has left us an excellent "Lexicon upon the ten orators of Greece:" for that is the title usually given to it, though Meursius will have it, that the author inscribed it only *Λεξέις*; and is followed in this opinion by James Gronovius. Harpocraton speaks in this work, with much seeming exactness, of magistrates, pleadings at the bar, places in Attica, names of men who had the chief management of affairs in the republic, and of every thing, in short, which has been said to the glory of this people by their orators. Aldus first published this lexicon in the Greek at Venice 1603 in folio; many learned men, as Meursius, Mauffac, Valesius, have laboured upon it; and James Gronovius gave an edition of it at Leyden 1696 in 4to. which is reckoned the best.

Fabricii
Bibl. Græc.
vol. iv. p.
583.

HARRINGTON (**SIR JOHN**), one of the most ingenious English poets of his time, was the son of John Harrington, Esq; who was imprisoned in the Tower in the reign of queen Mary, for holding a correspondence with the lady Elizabeth, with whom he continued in great favour to the time of his death, which happened in July 1682. Sir John was born at Kelston near the city of Bath in Somersetshire, and had queen Elizabeth for his god-mother; in whose esteem, as well on account of his own, as of his father's merit, he always stood very high. He was instructed in classical learning at Eaton-school, and from thence removed to Cambridge, where he took a master of arts degree. Before he was thirty years of age, he favoured the public with a translation of Ariosto's *Orlando Furioso*, by which he gained at that time a considerable degree of reputation, and for which he is now principally known. After this he published some books of epigrams; and though his talent seems to have lain this way, they have not been sufficient to keep his name alive. In the reign of king James he was created knight of the bath; and being a courtier, presented a manuscript to prince Henry, levelled chiefly against the married bishops, which was intended only for the private use of his royal highness: but being published afterwards, created great clamour, and made several of the

Wood's
Athenæ
Oxon.
under the
name of
Francis
Goodwin,
in vol. ii.

clergy say, that his conduct was of a piece with his doctrines; since he, together with Robert earl of Leicester, supported Sir Walter Raleigh in his suit to queen Elizabeth for the manor of Banwell; belonging to the bishoprick of Bath and Wells; on a presumption, that the right reverend Incumbent had incurred a præmunire, by marrying a second wife. Mr. Wood's account of it is this: "That Sir John Harrington, being minded to obtain the favour of prince Henry, wrote a discourse for his private use, intituled, "A brief view of the state of the church of England, as it stood in queen Elizabeth's and king James's reign, to the year 1608. This book is no more than a character and history of the bishops of those times, and was written to the said prince Henry, as an additional supply to the catalogue of bishops of Dr. Francis Godwin, upon occasion of that proverb,

"Henry the eighth pulled down Monks and their cells.

"Henry the ninth shall pull down bishops and their bells.

"In the said book the author Harrington dēth, by imitating his god-mother queen Elizabeth, shew himself a great enemy to married bishops, especially to such as had been married twice; and many things therein are said of them, that were by no means fit to be published, being written only for private use. But so it was, that the book coming into the hands of one John Chetwind, grandson by a daughter to the author, a person deeply principled in Presbyterian tenets, did, when the press was open, print it at London in 1653: and no sooner it was published, and came into the hands of many, but it was exceedingly clamoured at by the loyal and orthodox clergy, condemning him that published it."

Ibid.

We have not been able to fix the time of Sir John Harrington's birth, nor are we more certain about that of his death; but as the former may be most probably placed about the middle of queen Elizabeth's reign, so we think the latter might happen towards the latter end of king James's. We will subjoin an epigram, as a specimen of his poetry; since his works of this nature are not every day to be met with.

IN CORNUTUM.

What curl'd pale youth is he that sitteth there,
So near thy wife, and whispers in her ear,

And

And takes her hand in his, and soft doth wring her,
 Sliding her ring still up and down her finger?
 Sir, 'tis a proctor, seen in both the laws,
 Retained by her in some important cause;
 Prompt and discreet both in his speech and action,
 And doth her business with great satisfaction.
 And think'st thou so? a horn-plague on thy head!
 Art thou so like a fool, and wittol led,
 To think he doth the business of thy wife?
 He doth thy business, I dare lay my life.

HARRINGTON, (JAMES) an eminent political writer, was born upon the first Friday in January 1611; being the eldest son of Sir Sapcote Harrington, and Jane the daughter of Sir William Samuel of Upton in Northamptonshire, the place of his nativity. He was descended of an ancient and noble family in Rutlandshire, which, as it is observed by the historian of that country, had produced eight dukes, three marquisses, seventy earls, twenty-seven viscounts, and thirty-six barons; of which number sixteen were knights of the garter. Mr. Harrington, however, was one of those few who seemed determined to owe nothing to the splendor or antiquity of his family, but took upon himself as it were the blazoning of his arms. When he had made a considerable progress in classical learning, he was admitted in 1629 a gentleman commoner of Trinity college in Oxford, and had the happiness of being placed under the tuition of the great Mr. Chillingworth, who had lately been elected fellow of that college; and from whom he might possibly acquire some portion of that spirit of reasoning and thinking for himself, which has since shone forth so conspicuously in his writings. About three years after his father died; upon which he left the university, and began to think of travelling; having previously furnished himself with the knowledge of several foreign languages for that purpose. His first step was into Holland, then the principal school of martial discipline; and, what may be supposed to have affected him more sensibly, a country wonderfully flourishing, under the auspices of liberty, commerce, strength, and grandeur. Here it is probable, that he began to make government the subject of his meditations; for he was often heard to say, that "before he left England he knew no more of anarchy, monarchy, aristocracy, democracy, oligarehy, or the like, than as hard words, whose signification he found in his dictionary."

Life of James Harrington, prefixed to his Oceana, and other works, by John Toland.—Wood's Athenæ Oxon. vol. ii. Wright's antiquities of the county of Rutland, p. 52. Toland's Life, &c.

“tionary.” On his coming into the Netherlands, he entered a volunteer, and so continued some months, in lord Craven’s regiment: during which time being much at the Hague, he had the farther opportunity of accomplishing himself in two courts; namely, those of the prince of Orange, and the queen of Bohemia, daughter of our king James I. who was then a fugitive in Holland. He was taken into great favour by this princess, and also by the prince elector, whom he attended to Copenhagen, when his highness paid a visit to the king of Denmark; and after his return from travelling, was intrusted by him with the affairs of the palatinate, so far as they were transacted at the British court.

Wood, &c.
Toland, &c.

Mr. Harrington staid, however, but a short time in Holland: no temptations or offers could divert or restrain him from the resolution he had formed to travel; and therefore, taking Flanders in his way, he set out on a tour through part of Germany, France, and Italy. While he was at Rome, the pope performed the ceremony of consecrating wax-lights on Candlemas-day. When his holiness had sanctified these torches, they were distributed among the people, who sought for them very eagerly. Mr. Harrington was desirous to have one of them; but perceiving that it was not to be obtained without kissing the pope’s toe, he declined to accept it on such a condition. His companions were not so scrupulous, and when they came home spoke of his squeamishness to the king. The king told him, “he might have done it only as a piece of respect to a temporal prince;” but Harrington replied, that “since he had the honour to kiss his majesty’s hand, he thought it beneath him to kiss any other prince’s foot.” He is said to have preferred Venice to all other places in Italy, as he did its government to that of the whole world; it being, in his opinion, immutable by any external or internal causes, and to finish only with mankind. Here he cultivated an acquaintance with all the men of letters and character, and furnished himself with the most valuable books in the Italian tongue, such especially as were written upon politicks and government.

Toland, &c.

After having thus seen Italy, France, the Low Countries, Denmark, and some parts of Germany, he returned home to England, perfectly accomplished. In the beginning of the civil war, in 1642, he manifestly sided with the parliament, and endeavoured to get a seat in the house, but could not. His inclinations to letters kept him from seeking publick employments, so that we hear no more of him till the

Wood’s
Athenæ
Oxon.

the year 1646; when attending out of curiosity the commissioners, appointed by parliament to bring king Charles I. from Newcastle nearer to London, he was by some of them named to wait on his majesty, as a person known to him before, and engaged to no party or faction. The king approved the proposal, and Harrington entered on the station of a domestick; but would never presume to come into his presence except in publick, till he was particularly commanded by the king, and made one of the grooms of the bedchamber, as he was in May 1647. He had the good fortune to please the king much: "His majesty loved his company, says Wood, and finding him to be an ingenious Athenæ Oxon. man, chose rather to converse with him than with others of his chamber. They had often, says he, discourses concerning government; but when they happened to talk of a commonwealth, the king seemed not to indure it." Harrington conceived a high notion of the king, finding him to be a different person from what he had been represented, as to parts, morals, religion, &c. and therefore, after the king was removed out of the Isle of Wight to Hurst-castle in Hampshire, was forcibly turned out of his service, because he vindicated some of his majesty's arguments against the parliament commissioners at Newport, and thought his concessions more satisfactory than they did. There is no ground to imagine, that he saw the king any more, till the day he was brought to the scaffold; whither Mr. Harrington found means to accompany him, and where, or a little before, he received a token of his majesty's affection. The king's execution affected him extremely. He often said, "nothing Toland, &c. ever went nearer him, and that his grief on that account was so great, as to bring a disorder upon him." Wood, &c.

After the king's death he was observed to keep much in his library, and more retired than usual, which his friends attributed to discontent and melancholy. But to convince them that this was not the cause of his retirement, he produced a copy of his *Oceana*; which "he had been writing, he said, not only because it was agreeable to the studies, which he had always pursued, but because if ever it should be the fate of England to be, like Italy of old, overrun by a barbarous people, or to have its government and records destroyed by some merciless conqueror, they might not be then left to their own invention in framing a new government." This *Oceana* is a kind of political romance, in imitation of Plato's *Atlantic story*, where by *Oceana* Harrington means England; exhibiting a plan of republican Toland, &c.

publican government, which he would have had erected here, in case these kingdoms had formed themselves into a genuine commonwealth. This work, however, as it reflected severely upon Oliver's usurpation, met with many difficulties in the publishing: for it being known to some of the courtiers that it was printing, they hunted it from one press to another, till at last they found it, and carried it to Whitehall. All the solicitations he could make were not able to retrieve his papers, till he bethought himself of applying to lady Claypole, who was a good-natured woman, and Oliver's favourite daughter; and who, upon his declaring that it contained nothing prejudicial to her father's government, got them restored to him. He printed it in the year 1656, and dedicated it, as he promised lady Claypole, to her father Oliver Cromwell; who, it is said, perused it, but declared, agreeably to his principles of policy, that "the gentleman must not think to cheat him of his power and authority, for that what he had won by the sword, he would not suffer himself to be scribbled out of."

Toland, &c.

This work of Harrington's was no sooner published, than many undertook a refutation of it. This occasioned him to reply, and to explain his scheme, in several successive pieces, which however we will not stay to enumerate here, because they are so easy to be seen in the collection of his works. In the mean time he not only endeavoured to propagate his republican notions by writing, but for the more effectually advancing a cause, of which he was enthusiastically enamoured, he formed a society of gentlemen, agreeing with him in principles, who met nightly at Miles's coffee house in New Palace Yard, Westminster, and were called the Rota. Wood has given a very particular account of this association or gang, as he calls them. "Their discourses about government, says he, and of ordering a commonwealth, were the most ingenious and smart that ever were heard; for the arguments in the parliament house were but flat to those. This gang had a balloting box, and ballotted how things should be carried by way of Essay: which not being used, or known in England before on this account, the room was every evening very full. The doctrine there inculcated was very taking; and the more, because as to human foresight there was no possibility of the king's return. The greatest part of the parliament-men hated this rotation and balloting, as being against their power; eight or ten were for it, who proposed it to the house, and made it out to the members, that except they

Toland, &c.

“ they embraced that sort of government, they must be
 “ ruined. The model of it was, that the third part of the
 “ senate or house should rote out by ballot every year, not
 “ capable of being elected again for three years to come;
 “ so that every ninth year the senate would be wholly altered.
 “ No magistrate was to continue above three years, and all
 “ to be chosen by the ballot, than which nothing could be
 “ invented more fair and impartial, as it was then thought,
 “ though opposed by many for several reasons. This club
 “ of commonwealthsmen, which began about Michaelmas
 “ 1659, lasted till about the 21st of February following;
 “ at which time, the secluded members being restored by
 “ general Monk, all their models vanished.”

Athenæ
 Oxon.

After the restoration Mr. Harrington lived more privately than he had done before, but still was looked upon as a dangerous person, who maintained and propagated principles, which could never be reconciled to monarchical government. He employed himself now in reducing his politicks into short and easy aphorisms methodically digested, and freely communicated his papers to all who visited him. While he was putting the last hand to his system, he was, by an order from the king, seized on the 28th of December 1661, and committed to the Tower of London for treasonable designs and practices. He was charged by the chancellor Hide, at a conference of the lords and commons, with being concerned in a plot, whereof one and twenty persons were the chief managers: “ that they all met in Bow-street, Covent Garden, and in other places; that they were of seven different
 “ parties or interests, as three for the commonwealth, three
 “ for the long parliament, three for the city, three for the
 “ purchasers, three for the disbanded army, three for the
 “ independents, and three for the fifth-monarchy men; that
 “ their first consideration was how to agree on the choice of
 “ parliament men against the ensuing session; and that a
 “ special care ought to be had about members for the city of
 “ London, as a precedent for the rest of the kingdom to follow, whereupon they nominated the four members after
 “ chosen, and then sitting in parliament. Their next care
 “ was to frame a petition to the parliament for a preaching
 “ ministry, and liberty of conscience: then they were to
 “ divide and subdivide themselves into several councils and
 “ committees, for the better carrying on their business by
 “ themselves or their agents and accomplices all over the
 “ kingdom. In these meetings Harrington was said to be
 “ often in the chair; that they had taken an oath of secrecy,
 “ and

“ and concerted measures for levying men and money.” The chancellor added, that though he had certain information of the times and places of their meetings, and particularly those of Harrington and Wildman, they were nevertheless so fixed in their nefarious design, that none of those they had taken would confess any thing, not so much as that they had seen and spoken to one another at those times or places.

Toland, &c.

But notwithstanding these declarations of the chancellor, it is certain, that this plot was never made out; and it is not impossible but it might be imaginary. It is at least easy to account, upon political principles, for Harrington's confinement, and the severity and ill usage he met with in it, when we consider not only his notions of government, which he every where enforced with the greatest zeal, but also how obnoxious he must needs have made himself to the powers then in being, by his very ill usage of the Stuart family. Nothing can be viler than the picture he has drawn of Mary queen of Scots: he has also painted her son, James the First, in the most odious colours, suggesting at the same time, that he was not born of the queen, but was a supposititious impostor, and of course had no right to the crowns he inherited. His portrait of Charles I. is an abominable figure: “ never
“ was man, says he, so resolute and obstinate in a tyranny.
“ He was one of the most consummate in the arts of tyranny
“ that ever was; and it could be no other than God's hand,
“ that arrested him in the height of his designs and greatness,
“ ness, and cut off him and his family.” The truth is, Mr.

Harrington's works,
p. 28. edit.
1737.

Ibid. p. 31,
32.

Harrington seems in the latter end of his life to have grown an enthusiast and fanatick in politicks, for there are fanaticks in politicks as well as in religion; and his keeping within no bounds, as such people seldom do, might make it the more expedient to put him under confinement. From the Tower he was conveyed very privately to St. Nicholas's island opposite to Plymouth; and from thence, upon a petition, to Plymouth, some relations obliging themselves in a bond of 5000 l. for his safe imprisonment. At this place he became acquainted with one Dr. Dunstan, who advised him to take a preparation of Guaiacum in coffee, as a certain cure for the scurvy, with which he was then troubled. He drank of this liquor in great quantities, which had probably a very pernicious effect, for he soon grew delirious: upon which a rumour prevailed at Plymouth, that Mr. Harrington had taken some drink, which would make any man mad in a month; and other circumstances made his relations suspect, that he had foul play shewn him, lest he should write any more Oceana's.

It

It was near a month before he was able to bear the journey to London, whither, as nothing appeared against him, he had leave from the king to go. Here he was put under the care of physicians, who could afford little help to the weakness of his body, none at all to the disorders of his mind. He would discourse of other things rationally enough; but when his own distemper was touched upon, he would fancy and utter strange things about the operation of his animal spirits, which transpired from him, he said, in the shape of birds, flies, bees, or the like. He talked so much of good Toland, &c. and evil spirits, that he even terrified those about him; and to those who objected to him that these chimera's were the fruits of a disordered imagination, he would reply, that "he was like Democritus, who for his admirable discoveries in anatomy was reckoned distracted by his fellow-citizens." Toland, &c. In this crazy condition he married the daughter of Sir Marmaduke Dorrel in Buckinghamshire, a lady to whom he was formerly a suitor, and with whom he spent the remainder of his life. Towards his latter end he was subject to the gout, and enjoyed little ease; but drooping and languishing a good while, he was at last seized with a palsy, and died at Westminster, September the 11th, 1677, and lies buried there in St. Margaret's church, on the south side of the altar, next the grave of Sir Walter Raleigh.

Mr. Harrington's writings were first collected, methodized, reviewed, and published by Mr. Toland, in the year 1700, in one volume folio; but there was another edition set forth in 1737, which contains several articles omitted in Mr. Toland's, and for which the world is obliged to the Rev. Dr. Birch. Mr. Harrington made some attempts in the poetical way. Thus in 1658, he published an English translation of two eclogues of Virgil, and two books of the *Æneis*, under the title of, "An essay upon two of Virgil's Eclogues, and two of his *Æneis*, towards the translation of the whole;" and in 1659, was printed his translation of the third, fourth, fifth and sixth books of the *Æneid*: but his poetry, as Wood says, gained him no reputation.

HARVEY, (WILLIAM) an eminent English physician, who first discovered the circulation of the blood, was born of a gentleman's family at Folkstone, in Kent, upon the 2d of April, 1578. At ten years of age he was sent to a grammar school at Canterbury, and at fourteen removed from thence to Caius college, in Cambridge. At the age of nineteen he travelled through France and Germany to Padua in Italy;

Præfat. ad
Exercit. de
generat.
animalium.

De motu
cordis,
Exerc. I.
c. 1.

Goodal's
Epistle dedi-
catory to his
Historical
account of
the college
of physi-
cian's pro-
ceedings
against em-
pyricks, &c.
 Lond. 1684.

Nouvelles de
la r-pub-
lique des
lettres, pour
June 1684,
art. 2.

Italy; where, having studied physick under Eustachius Ravius, John Minadous, and the celebrated Hieronymus Fabricius ab Aquapendente, he was created doctor of physick and chirurgery in that university, in 1602. He had a particular regard for this last master; often quotes him, and in terms of the highest respect; and declares, that he was the more willing to publish his book *De motu cordis*, because Fabricius, who had learnedly and accurately delineated in a particular treatise almost all the parts of animals, had left the heart alone untouched. Soon after returning to England, he was incorporated doctor of physick at Cambridge, went to London to practise, and married. In 1604, he was admitted candidate of the college of physicians in London; and three years after admitted fellow. In 1615, he was appointed lecturer of anatomy and chirurgery in that college; and the year after read a course of lectures there, in which he opened his discovery, relating to the circulation of the blood. The original manuscript of these lectures is extant, in the valuable museum of the late Sir Hans Sloane, which was purchased by the parliament, and is intitled, *Prælectiones anatom. universal. per me Gulielmum Harvæium, medicum Londinensem, anat. et chirurg. professorem. Ann. Dom. 1616. Anno ætatis 37. Prælect. Apr. 16, 17, 18.* In 1628, he published his *Exercitatio anatomicæ de motu cordis & sanguinis*; and dedicated it to king Charles I. There follows also another dedication to the president and rest of the college of physicians, in which he observes, that he had frequently before, in his anatomical lectures, declared his new opinion concerning the motion and use of the heart, and the circulation of the blood; and for above nine years had confirmed and illustrated it before the college, by reasons and arguments grounded upon ocular demonstration, and defended it from the objections of the most skilful anatomists. This discovery was of such vast importance to the whole art of physick, that as soon as men were satisfied, which they were in a few years, that it could not be contested, a great many put in for the prize themselves; a great many affirmed the discovery to be due to others; unwilling that Dr. Harvey should run away with all the glory. Some asserted that father Paul was the first discoverer of the circulation; but being too much suspected for Heterodoxies already, durst not make it public, for fear of the inquisition. Honoratus Faber professed himself to be the author of that opinion; and Vander Linden, who published an edition of Hippocrates about the middle of the last century, took a great deal of pains

pains to prove, that this father of physick knew the circulation of the blood, and that Dr. Harvey only revived it. But the honour of the discovery has been sufficiently asserted and confirmed to Dr. Harvey; and, says Dr. Friend, “ as ^{Hist. of Phys. P. 1. p. 235. Lond. 1725.} it was intirely owing to him, so he has explained it with all the clearness imaginable: and though much has been written upon that subject since, I may venture to say, his own book is the shortest, the plainest, and the most convincing of any, as we may be satisfied, if we look into the many apologies, written in defence of the circulation.”

In 1632, he was made physician to Charles I. as he had been before to king James; and adhering to the royal cause upon the breaking out of the civil wars, attended his majesty at the battle of Edge-hill, and thence to Oxford, where in 1642, he was incorporated doctor of physick. In 1645, ^{Wood's Fasti.} the king got him elected warden of Merton college in that university; but upon the surrendering of Oxford the year after to the parliament, he left that office and retired to London. In 1651, he published his book, intitled, *Exercitationes de generatione animalium; quibus accedunt quædam de parte, de membranis ac humoribus uteri, et de conceptione.* This is a curious work, and had certainly been more so, but for some misfortunes, by which his papers perished, during the time of the civil wars. For although he had both leave and an express order from the parliament, to attend his majesty upon his leaving Whitehall, yet his house in London was in his absence plundered of all the furniture; and his *Adversaria*, with a great number of anatomical observations, relating especially to the generation of insects, were taken away by the savage hands of the rude invader. This loss he lamented several years after; and the reader will be apt to lament it too, when he considers the following pathetick words. “ *Atque hæc dum agimus, ignoscant mihi nivæ animæ, si summarum injuriarum memor, levem gemitum effudero. Doloris mihi hæc causa est. Cum inter nuperos nostros tumultus, et bella plusquam civilia, serenissimum regem, idque non solum senatus permissione sed & jussu, sequor, rapaces quædam manus non modo ædium mearum supellectilem omnem expilarunt, sed etiam, quæ mihi causa gravior querimoniz, adversaria mea multorum annorum laboribus parta, e musæo meo summaparunt. Quo factum est, ut observationes plurimæ, præsertim de generatione insectorum, cum reipublicæ literariæ, ausim dicere; detrimento perierint.*” In 1654, on Michaelmas day, Dr. Harvey was ^{De Geni Anim. exer. lxvii.} chosen president of the college of physicians in his absence;

Goodal, as
above.

and coming thither the day after, he acknowledged his great obligation to the electors, for chusing him into a place of the same honour and dignity as if he had been elected to be Medicorum omnium apud Anglos princeps. But his age and weakness were so great, that he could not discharge the duty incumbent upon that great office, and therefore he requested them to chuse Dr. Prujean, who had deserved so well of the college. As he had no children, he made the college his heirs, and settled his paternal estate upon them in July following. He had three years before built them a combination-room, a library, and a museum; and, in 1656, he brought the deeds of his estate, and presented them to the college. He was then present at the first feast, instituted by himself to be continued annually, together with a commemoration-speech in Latin, to be spoken on the 18th of October, in honour of the benefactors to the college; having appointed a handsome stipend for the orator, and also for the keeper of the library and museum, which are still called by his name. He died in June 1657, and was carried to be interred at Hempsted in Hertfordshire, where a monument is erected to his memory. Not long afterwards a character of him was drawn up, and engraved on a copper-plate, which was put under his picture at the college; and which, though it is somewhat long, we have thought proper to subjoin here, since it not only confirms all we have said of him, but contains many particulars of his character, not to be found elsewhere.

GULIELMUS HARVÆUS,
Anglus natu, Galliæ, Italiæ, Germaniæ, hospes,
Ubique amor et desiderium.
Quem omnis terra expetisset civem,
Medicinæ Dr. Coll. Med. Lond. socius et consiliarius,
Anatomes chirurgiæque professor,
Regis Jacobi familiæ Caroloque regi medicus,
Gestis clarus, omissisque honoribus,
Quorum alios tulit, oblatos renuit alios,
Omnes meruit.
Laudatis priscorum ingeniis par;
Quos honoravit maxime imitando,
Docuitque posteros exemplo.
Nullius laceffivit famam, veritatis studens magis quam gloriæ,
Hanc tamen adeptus
Industria, sagacitate, successu nobilis

Per-

Perpetuos sanguinis æstus circulari gyro

Fugientis, seque sequentis,

Primus promulgavit mundo.

Nec passus ultra mortales sua ignorare primordia,

Aureum edidit de ovo atque pullo librum,

Albæ gallinæ filium.

Sic novis inventis Apollineam ampliavit artem,

Atque nostrum Apollinis sacrarium augustius esse

Tandem voluit :

Suasum enim et cura D. D. Dni. Francisci Prujeani præsidis

Et

Edmundi Smith electoris

An. MDCLIII.

Senaculum, et de nomine suo musæum horto superstruxit,

Quorum alterum plurimis libris et instrumentis chirurgicis;

Alterum omnigena supellectile ornavit & instruxit

Medicinæ patronus simul et alumnus.

Non hic anhela substitit herois virtus, impatiens vinci

Accessit porro munificentiae decus :

Suasum enim et consilio Dni. Dris. Edv. Alstoni præsidis

Anno MDCLVI.

Rem nostram angustam prius, annuo LVI. l. reditu

Auxit.

Paterni fundi ex asse hæredem collegium dicens ;

Quo nihil illi carius nobisque honestius.

Unde bibliothecario honorarium suum, suumque oratori

Quotannis pendi :

Unde omnibus sociis annum suum convivium,

Et suum denique (quot menses) conviviolum censoribus parari,

Jussit.

Ipse etiam pleno theatro gestiens se hæreditate exuere,

In manus præsidis syngrapham tradidit :

Interfuitque orationi veterum benefactorum, novorumque Illicis;

Et philotesio epulo.

Illius auspiciis, et pars maxima ;

Hujus conviva simul, et convivor.

Sic postquam satis sibi, satis nobis, satis gloriæ,

Amicis solum non satis, nec satis patriæ vixerat,

Coelicolum atria subiit

Jun. iii. o. MDCLVII.

We will just mention that Dr. Harvey lived to see his doctrine of the circulation of the blood universally received; and was observed by Mr. Hobbes, to be "the only person that ever had that happiness."

In Præfat.
Element.
Philosoph.
s. i. de corpore.

Wood's
Athenæ
Oxon. v. 2.

HARVEY, (GIDEON) an English physician also, was born in Surrey; acquired the Greek and Latin tongues in the Low Countries; and was admitted of Exeter college, Oxford, in May 1655. Afterwards he went to Leyden, and studied under Vanderlinden, Vanhorn, and Vorstius, all of them professors of physic, and men of eminence. He was taught chymistry there by a German, and learned there also the practical part of chirurgery, and the trade of an apothecary. After this he went to France, and from thence returned to Holland, where he was admitted fellow of the college of physicians at the Hague; being at that time physician in ordinary to king Charles II. in his exile. He afterwards returned to London, from whence he was sent, in July 1659, with a commission to Flanders, to be physician to the English army there: where staying till he was tired of that employment, he passed through Germany into Italy, spent some time at Padua, Bologna, and Rome, and then returned through Switzerland and Holland to England. Here he became physician in ordinary to his majesty; and after king William came over, was made physician of the Tower. He died about the year 1700. He wrote a great number of books, which however have never been in any esteem with the faculty. He waged a perpetual war with the college of physicians; whom he endeavoured to expose in a piece, intitled, "The conclave of physicians: detecting their intrigues, frauds, and plots against their patients," &c. Lond. 1683, 12mo. He was of a very different temper and complexion from the Harvey just recorded, who never proceeded an inch without fact and experiment, while this man seems to have been an hypothetical prater throughout. In short, he differed just as much from him as a true physician differs from a quack.

HAVERCAMP, (SIGEBERT) a celebrated critic and scholar, was born in Holland, and became an illustrious professor of history, eloquence, and the Greek tongue, at Leyden. He was particularly skilled in the science of medals, and was the author of some works in this way, that were very much esteemed. He gave good editions, as well as grand ones, of several Latin and Greek authors; of Eutropius, Tertullian's Apologetic, Josephus, Sallust, &c. and his editions of those authors are reckoned the best. We have not been able to meet with any thing, which might inform us of the time of his birth, and other particulars of his life.

HAY-

HAYWARD, (Sir JOHN) an English historian, was educated in the university of Cambridge, where he took the degree of doctor of laws. In the year 1599, he published at London in 4to. "The first part of the life and raigne of king Henrie IV. extending to the end of the first yeare of his raigne;" dedicated to Robert earl of Essex: for which he suffered a tedious imprisonment, on account of having advanced something in defence of hereditary right. We are informed in the lord Bacon's Apophthegms, that ^{Lord Bacon's Works.} queen Elizabeth, being highly incensed at this book, asked Mr. Bacon, who was then one of her council learned in the law, "whether there was any treason contained in it?" Mr. Bacon answered, "No, madam,; for treason I cannot deliver my opinion there is any; but there is very much felony." The queen apprehending it; gladly asked, "How and wherein?" Mr. Bacon answered, "because he had stolen many of his sentences and conceits out of Cornelius Tacitus." Camden tells us, that this book being ^{Annals of queen Elizabeth, ad ann. 1601.} dedicated to the earl of Essex, when that nobleman and his friends were tried, the lawyers urged, that "it was written on purpose to encourage the deposing the queen:" and they particularly insisted on these words in the dedication, in which our author styles the earl, Magnus et præsentis judicio, et futuri temporis expectatione.

In 1603, he published in 4to, "An answer to the first part of a certaine conference concerning succession, published not long since under the name of R. Doleman." This R. Doleman was the jesuit Parsons. In 1610, he was appointed by king James one of the historiographers of Chelsea college near London. This college was intended, says Fuller, for a spiritual garrison, with a magazine of all books ^{Church Hist. of Britain, b. 10. p. 51.} for that purpose, where learned divines should study and write in maintenance of all controversies against the papists. Besides the divines, at least two able historians were to be maintained in the college, to record and transmit to posterity all memorable passages in church and state. This scheme was pushed by the king and other considerable personages, and was in agitation for some years; but dropped at length, no body knows how.

In 1613, he published, in 4to. "The lives of the three Normans, kings of England: William I. William II. Henry I." and dedicated them to Charles prince of Wales. In 1619, he received the honour of knighthood from his majesty at Whitehall. In 1624, he published a discourse intitled, "Of supremacie in affaires of Religion:" dedicated

to prince Charles. It is written in the manner of a conversation held at the table of Dr. Toby Matthews, bishop of Durham, in the time of the parliament 1605; and the proposition maintained is, that supreme power in ecclesiastical affairs is a right of sovereignty. He wrote likewise "The life and raigne of king Edward VI. with the beginning of the raigne of queen Elizabeth," 1630, 4to. and 1636, 24to. But this was posthumous; for he died upon the 27th of June 1627. He was the author of several works of piety.

For the judgments that have been passed upon him, Mr. Wood tells us, that "he was accounted a learned and godly man, and one better read in theological authors than in those belonging to his own profession: and that with regard to his histories, the phrase and words in them were in their time esteemed very good; only some have wished, that in his history of Henry IV. he had not called Sir Hugh Lynne by so light a word as Mad-cap, though he were such; and that he had not changed his historical style into a dramatical, where he introduceth a mother uttering a woman's passion in the case of her son." Nicholson, in his English Historical Library, observes, that "he had the repute in his time of a good clean pen and smooth style; though some have since blamed him for being a little too dramatical." Mr. John Strype says, that our author "must be read with caution; that his style and language is good, and so is his fancy; but that he uses it too much for an historian, which puts him sometimes on making speeches for others, which they never spake, and to relate matters which perhaps they never thought on:" in confirmation of which censure, Dr. White Kennet has since affirmed him to be "a professed speech-maker through all his little history of Henry IV."

Faſti Oxon.

Part 1. p.
216. Lond.
1696, 8vo.

Preface to
Hayward's
Life and
reign of Ed-
ward VI.
printed in
the 2d vo-
lume of
The Com-
plete History
of England.

Third letter to the bish. of Carlisle, on the subject of Bishop Merks, p. 46. Lond. 1717, 8vo.

HEARNE, (THOMAS) an eminent English antiquarian, and indefatigable collector and editor of books and manuscripts, was the son of George Hearne, parish clerk of White-Waltham in Berkshire, by Edith, daughter of Thomas Wife of Shottesbrooke, in the same county. He was born in that parish in 1680, and for some time received no other instruction than what he had from his father, who kept a writing school at Waltham: but in the year 1693, Francis Cherry, of Shottesbrooke, Esq; took him from thence under his own patronage, and put him to the free-school of Bray, in Berks. Here he made so extraordinary a progress in the Greek and Latin tongues, and was withal so remarkable for

his sobriety and good manners, that Mr. Cherry, by the advice of his friend the famous Mr. Dodwell, who then lived at Shottesbrooke, took him into his family, and provided for him as if he had been his own son. He instructed him every day in religion and classical learning; as did Mr. Dodwell, when he was absent. Mr. Cherry, pleased with cultivating an understanding so susceptible of improvement, determined to bestow on him a liberal education: and accordingly in December 1695, had him entered of Edmund Hall, in Oxford. That foundation was then governed by Dr. Mill, who had under him as vice-president, Dr. White Kennet, afterwards bishop of Peterborough, then one of the most esteemed tutors in the university, and at the same time vicar of Shottesbrooke, to which cure he had been presented by Mr. Cherry. Happily for Mr. Hearne, both the head of his college and his tutor were votaries of antiquity, to which he himself had a natural and even violent propensity. This was conspicuous in him, even while a boy: when he was observed to be continually plodding over the old tomb-stones of his own parish church yard, as soon almost as he was master of the English alphabet. This disposition, joined with his unwearied industry, recommended him particularly to Dr. Mill; who being then busy about an appendix to his Greek testament, and finding him to be well versed in manuscripts, got him to examine several he had occasion to make use of in that work. When he was no more than three years standing, he went, at Dr. Mill's request, to Eton, to collate a manuscript of Tatian and Athenagoras in the library there. The copy of the variations he had noted, written by his own hand, is in the Bodleian library, and was used by Mr. Worth in his edition of Tatian, and by Mr. de Chaire in that of Athenagoras, though neither of these editors have made any mention of it. He was likewise of great service to the celebrated Dr. Grabe, at that time resident in Edmund Hall, for whom he compared many manuscripts, and made considerable collections.

In act term, 1699, he took the degree of bachelor of arts, and soon after was offered very advantageous terms, to go a missionary to Maryland: but being unwilling to leave Oxford, and the valuable acquaintance he had contracted there, he declined the offer. After he had taken his degree, he became a constant student in that noble repository of antiquities, the Bodleian library; and was so noted for the length and frequency of his visits, that Dr. Hudson, soon after he was chosen keeper thereof, took him for a coadjutor, having first

obtained the consent of the curators. He became master of arts in 1703, was afterwards made janitor of the public library, and in 1712, second librarian of the Bodleian. In January 1714-15, he was elected archetypographus of the university, and esquire beadle of the civil law; which post he held together with that of under-librarian till November following: but then finding they were not tenable together, he resigned the beadle'ship, and very soon after the other place also, by reason of the oaths, which he could not conscientiously comply with. He continued a nonjuror to the last, much at the expence of his worldly interest: for on that account he refused several preferments, which would have been of great advantage and very agreeable to him. He died at Oxford, and was buried in St. Peter's church-yard, where there is a tomb erected for him, with this inscription written by himself: "Here lyeth the body of Thomas Hearne, M. A. " who studied and preserved antiquities. He died June 10, " 1735, aged 55 years. Deut. xxxii. 7. Remember the " days of old, consider the years of many generations: ask " thy father, and he will shew thee, thy elders, and they " will tell thee. Job viii. 8, 9, 10. Enquire, I pray thee." He had with great parsimony saved about 1300 l. which his relations, who were poor, found after his death among his books and papers.

A list of the books he published, for he was rather an editor than an author, may be acceptable to the curious; and therefore we will enumerate them as briefly as possible. They are as follow: 1. *Reliquiæ Bodleianæ*; or, some genuine remains of Sir Thomas Bodley, &c. 1703, in 8vo. 2. *Plinii Epistolæ & Panegyricus*, &c. 1703, in 8vo. 3. *Eutropius. Messala Corvinus. Julius obsequens*, &c. 1703, in 8vo. 4. *Ductor Historicus*, 2 vols. in 8vo. They did not come out together; a second edition of the first was published in 1705: and the second volume was published in 1704. Our author was not solely concerned in this work, some parts of it being written by another hand, as was the preface. He had made great collections for a third volume, but laid aside this design, upon the appearance of the English translation of Puffendorf's introduction; which begins where the second volume of the *Ductor Historicus* ends, and continues the history to the present times. 5. *Justini historia*, 1705, in 8vo. 6. *Livy*, 1708, in six volumes 8vo. 7. A letter, containing an account of some antiquities between Windsor and Oxford, with a list of the several pictures in the school gallery adjoining to the Bodleian library, printed in 1708, in the Monthly Miscel-

Miscellany, or Memoirs for the curious; and reprinted at the end of the fifth volume of Leland's Itinerary, but without the list of the pictures; which, however, being greatly sought for by the curious, caused him to reprint a hundred copies of the whole in 1725, 8vo. 8. The Life of Ælfred the Great by Sir John Spelman; from the original MS. in the Bodleian library, 1710, 8vo. 9: The Itinerary of John Leland the antiquary, intermixed with divers curious discourses, written by the editor and others, 1710, in 9 vols. 8vo. A new edition was printed in 1744. 10. Henrici Dodwelli de Parma equestri Woodwardiana dissertatio, &c. 1713, in 8vo. 11. Lelandi de rebus Britannicis collectanea, 1715, in six vols. 8vo. 12. Acta Apostolorum Græco-Latine, literis majusculis. E codice Laudiano, &c. 1715, in 8vo. 13. Joannis Rosii antiquarii Warwicensis historia regum Angliæ, 1716, in 8vo. It was printed again with the second edition of Leland's Itinerary, and now goes along with that work. 14. Titi Livii Foro-Julienfis vita Henrici V. regis Angliæ. Accedit sylloge epistolarum a variis Angliæ principibus scriptarum, 1716, in 8vo. 15. Aluredi Beverlacensis annales; sive historia de gestis regum Britannia, &c. 1716, in 8vo. 16. Gulielmi Roperi vita D. Thomæ Mori equitis aurati, lingua Anglicana contexta, 1716, in 8vo. 17. Gulielmi Camdeni Annales rerum Anglicarum et Hibernicarum, regnante Elizabetha, 3 vol. 1717, in 8vo. 18. Gulielmi Neubrigensis historia sive chronica rerum Anglicarum, 1719, in 8vo. 19. Thomæ Sprotti chronica, &c. 1719, in 8vo. 20. A collection of curious discourses written by eminent antiquaries upon several heads in our English antiquities, 1720, in 8vo. 21. Textus Rossensis, &c. 1720, in 8vo. 22. Roberti de Avesbury historia de mirabilibus gestis Edwardi III. &c. Appendicem etiam subnexuit, in qua inter alia continentur, Letters of king Henry VIII. to Anne Boleyn, 1720, in 8vo. 23. Johannis de Fordun Scotichronicon genuinum, una cum ejusdem supplemento ac continuatione, 1722, in 8vo. 24. The history and antiquities of Glastonbury, &c. 1722, in 8vo. 25. Hemingi Chartularium ecclesiæ Wigorniensis, &c. 1723, in 8vo. 26. Robert of Gloucester's chronicle, &c. 1724, in two vols. 8vo. 27. Peter Langtoft's chronicle, as illustrated and improved by Robert of Brune, from the death of Cadwalader to the end of king Edward the Ist's reign, &c. 1725, in two vols. 8vo. 28. Johannis, confratris & monachi Glastoniensis, chronica: sive historia de rebus Glastoniensibus, &c. 1726, in 8vo. 29. Adami de Domesham historia de rebus gestis Glastoniensibus, &c. 1727, in two

two vols. 8vo. 30. Thomæ de Elmham vita & gesta Henrici V. Anglorum regis, &c. 1727, in 8vo. 31. Liber niger Scaccarii, &c. 1728, two vols. in 8vo. 32. Historia vitæ & regni Richardi II. Angliæ regis, a monacho quodam de Evesham consignata, 1729, in 8vo. 33. Joannis de Trokelowe annales Edvardi II. &c. 1729, in 8vo. 34. Thomæ Cui vindiciæ antiquitatis academia Oxoniensis, &c. 1730, in two vols. 8vo. 35. Walteri Hemingsforde, canonici de Giffelburne, historia de rebus gestis Edvardi I. II. III. &c. 1731, in two vols. 8vo. 36. Duo rerum Anglicarum scriptores veteres, videlicet, Thomas Otterbourne et Johannes Wethamstade, ab origine gentis Britannicæ usque ad Edvardum IV. &c. 1733, in 2 vols. 8vo. 37. Chronicon sive annales proratus de Dunstable, &c. 1733, in 8vo. 38. Benedictus, abbas Petroburgensis, de vita & gestis Henrici II. Richardi I. &c. 1735, in two vols. 8vo. The reader will be apt to fancy, that Mr. Hearne had laboured pretty sufficiently, having probably published more than would ever be read: however, he was going on in the same way, and was got to the eve of another publication in two volumes in 8vo. when death very cruelly withheld his hand. He was an editor of a very peculiar cast: for he scarcely ever published an old writer, without intermixing with or adding to him a parcel of papers, which had little or perhaps no relation at all to the principal subject. These odd farragoes are generally introduced by long and elaborate prefaces, some in Latin, others in English, as miscellaneous as their following collections. The capriciousness of the man's genius, and the oddity of his taste, are indeed sufficiently obvious: yet, for aught we know, there may be readers, to whom his compositions may afford entertainment. All his works except the first were printed at Oxford.

We have observed above, that Mr. Hearne lived and died a nonjuror; yet, it appears, that he was not thus rigid in the beginning of his life from a pamphlet ascribed to him, and said to be written in the 22d year of his age. The title is, "A vindication of those who take the oath of allegiance to his present majesty, from prejudice, injustice, and disloyalty, charged upon them by such as are against it." It is addressed to Mr. Cherry, from whom it came with many other MSS. expressly by will to the Bodleian library. It is dated from Edmund-hall in Oxford, June the 11th, 1700. In 1731, it was printed by an anonymous editor, who prefixed to it a preface, containing a satirical account of the author. The piece itself is so wretched a composition in all respects, as to be a real curiosity: so that it is no wonder, that it did not convert the gentleman, to whom it was addressed. Besides
the

the Herculean labours already mentioned, Mr. Hearne made indexes to several works; and among the rest, to the folio edition of "Lord Clarendon's History of the rebellion," in 1704.

HEATH, (JAMES) an English historian, was born in 1639, in the Strand, London, where his father, who was the king's cutler, lived. He was educated at Westminster school, and became a student of Christ-church Oxford, in 1646. In 1648, he was ejected from thence by the parliamentary visitors, for his adherence to the royal cause; lived upon his patrimony, till it was almost spent; and then foolishly marrying, was obliged to write books and correct the press, in order to maintain his family. He died of a consumption and dropsy at London in August 1664, and left several children to the parish. He published; 1. "A brief chronicle of the late intestine war in the three kingdoms of England, Scotland, and Ireland," &c. 1661, 8vo. afterwards enlarged by the author, and compleated from 1637 to 1663, in four parts: 1663 in a thick 8vo. To this was again added a continuation from 1663 to 1675 by John Phillips, nephew by the mother to Milson, 1676, folio. 2. "Elegy upon Dr. Thomas Fuller, 1661. 3. The glories and magnificent triumphs of the blessed restoration of king Charles II. &c. 1662, 8vo. 4. Flagellum: or, The life and death, birth and burial, of Oliver Cromwell the late usurper," 1663. The third edition came out with additions in 1665, 8vo. 5. "Elegy on Dr. Sanderson, bishop of Lincoln, 1662. 6. A new book of loyal English martyrs and confessors, who have endured the pains and tortures of death, arraignment, &c. for the maintenance of the just and legal government of these kingdoms both in church and state," 1663, 12mo. 7. "Brief but exact survey of the affairs of the United Netherlands," &c. 12mo. The reason why such writers as our author continue to be read, and will probably always be read, is, not only because *Historia quoquo modo scripta delectat*, because "History will please how ill soever written;" but also because in the meanest historian there will always be found some facts, of which there will be no cause to doubt the truth, and which yet will not be found in the best. Thus Heath, who perhaps had nothing but pamphlets and news-papers to compile from, frequently relates facts that throw light upon the history of those times, which Clarendon, though he drew every thing from the most authentic records, has omitted.

Wood's
Athen.
Oxon. v. 2.

Baillet,
Jugemens
des Savans,
passim.

HEINSIUS, (DANIEL) a very ingenious and learned man, professor of politics and history at Leyden, and also librarian of the university there, was born at Gand in Flanders, in May 1580, of an illustrious family, who had possessed the first places in the magistracy of that town. He was tossed a good deal about in the younger part of his life. He began his studies at the Hague, and afterwards went with his parents into Zeland, where he was instructed in polite literature and philosophy. He comprehended very well the principles of morality and politics, but did not relish logic, and had an unconquerable aversion to grammar. He discovered early a strong propensity to poetry, and began to make verses, before he knew any thing of prosody or the rules of art. He composed a regular elegy, at ten years of age, upon the death of a play-fellow; and there are several epigrams and little poems of his, which were written when he was not above twelve, and shew a great deal of genius and facility in that way.

He is represented however as having been a very idle boy, and not likely to make any progress in Greek and Latin learning; on which account his father sent him, at fourteen years of age, to study the law at the university of Franeker. But, as if he had been influenced by a spirit of contradiction, now nothing would go down but classics; and he applied himself as obstinately to Greek and Latin authors here as he had refused to look into them in Zeland. Afterwards he removed to Leyden, where he became a scholar of Joseph Scaliger; and he is obliged to the encouragement and care of this great man for that perfection, to which he afterwards arrived in literature, and which at the beginning of his life there was so little reason to expect from him. He published an edition of Silius Italicus in the year 1600: and he added to it notes of his own, which he called *Crepundia Siliana*, to shew that they were written when he was extremely young. He was made Greek professor at eighteen, and afterwards succeeded Scaliger in the professorship of politics and history. When he was made librarian to the university, he pronounced a Latin oration, afterwards published, in which he described the duties of a librarian, and the good order and condition that a library should be kept in. He died on the 25th of February 1655, after having done great honour to himself and country by various works of parts and learning. He distinguished himself as a critic by his labours upon Silius Italicus, Theocritus, Hesiod, Seneca, Homer, Hesychius, Theophrastus, Clemens Alexandrinus, Ovid, Livy, Terence, Horace,

Horace, Prudentius, Maximus Tyrius, &c. He published two treatises De Satyra Horatiana, which Balzac affirms to be masterpieces in their way. He wrote poems in various languages, which have been often printed, and always admired. He was the author of several prose works, some of which were written in an humorous and satyrical manner; as *Laus Afini*, *Laus Ridiculi*, &c.

The learned have all joined in their eulogies on Heinſius. Gerard Voſſius ſays, that he was a very great man; and calls him the ornament of the muſes and the graces. Cauſabon admires him equally for his parts and learning. Pareus calls him the Varro of his age. Barthius ranks him with the firſt writers. Bochart pronounces him a truly great and learned man; and Selden ſpeaks of him, as *tam ſeviorum quam amœniorum literarum ſol*; a light to guide us in our gay as well as ſevere purſuits in letters. Some however have thought, that he was not ſo well formed for criticiſm; and Le Clerc, in his account of the Amſterdam edition of Bentley's Horace, has the following paſſage: “ Daniel Heinſius, ſays he, was “ doubtleſs a learned man, and had ſpent his life in the ſtudy “ of criticiſm. Yet, if we may judge by his Horace, he “ was by no means happy in his conjectures, of which our “ author Bentley has admitted only one, if my memory does “ not deceive me; for I cannot recollect the place where he “ paſſes this judgment of Daniel Heinſius. But he ſpeaks “ much more advantageouſly of his ſon Nicolas Heinſius; “ who, though not ſo learned a man as his father, had yet “ a better taſte for criticiſm.”

Blount de
cenſura
authorum.

Bibl. Choif.
xxvi. p. 262.

We muſt not forget to obſerve, that Daniel Heinſius was highly honoured abroad as well as at home; and received uncommon marks of reſpect from foreign potentates. Guſtavus Adolphus, king of Sweden, gave him a place among his counſellors of ſtate: the republic of Venice made him a knight of their order of St. Mark: and pope Urban VIII. was ſuch an admirer of his fine parts and conſummate learning, that he made him great offers, if he would come to Rome; “ to reſcue that city from barbariſm,” as the Pontiff is ſaid to have expreſſed himſelf.

HEINſIUS, (NICOLAS) the ſon of Daniel Heinſius, was born at Leyden, and became as great a Latin poet, and a greater critic than his father. His poems have been ſeveral times printed: but the beſt edition is that of Amſterdam, 1666. Some have admired them ſo much, as to think him worthy

Baillet,
tom. ii.

worthy to be called "The Swan of Holland." He wrote notes upon, and gave editions of, Virgil, Ovid, Valerius Flaccus, Claudian, Prudentius, &c. His Claudian is dedicated in a Latin poem to Christina queen of Sweden; and his Ovid to Thuanus. At his death, which happened in the year 1681, he disowned all his works; and expressed the utmost regret at having left behind him so many "Monuments of his vanity," as he called them. Nicolas Heinsius was as much distinguished by his great employments in the state, as he was by his parts and learning. All the learned of his time speak well of him; and he is represented as having been possessed of good qualities as well as great ones.

De origin.
Fabul. Romanens,
p. 38.

HELIODORUS, a native of Emessa in Phœnicia, and bishop of Tricca, in Thessaly, flourished in the reigns of Theodosius and Arcadius towards the end of the fourth century. In his youth he wrote a romance, by which he is now better known, than by his bishoprick of Tricca, to which he was afterwards promoted. It is intitled, *Ethiopicks*, and relates the amours of Theagenes and Chariclea, in ten books. The learned monsieur Huet is of opinion, that Heliodorus was with regard to the romance-writers, what Homer was with regard to the poets; that is, we suppose, the spring and model of an infinite number of romances, all inferior to his own. The first edition of it was printed at Basil in the year 1533, with a dedication prefixed to the senate of Nuremberg by Vincentius Opsopæus; who informs us, that a soldier preserved the manuscript of it when the library of Buda was plundered. Bourdelot's notes upon this romance are very learned; and were printed at Paris in the year 1619, with Heliodorus's Greek original, and a Latin translation, published by Stanislaus Warzewicki, a Polish knight, with the Greek, at Basil in the year 1551. There has gone a rumour, that a provincial synod, being sensible how dangerous the reading of Heliodorus's *Æthiopicks* was, to which the author's rank was supposed to add great authority, and to draw in more easily the youth already much inclined, and naturally fond of perusing love-tales, required of the bishop, that he should either burn his book, or resign his dignity: and that the bishop chose the latter. But this story is thought to be entirely fabulous; as depending only upon the single testimony of Nicephorus, an ecclesiastical historian of great credulity and little judgment: not to mention, how difficult it is to suppose, that Socrates should omit so memorable a circumstance.

Hist. Eccl.
l. xii. c. 34.

cumstance in the passage, where he observes, that Heliodorus “ wrote a love-tale in his youth, which he entitled, “ *Æthiopicks*.” Valesius in his notes upon this passage does not only reject Nicephorus’s account as a mere fable, but seems inclined to think, that the romance itself was not written by Heliodorus bishop of Tricca; of which however monsieur Huet does not doubt in the least. Some have fancied, as Opsopæus and Philip Melancthon, that this romance was in reality a true history; but Fabricius thinks this as incredible, as that Heliodorus, according to others, wrote it originally in the Ethiopick tongue. Some again have asserted, that Heliodorus was not a christian, from his telling us at the end of his book, that he is a Phœnician, born in the city of Emessa, and of the race of the sun; since, they say, it would be madness in a christian, and much more in a bishop, to declare, that he was descended from that luminous body. This objection Mr. Bayle, who quotes it, answers in the following manner: “ It is certain, says he, that several christians in the fourth century mentioned the ancientness of their nobility: why then should not we believe, that Heliodorus mentioned his? He did not believe that his family was really descended from the sun: but he might imagine, that he must distinguish it by that mark. This was a title, by which his family had been known a long time, and which was honourable to him: and though the principle was false, yet one might infer from it some consequences favourable to his family with regard to its antiquity. Such a motive might engage a Christian thus to distinguish the nobility of his extraction. Add to this, that Heliodorus was not yet a bishop, when he wrote his romance: he was still in all the fire of his youth; and as he did not put his name to his work, he might with more liberty make his descent known by the antient tradition of his family.” Mr. Bayle refers us, in the course of this solution, to a dissertation of Balzac at the end of his *Socrate Chretien*: where it is observed among other things, that St. Jerom makes St. Paul to be descended from Agamemnon, and that Synesius boasted his descent from Hercules.

Biblioth.
Græc. tom.
vi. p. 472.

Art. Helio-
dorus, note
E.

Besides the *Æthiopicks*, Cedrenus tells us of another book of Heliodorus, concerning the Philosopher’s stone, or the art of transmuting metals into gold, which he presented to Theodosius the Great; and Fabricius has inserted in his *Bibliotheca Græca*, a chymical Greek poem written in Iambic verse, which he had from a manuscript in the king of France’s library, and carries the name of Heliodorus, bishop

Tom. vi.
P. 773.

bishop of Tricca, but leaves it very justly questionable, whether it be not a spurious performance. Socrates relates in the book and chapter above cited, that this bishop introduced the custom of deposing those ministers, who lay with their wives after ordination; which Bayle thinks a probable argument in favour of the prelate's chastity; and adds, that he appears from his romance to have been a lover of this virtue.

HELMONT (JOHN BAPTIST), commonly called Van Helmont, from a borough and castle of that name in Brabant, was a person of quality, and a man of great learning, especially in physic and natural philosophy, and born at Brussels in the year 1577. But instead of relating the particulars of his life, we will make him relate them himself, as he does in the two introductory chapters to his works: for nothing can give a juster notion of the man, or indeed be more entertaining to the curious reader.

“ In the year 1580, says he, in the beginning of his 2d
 “ chapter, a most miserable one to the Low Countries, my
 “ father died. I, the youngest and least esteemed of all my
 “ brothers and sisters, was bred a scholar; and in the year
 “ 1594, which was to me the seventeenth, had finished the
 “ course of philosophy. Upon seeing none admitted to ex-
 “ aminations at Louvain, but in a gown, and masked with a
 “ hood, as though the garment did promise learning; I be-
 “ gan to perceive, that the taking degrees in arts was a piece
 “ of meer mockery, and wondered at the simplicity of
 “ young men, in fancying that they had learned any thing
 “ from their doating professors. I entered therefore into a
 “ serious and honest examination of myself, that I might
 “ know by my own judgment, how much I was a philoso-
 “ pher, and whether I had really acquired truth and know-
 “ ledge: but found myself altogether destitute, save that I
 “ had learnt to wrangle artificially. Then came I first to
 “ perceive, that I knew nothing, or at least that, which was
 “ not worth knowing. Natural philosophy seemed to pro-
 “ mise something of knowledge, to which therefore I joined
 “ the study of astronomy. I applied myself also to logic and
 “ the mathematics, by way of recreation, when I was
 “ wearied with other studies; and made myself a master of
 “ Euclid's Elements, as I did also of Copernicus's Theory
 “ De revolutionibus orbium cœlestium: but all these things
 “ were of no account with me, because they contained little
 “ truth and certainty, little but a parade of science falsely
 “ so called. Finding after all therefore, that nothing was
 “ found,

“ found, nothing true, I refused the title of master of arts,
 “ though I had finished my course; unwilling, that profes-
 “ sors should play the fool with me, in declaring me a master
 “ of the seven arts, when I was conscious to myself, that I
 “ knew nothing.

“ A wealthy canonry was promised me then; so that I
 “ might, if I pleased, turn myself to divinity; but Saint
 “ Bernard affrighted me from it, saying, that ‘ I should eat
 “ the sins of the people.’ I begged therefore of the Lord
 “ Jesus, that he would vouchsafe to call me to that profession,
 “ in which I might please him most. The Jesuits began
 “ at that time to teach philosophy at Louvain, and one of
 “ the professors expounded the disquisitions and secrets of
 “ magick. Both these lectures I greedily received; but in-
 “ stead of grain, I reaped only stubble; and fantastic con-
 “ ceits void of sense. In the mean time, lest an hour should
 “ pass without some benefit, I run through some writings
 “ of the Stoicks, those of Seneca, and especially of Epictetus,
 “ who pleased me exceedingly. I seemed, in moral philosophy,
 “ to have found the quintessence of truth; and did verily
 “ believe, that through Stoicism I advanced in Christian per-
 “ fection; but I discovered afterwards in a dream; that Sto-
 “ icism was an empty and swollen bubble, and that by this
 “ study, under the appearance of moderation, I became in-
 “ deed most self-sufficient and haughty. Lastly, I turned
 “ over Mathiolus and Dioscorides; thinking with myself
 “ nothing equally necessary for mortal man to know and
 “ admire, as the wisdom and goodness of God in vegeta-
 “ bles; to the end that he might not only crop the fruit for
 “ food, but also minister of the same to his other necessi-
 “ ties. My curiosity being now raised upon this branch of
 “ study, I enquired, whether there were any book, which
 “ delivered the maxims and rules of medicine? for I then
 “ supposed, that medicine was not altogether a mere gift,
 “ but might be taught, and delivered by discipline, like other
 “ arts and sciences: at least I thought, if medicine was a
 “ good gift coming down from the Father of lights, that
 “ it might have, as an human science, its theorems and
 “ authors, into whom, as into Bazaleel and Aholiab, the
 “ spirit of the Lord had infused the knowledge of all dis-
 “ eases and their causes, and also the knowledge of the
 “ properties of things. I enquired, I say, whether no
 “ writer had described the qualities, properties, applica-
 “ tions, and proportions of vegetables, from the hyssop

“ even to the cedar of Libanus? A certain professor of me-
 “ dicine answered me, that none of these things were to be
 “ looked for either in Galen or Avicen. I was very ready
 “ to believe this, from the many fruitless searches I had
 “ made in books for truth and knowledge before; however,
 “ following my natural bent, which lay to the study of na-
 “ ture, I read the institutions of Fuchius and Fernelius;
 “ in whom I knew I had surveyed the whole science of me-
 “ dicine, as it were, in an epitome. Is this, said I, smil-
 “ ing to myself, the knowledge of healing? Is the whole
 “ history of natural properties thus shut up in elementary
 “ qualities? Therefore I read the works of Galen twice;
 “ of Hippocrates once, whose Aphorisms I almost got by
 “ heart; all Avicen; as well as the Greeks, Arabians, and
 “ moderns, to the tune of six hundred authors. I read them
 “ seriously and attentively through; and took down, as I
 “ went along, whatever seemed curious, and worthy of
 “ attention; when at length, reading over my common
 “ place book, I was grieved at the pains I had bestowed,
 “ and the years I had spent, in throwing together such a mass
 “ of stuff. Therefore I straightway left off all books what-
 “ ever, all formal discourses, and empty promises of the
 “ schools; firmly believing every good and perfect gift to
 “ come down from the Father of lights, more particularly
 “ that of medicine.

“ I have attentively surveyed some foreign nations; but
 “ I found the same sluggishness, in implicitly following the
 “ steps of their forefathers, and ignorance among them all.
 “ I then became persuaded, that the art of healing was a
 “ mere imposture, originally set on foot by the Greeks, for
 “ filthy lucre's sake; till afterwards the Holy Scriptures in-
 “ formed me better. I considered, that the plague, which
 “ then raged at Louvain, was a most miserable disease, in
 “ which every one forsook the sick; and faithless helpers,
 “ distrustful of their own art, fled more swiftly than the
 “ unlearned common people, and homely pretenders to cure
 “ it. I proposed to myself to dedicate one salutation to the
 “ miserable infected; and although then no medicine was
 “ made known to me but trivial ones, yet God preserved
 “ my innocency from so cruel an enemy. I was not indeed
 “ sent for, but went of my own accord; and that not so
 “ much to help them, which I despaired of doing, as for the
 “ sake of learning. All, that saw me, seemed to be refresh-
 “ ed with hope and joy; and I myself, being fraught with
 “ hope,

“ hope, was persuaded, that by the mere free gift of God,
 “ I should sometime obtain a mastery in the science. After
 “ ten years travel and studies from my degree in the art of me-
 “ dicine taken at Louvain, being then married, I withdrew
 “ myself, in 1609, to Vilvord; that being the less troubled
 “ by applications, I might proceed diligently in viewing the
 “ kingdoms of vegetables, animals, and minerals. I em-
 “ ployed myself some years in chymical operations. I
 “ searched into the works of Paracelsus; and at first admired
 “ and honoured the man, but at last was convinced, that no-
 “ thing but difficulty, obscurity, and error, was to be found
 “ in him. Thus tired out with search after search, and con-
 “ cluding the art of medicine to be all deceit and uncertainty,
 “ I said with a sorrowful heart, ‘ Good God ! how long wilt
 “ thou be angry with mortal man ? who hitherto has not dis-
 “ closed one truth, in healing, to thy schools. How long
 “ wilt thou deny truth to a people confessing thee ? needful
 “ in these days, more than in times past. Is the sacrifice
 “ of Molock pleasing to thee ? wilt thou have the lives of
 “ the poor, widows, and fatherless children, consecrated to
 “ thyself, under the most miserable torture of incurable dis-
 “ eases ? How is it therefore, that thou ceaseest not to de-
 “ stroy so many families through the uncertainty and igno-
 “ rance of physicians ? ’ Then I fell on my face, and said,
 “ Oh, Lord, pardon me, if favour towards my neighbour
 “ hath snatched me away beyond my bounds. Pardon, par-
 “ don, O Lord, my indiscreet charity ; for thou art the ra-
 “ dical good of goodness itself. Thou hast known my sighs ;
 “ and that I confess myself to be, to know, to be worth,
 “ to be able to do, to have, nothing ; and that I am poor,
 “ naked, empty, vain. Give, O Lord, give knowlege to
 “ thy creature, that he may affectionately know thy crea-
 “ ture ; himself first, other things besides himself, all things,
 “ and more than all things, to be ultimately in thee.’

“ After I had thus earnestly prayed, I fell into a dream ;
 “ in which, in the sight or view of truth, I saw the whole
 “ universe, as it were, some Chaos or confused thing with-
 “ out form, which was almost a mere nothing. And from
 “ thence I drew the conceiving of one word, which did
 “ signify to me this following : ‘ Behold thou, and what things
 “ thou seest, are nothing. Whatever thou dost urge, is less
 “ than nothing itself in the sight of the Most High. He
 “ knoweth all the bounds of things to be done : thou at
 “ least may apply thyself to thy own safety.’ In this concep-
 “ tion there was an inward precept, that I should be made a

“ physician ; and that, some time or other, Raphael him-
 “ self should be given unto me. Forthwith therefore, and for
 “ thirty whole years after, and their nights following in order,
 “ I laboured always to my cost, and often in danger of my
 “ life, that I might obtain the knowledge of vegetables and
 “ minerals, and of their natures and properties also. Mean-
 “ while, I exercised myself in prayer, in reading, in a
 “ narrow search of things, in sifting my errors, and in writ-
 “ ing down what I daily experienced. At length I knew
 “ with Solomon, that I had for the most part hitherto per-
 “ plexed my spirit in vain ; and I said, Vain is the knowledge
 “ of all things under the sun, vain are the searchings
 “ of the curious. Whom the Lord Jesus shall call unto
 “ wisdom, he, and no other, shall come ; yea, he that hath
 “ come to the top, shall as yet be able to do very little, un-
 “ less the bountiful favour of the Lord shall shine upon him.
 “ Lo, thus have I waxed ripe of age, being become a man ;
 “ and now also an old man, unprofitable, and unacceptable
 “ to God, to whom be all honour.”

From the account here given by himself, it is easy to con-
 ceive, that Van Helmont, at his first appearance in the world,
 would pass for no better than an enthusiast and a madman.
 He certainly had in him a strong mixture of both enthusiasm
 and madness : nevertheless he was very acute and very pro-
 found, and discovered in many cases a wonderful penetration
 and insight into nature. By his skill in physick, he perform-
 ed such unexpected cures, that he was put into the inquisi-
 tion, as a man that did things beyond the reach of nature.
 He cleared himself before the inquisitors ; but to be more at
 liberty, retired afterwards into Holland. He died upon the
 30th of December in the year 1644, when he was sixty seven
 years old. The day before his death, he wrote a letter to a
 friend at Paris, in which were these words : “ Praise and
 “ glory be to God for evermore, who is pleased to call me
 “ out of the world ; and, as I conjecture, my life will not
 “ last above four and twenty hours. For this day I find my-
 “ self first assaulted by a fever, which, such is the weakness
 “ of my body, must, I know, finish me within that space.”
 A few days before that, he said to his son Francis Mer-
 curius Van Helmont, “ Take all my writings, as well
 “ those that are crude and uncorrected, as those that are
 “ thoroughly purged, and join them together. I now com-
 “ mit them to thy care ; finish and digest them according to
 “ thy own judgment. It hath so pleased the Lord Almighty,
 “ who

“ who attempts all things powerfully, and directs all things ^{Ibid.}
“ sweetly.”

John Caramuel Lobkowiz has given a good account of this physician and philosopher in a very few words. “ Helmont,” says he, “ for I knew the man, was pious, learned, famous : “ a sworn enemy of Galen and Aristotle. The sick never languished long under his hands: being always killed or cured in two or three days. He was sent for chiefly to those, who were given up by other physicians; and to the great grief and indignation of such physicians, often restored the patient unexpectedly to health. His works were published in folio. They are one continued satyr against the Peripateticks and Galenists; very voluminous, but not very profitable for instruction in physick.”

Blount
Censura
Authorum,
&c. p. 670.

HELOISA, the concubine, and afterwards wife of Peter Abelard; a nun, and afterwards prioress of Argenteuil; and lastly, abbess of the Paraclete, was born at the latter end of the 11th, or the beginning of the 12th century. The history of her amour with Abelard having been already Vol. i. p. related in our account of him, we refer the reader to it; 18. and shall content ourselves here, with giving some particulars of Heloisa, which we have either not mentioned at all, or but very slightly, under that article.

This lady has usually been celebrated for her great beauty and her great learning. In the age she lived, a young girl with a very small share of erudition might easily pass for a miracle. However, we say not this, to derogate from Heloisa's merit in this particular, since it is certain, that she deserves an honourable place among the very learned women: for she was skilled, not only in the Latin tongue, but also in the Greek and Hebrew. This Abelard expressly declares in a letter, which he wrote to the nuns of the Paraclete. As to those, who ascribe to her a ravishing beauty, we may upon very good grounds presume them to be mistaken. Abelard must have been as good a judge of it as any one; he must have had more reason to exaggerate, than to diminish in his account of it than any one; yet he contents himself with saying, that “ as she was not the last of her sex in beauty. “ so in letters she was the first: Cum per faciem non esset infima, per abundantiam literarum erat suprema:” a very flat elogium, supposing her to have been an accomplished beauty, and by no means consistent with the passion which Abelard entertained for her. But Abelard's poetry may account for this supposed beauty in Heloisa: his verses were

Abelard
Oper. p.
250.

filled with nothing but love for her, which making the name of this mistress to fly all over the world, would naturally occasion persons to ascribe charms to her, which nature had not given her. Her passion, on the other hand, was as extravagant for Abelard; and her encomiums upon him have set him perhaps as much too high in the opinion of the women, as she herself has stood in the opinion of the men. Take a little of her language by way of specimen: “What wife, “what maid, did not languish for you when absent, and “was not all in a flame with love, when you was near? “What queen or great lady did not envy my joys and my bed? “Two qualities you had, seldom to be found among the “learned, by which you could not fail to gain all women’s “hearts: poetry, I mean, and music. With these you unbended your mind after its philosophic labours, and wrote “many love verses, which by their sweetness and harmony “have caused them to be sung in every corner of the world, “so that even the illiterate found your praise. And as the “greatest part of your songs celebrated our loves, they have “spread my name to many nations, and kindled there the “envy of the women against me.” In the mean time Abelard was very handsome and very accomplished; though probably neither so handsome nor accomplished, as, according to Heloisa, to make every woman frantic, who should cast her eyes upon him.

Abelard
Op. p. 46.

See ABEL-
LARD.

When Abelard consented to marry Heloisa, she used a thousand arguments to put him out of conceit with the conjugal tie. “I know my uncle’s temper, said she to him; “nothing will appease his rage against you: and then what “glory will it be to me to be your wife, since I shall ruin “your reputation by it? What curses have I not reason to “fear, if I rob the world of so bright a luminary as you “are? What injury shall I not do the church? What sorrow shall I not give the philosophers? What a shame and “injury will it be to you, whom nature has formed for the “public good, to give yourself up entirely to a woman? “Consider these words of St. Paul, ‘Art thou loosed from a “wife, seek not a wife.’ And if the counsel of this great “apostle, and the exhortations of the holy fathers, cannot “dissuade you from that heavy burden, consider at least “what the philosophers have said of it. Hear Theophrastus, who has proved by so many reasons, that a wise man “ought not to marry. Hear what Cicero, when he had divorced his wife Terentia, answered to Hirtius, who proposed a match to him with his sister: that ‘he could not “divide his thoughts between philosophy and a wife.’ Be-
“sides,

“ fides, what conformity is there between maid servants and
 “ scholars, inkhorns and cradles, books and distaffs, pens
 “ and spindles? How will you be able to bear, in the midst
 “ of philosophical and theological meditations, the cries of
 “ children, the songs of nurses, and the disturbance of
 “ house-keeping?” And afterwards, in the correspondence ^{Abelard}
 which she kept up with him, when she had renounced the ^{Op. p. 14.}
 world many years, and engaged in a monastic life, she re-
 presented to him the disinterestedness of her affection; and
 how she had neither sought the honour of marriage, nor the
 advantages of a dowry, nor her own pleasure, but the single
 satisfaction of possessing her dear Abelard. She tells him,
 that although the name of wife seems more holy and of
 greater dignity, yet she was always better pleased with that
 of his mistress, his concubine, or even strumpet; and de-
 clares in the most solemn manner, that she had rather be the
 whore of Peter Abelard, than the lawful wife of the em-
 peror of the world. “ Deum testem invoco, says she, si me
 “ Augustus universo presidens mundo matrimonii honore dig-
 “ naretur, totumque mihi orbem confirmaret in perpetuo præ-
 “ sidendum, charius mihi et dignius videretur TUA DICI ME-
 “ RETRIX, quam illius imperatrix.” I know not, says Mr. ^{Abelard}
 Bayle, how this lady meant; but we have here one of the most ^{Op. p. 45.}

mysterious refinements in love. It has been, continues he, for se-
 veral ages believed, that marriage destroys the principal poi-
 gnancy of this sort of salt, and that when a man does a thing by
 engagement, duty, and necessity, as a task and drudgery, he
 no longer finds the natural charms of it; so that according
 to these nice judges, a man takes a wife ad honores, and not
 ad delicias. “ Marriage, as Montagne observes, has on its
 “ side, profit, justice, honour, and constancy; a flat but
 “ more universal pleasure. Love is founded only upon plea-
 “ sure, which is more touching, sprightly, and exquisite;
 “ a pleasure inflamed by difficulty. There must be in it
 “ stinging and ardour: ’tis no more love, if without darts and
 “ fire. The bounty of the ladies is too profuse in marriage:
 “ it blunts the edge of affection and desire.” And this per- ^{Essais, Liv.}
 haps made a Roman emperor say to his wife, “ Patere me per ^{iii. c. 5.}
 “ alias exercere cupiditates meas, nam uxor nomen est dignita- ^{Ælius Ve-}
 “ tis, non voluptatis: that is, suffer me to satisfy my desires ^{rus apud}
 “ with other women, for spouse is a name of dignity, not of ^{Spartian.}
 “ pleasure.” ^{in Vit.}

Heloisa died upon the 17th of May 1163, about twenty
 years after her beloved Abelard, and was buried in his grave.
 A most surprising miracle happened, as we learn from a ma-

manuscript chronicle of Tours, when the sepulchre was opened, in order to lay Heloisa's body there, viz. "That Abelard stretched out his arms to receive her, and closely embraced her:" but many people think, that this may possibly be a fiction. The letters of Heloisa, together with their answers, may be found in Abelard's works, where more may be seen of this notable love affair. Love certainly begets much folly and madness among the sons of men; yet, upon comparing the loves of Abelard and Heloisa with the loves of the rest of mankind, one shall be apt to apply to the former, what the servant in the play said of his master's younger son, when he compared him with his elder: "*Hic vero est, qui si occeperit amare, ludum jocumque dices fuisse illum alterum, præut hujus rabies quæ dabit:*" that is, "If this frantic spark shall once take it into his head to be a lover, you will say that all that the other has done is but mere sport and jest, compared with the pranks which he will play."

Terent.
Eunuch.
Act. ii.
Sc. iv.

HELVICUS (CHRISTOPHER) professor of the Greek and eastern tongues, and of divinity, in the university of Gießen, was born the 26th of December 1581, at Sprendlingen, a little town within half a league of Frankfort, where his father was minister. He went through his course of studies in Marburg, where he took his master of arts degree in 1599, having taken his bachelor's in 1595. He was a most early genius; composed a prodigious number of Greek verses at fifteen years of age; and was capable of teaching Greek, Hebrew, and even philosophy, before he was twenty. The Hebrew he possessed so entirely, that he spoke it as fluently, as if it had been his native language. He read thoroughly a great number of Greek authors; and even studied physic for some time, though he had devoted himself to the ministry. In 1605, he was chosen to teach Greek and Hebrew in the college, which the landgrave had lately established in Gießen; and which the year after was converted into an university by the emperor, who endowed it with privileges. Having discharged for five years the several duties of his employment with great reputation, he was appointed divinity professor in 1610. He married this year; yet continued as assiduous as ever in the duties of his profession. A church was offered him in Moravia in 1611, and a professorship at Hamburg with a considerable stipend: however, he refused both those offers. In 1613, he took his doctor of divinity's degree, at the command of the landgrave; who sent him to Frankfort, in order to view the library of the Jews, who had

Bayle's
Dict.

had been lately drove away by popular tumults. Helvicus, being very fond of reading the rabbins, bought several of their books on that occasion. He died in the flower of his age, on the 10th of September 1617. He was irreproachable as to his manners; and greatly respected by several German princes, who sent him the kindest and most polite letters. Anna Dorothea, duchess of Saxony, did him the honour to write pretty often to him. His loss was bewailed after a very peculiar manner. All the German poets of the Augsbург confession composed elegies, to deplore his immature death. A collection was made of his poems, which were printed with his funeral sermon and some other pieces, under the title of Cippus Memorialis, by the care and direction of Winkleman, colleague to Helvicus.

He was reputed to have had the most skilful and methodical way of teaching languages. He was a good grammarian; had published several grammars, a Latin, Greek, Hebrew, Chaldee, Syriac: but they were only abridgments. His Hebrew and Latin Lexions were only, by way of essay, calculated for youth. He was not only a good grammarian, but also an able chronologer. His chronological tables have gone through several editions, and been greatly esteemed, though they are not, as it is difficult to conceive they should be, quite free from errors. He published them in 1609, under the title of Theatrum Historicum, five Chronologiæ Systema Novum, &c. and brought them down from the beginning of the world to the year 1612; but they were afterwards revised and continued by John Balthasar Schüppius, son-in-law to the author, and professor of eloquence and history in the university of Marburg. Helvicus had projected the writing a great number of books; and it is plain by the books he published, that had he lived threescore years, his works might have made several volumes in folio. They are not intersting enough to make a particular and minute account of them necessary: his Chronology being the only one, whose use has not been superseded.

H E M E L A R (JOHN) a very learned man, was born at the Hague; but we do not find in what year. He was a fine poet and orator; and to be compared, says Gronovius, with Joann. the Roman Atticus for his probity, tranquillity of life, and ^{Fred.} absolute disregard of honours and public employments. He ^{Gronov. in} went to Rome, and spent six years in the palace of cardinal ^{Orat.} Cesi. He wrote there a panegyric on pope Clement VIII. ^{Funeb. Jacobi Golii,} which ^{P. 7.}

which was so graciously received, that he was offered the post of librarian to the Vatican, or a very good benefice. He accepted the latter, and was made a canon in the cathedral at Antwerp. Lipsius had a great esteem for him, as appears from letters he wrote to him. He was Grotius's friend, and published verses to congratulate him on his delivery from confinement. He was uncle by the mother's side to James Golius, the learned professor at Leyden, who has gained so vast a reputation by his profound knowledge in the oriental languages: but James, who was a zealous Protestant, was greatly disaffected to him, for having carried his brother Peter over to popery. He applied himself much more to the study of polite literature and to the science of medals, than to theology. "He published extremely useful commentaries upon the medals of the Roman emperors, from the time of Julius Cæsar down to Justinian, taken from the cabinets of Charles Arschot and Nicholas Rocoxius: wherein he concisely and accurately explains by marks, figures, &c. whatever is exquisite, elegant, and suitable or agreeable to the history of those times, and the genius of the monarchs, whether the medals in question be of gold, silver, or brass, whether cast or struck in that immortal city. It is a kind of storehouse of medals; and nevertheless in this work, from which any other person would have expected prodigious reputation, our author has been so modest as to conceal his name." This work of Hemelars, which is in Latin, is not easily to be met with, yet it has been thrice printed: first at Antwerp in 1614, at the end of a work of James Biaëus; secondly, in 1627 4to; and thirdly, in 1654 folio. The other works of this canon are some Latin poems and orations: We know not the year of his death.

Gronovius,
p. 8.

Lives of the
Painters.

HEMSKIRK (MARTIN) an eminent painter, was a peasant's son, and born at a village of his name in Holland in the year 1498. In his youth he was extremely dull, and nothing was expected from him; but afterwards he became a correct painter, easy and fruitful in his inventions. He went to Rome, and intended to stay there a long time; but at the end of three years, returned to his own country. He settled at Haerlem, and lived there the remainder of his days. Most of his works were engraved. Vasari gives a particular account of them, commends them; and says, Michael Angelò was so pleased with one of the prints, that he had a mind to colour it. Nevertheless it is visible from the prints of Hem-

skirk's

skirk's works, that he did not understand the *claro obscuro*, and that his manner of designing was dry. He died in 1574, at seventy six years of age; having lived much longer, than is usual for painters.

HENAUT (JOHN d') a celebrated French poet, of the seventeenth century, was the son of a baker at Paris, and at first a receiver of the taxes at Fores. Then he travelled into Holland and England, and was employed by the superintendent Fouquet, who was his patron. After his return to France, he soon became distinguished as one of the finest geniuses of his age; and gained a prodigious reputation by his poetry. His sonnet on the miscarriage of Mademoiselle de Guerchi is looked upon as a master-piece, though it is not written according to the rules of art, and though there happens to be a barbarism in it. He also wrote a satyrical poem against the minister Colbert, which is reckoned by Boileau among his best pieces. This was written, by way of revenging the disgrace and ruin of his patron Fouquet, which Henaut ascribed to Colbert: but the minister did not act upon this occasion, as cardinal Richieu would have done, but with more good sense and generosity. Being told of this sonnet, which made a great noise, he asked, "Whether there
See art. GRAN-DIER.
 "were any satyrical strokes in it against the king;" and being informed there were not, "Then, said he, I shall not mind
 "it, nor shew the least resentment against the author." Henaut was a man, who loved to refine on pleasures, and to debauch with art and delicacy: and so far, considering him as a poet, proper allowances might be made. But he was strangely wrongheaded in one respect; for he professed Atheism, and gloried in it with uncommon affectation. He went to Holland, on purpose to visit Spinoza, who nevertheless did not much esteem him. Spinoza considered him probably as one of those fashionable gentry, which every country abounds with, who are ever ready to take up singularities in religion, not from rational conviction, but from a profligate spirit of vain-glory: and on this account might be led to despise the man, whatever he might determine of his opinions. Spinoza did not mistake him, if he considered him in this light; for when sickness and death came to stare him in the face, things took a very different turn. Henaut then became a convert, and was for carrying matters to the other extreme; for his confessor was forced to prevent his receiving the Viaticum or Sacrament, with a halter about his neck, in the middle of his bedchamber. This is almost
 always

always the case: men believe or disbelieve, have religion or none, without ever consulting reason, but just as constitution and humour direct; and so it is, that they usually behave ridiculously in which ever state we view them. He died in the year 1682.

He had printed at Paris 1670, in 12mo: a small collection of his works under the title of *Oeuvres diverses*, “Miscellanies:” containing sonnets, and letters-in verse and prose to Sappho, who was probably the celebrated Madam des Houlières, to whom he had the honour to be preceptor. Among these is the following imitation from this passage in the second act of Seneca’s *Thyestes*:

Illi mors gravis incubat,
Qui notus nimis omnibus,
Ignotus moritur sibi.

Heureux est l’inconnu, qui s’est bien su connoître:
Il ne voit pas de mal à mourir plus qu’ à naître:

Il s’en va comme il est venu.

Mais hélas! que la mort fait une horreur extrême

A qui meurt de tous trop connu,
Et trop peu connu de soy-même!

That is, “Happy is the obscure man, who is well known to himself: he sees no more harm in dying, than in being born: he leaves the world, as he came into it. But alas! how extremely horrible must death be to that man, who dies too much known to others, and too little to himself.” This shews the philosopher as well as the poet, and is equally distant from atheism and superstition: O, si sic omnia dixisset.—Henaut had translated three books of Lucretius: but his confessor having raised in him scruples and fears, he burnt this work, so that there remains nothing of it, but the first hundred lines, which had been copied by his friends. Mr. Voltaire says, that “he would have gained great reputation, had these books that were lost been preserved, and been equal to what we have of this work.”

Siecle de
Louis XIV.
tom. ii.

HERACLITUS, a famous philosopher of antiquity, and founder of a sect, was born at Ephesus, and flourished about the sixty-ninth Olympiad, in the time of Darius Hystaspes. He gave early signs of profound wisdom, and was of an exceeding high spirit. Being desired to take upon him the supreme power, he slighted it, because the city in his opinion

Diogenes
Laertius.

opinion was prepossessed with an ill way of governing. He retired to the temple of Diana, and played at dice there with the boys; saying to the Ephesians that stood about him, "Worst of men, what do ye wonder at? is it not better to do thus, than to govern you?" Darius wrote to this philosopher to come and live with him: but he refused the monarch's offer, and returned the following rude and insolent answer to his letter. "All men living refrain from truth and justice, and pursue unsatiableness and vain-glory, by reason of their folly: but I, having forgot all evil, and shunning the society of inbred pride and envy, will never come to the kingdom of Persia, being contented with a little according to my own mind." He is said to have continually bewailed the wicked lives of men, and, as often as he came among them, to have fallen a weeping; in which by the way he was not near so wise as Democritus, who made the follies of men the constant object of his laughter. At last, growing into a great hatred of mankind, he retired into the mountains, and lived there, feeding upon grass and herbs. But this diet bringing him into a dropsy, he was constrained to return to the city: where he asked the physicians, "Whether they could of a shower make a drought?" They not understanding his enigmatical manner, which he constantly used, he shut himself up in an ox-stall, hoping that the hydropical humours would be extracted by the warmth of the dung: which doing him no good, he died at sixty years of age. His writings gained so great a reputation, that his followers were called Heraclitians. Lactertius speaks of a treatise upon nature, divided into three books; one concerning the universe, the second politic, the third theologic. This work he deposited in the temple of Diana; and, as some affirm, he affected to write obscurely, that he might only be read by the more learned. It is related, that Euripides brought this book of Heraclitus to Socrates to be read; and afterwards asking his opinion of it, "The things, said Socrates, which I understand in it, are excellent, and so I suppose are those which I understand not; but they require a Delian diver."

HERALDUS (DESIDERIUS) in French Herault, a counsellor of the parliament of Paris, has given good proofs of his uncommon learning by very different works. His *Adversaria* appeared in 1599: which little book, if the *Scaligerana* may be credited, he repented the having published. His notes on Tertullian's *Apology*, on Minutius *Felix*, and on Arnobius, have been esteemed. He also wrote notes

Lett. tom.
i. dated
Nov. 3.
1649.
Daille, Re-
plique a
Adam & a
Cottibi,
part. ii.
c. 21.

on Martial's epigrams. He disguised himself under the name of David Leidhresserus, to write a political dissertation on the independence of kings, some time after the death of Henry IV. He had a controversy with Salmasius de jure Attico ac Romano: but did not live to finish what he had written on that subject. What he had done however was printed in 1650. He died in June 1649. Guy Patin says, that " he was looked upon as a very learned man, both in " the civil law and in polite literature, and wrote with great " facility on any subject he pitched on." Mr. Daille, speaking of such protestant writers, as condemned the executing of Charles I. king of England, quotes the *Pacifique Royal en deuil*, by Mr. Herault. This author, son to our Desiderius Heraldis, was a minister in Normandy, when he was called to the service of the Walloon church of London under Charles I. and he was so zealous a royalist, that he was forced to fly to France, to escape the fury of the commonwealth's men. He returned to England after the restoration, and resumed his ancient employment in the Walloon church at London: some time after which he obtained a canonry in the cathedral of Canterbury, and enjoyed it till his death.

Niceron,
Hommes
Illustres.
tom. iv.

HERBELOT (BARTHOLOMEW d') an eminent orientalist of France, was born of a good family at Paris, on the 14th of December 1625. When he had gone through classical literature and philosophy, he applied himself to the study of the oriental languages; and especially to the Hebrew, for the sake of understanding the original text of the Old Testament. After a continual application for several years, he took a journey to Rome, upon a persuasion that conversing with Armenians, and other eastern people who frequented that city, would make him perfect in the knowledge of their languages. Here he was particularly esteemed by the cardinals Barberini and Grimaldi, and contracted a firm friendship with Lucas Holstenius and Leo Allatius. Upon his return from this journey, in which he did not spend above a year and half, Monsieur Fouquet invited him to his house, and settled on him a pension of 1500 livres. The disgrace of this minister, which happened soon after, did not hinder Herbelot from being preferred to the place of interpreter for the eastern languages; because, in reality, there was no body else so fit for it: for Mr. Voltaire says, " he was the " first among the French, who understood them." Some years after, he took a second journey into Italy, where he acquired so great a reputation, that persons of the highest distinction

Siecle de
Louis XIV.
Tom. ii.

distinction for their rank and learning solicited his acquaintance. The Grand duke of Tuscany Ferdinand II. whom he had the honour to see first at Leghorn, gave him extraordinary marks of his esteem; had frequent conversations with him; and made him promise to visit him at Florence. Herbelot arrived there on the 2d of July 1666, and was received by a secretary of state, who conducted him to an house prepared for him, where he was entertained with great magnificence, and had a chariot kept for him, at the expence of the grand duke. Very uncommon honours indeed! But this was not all. For a library being at that time exposed to sale at Florence, the duke desired Monsieur Herbelot to see it, to examine the manuscripts in the oriental languages, and to select and value the best: and when this was done, the generous prince made him a present of them; and it was undoubtedly the most acceptable present he could have made him.

The distinction, with which he was received by the duke of Tuscany, taught France to know his merit, which had hitherto been but little regarded; and he was afterwards recalled and encouraged by Colbert, who encouraged every thing, that might do honour to his country. The grand duke was very unwilling to let him go, and even refused to consent, till he had seen the express order of the minister for his return. When he came to France, the king often did him the honour to converse with him, and gave him a pension of 1500 livres. During his stay in Italy, he began his *Bibliothèque Orientale*, or “Universal dictionary, containing whatever related to the knowledge of the eastern world;” and he finished it in France. This work, equally curious and profound, comprizes the substance of a great number of Arabic, Persian, and Turkish books, which he had read; and informs us of an infinite number of particulars unknown before in Europe. He wrote it at first in Arabic; and Colbert had a design to print it at the Louvre, with a set of types cast on purpose. But after the death of that minister, this resolution was waved; and Herbelot translated his work into French, in order to render it more universally useful. He committed it to the press, but had not the satisfaction to see the impression finished: for he died on the 8th of December 1695, and it was not published till 1697. It is a large folio. What could not be inserted in this work, was digested by him under the title of *Antologie*: but this was never published, any more than a Turkish, Persian, Arabian,

bian, and Latin dictionary, to which, as well as to other works, he had given the last hand.

He was no less conversant in the Greek and Latin learning, than in the oriental languages and history. He was indeed an universal scholar; and, what was very valuable in him, his modesty was equal to his erudition, and his uncommon abilities were accompanied with the utmost probity, piety, charity, and other christian virtues, which he practised uniformly through the course of a long life.

Walton's
Life of Mr.
George Her-
bert.

Athenæ
Oxon.

Camdeni
Apparatus,
&c. sub-
joined to his
Epistolæ,
&c. p. 2.
Lond. 1691.
in 4to.

Wood, as
above.
Apparatus,
&c. p. 73.

Walton,
&c. p. 263.

HERBERT (EDWARD), lord Herbert of Cherbury in Shropshire, an eminent English writer, was descended of a very ancient family, and son of Richard Herbert, esq. He was born in the reign of queen Elizabeth, in the year 1581, at Montgomery castle in Wales; and at the age of fourteen was entered a gentleman-commoner of University-College in Oxford, where he laid, says Mr. Wood, the foundation of that admirable learning, of which he was afterwards a compleat master. From thence he travelled abroad, and applied himself to military exercises in foreign countries, by which he became a most accomplished gentleman. After his return he was made knight of the bath, when prince Henry was installed knight of the garter, which was on the 2d of July 1603; or on the 23d of that month, when sixty-one knights of the bath were created, being the day before king James's coronation. He was afterwards one of the councillors to that king for military affairs. Next he was sent ambassador to Lewis XIII. king of France, to mediate for the relief of the Protestants of that realm, then besieged in several parts; but was recalled in July 1621, on account of a dispute between him and the constable de Luines. Camden informs us, that he had treated the constable irreverently, "irreverenter tractasset:" but Mr. Isaac Walton gives a different account of it, and tells us, that while he continued at the court of France, he "could not subject himself to a compliance with the humours of the duke de Luines, who was then the great and powerful favourite at court: so that upon a complaint to our king, he was called back into England in some displeasure; but at his return gave such an honourable account of his employment, and so justified his comportment to the duke and all the court, that he was suddenly sent back upon the same embassy."

Another writer relates this more particularly. Sir Edward, while he was in France, had private instructions from Eng-
land

land to mediate a peace for the Protestants in France; and in case of a refusal, to use certain menaces. Accordingly being referred to de Luines, the constable and favourite, he delivers to him the message, reserving his threatnings, till he saw how the matter was relished. De Luines had concealed behind the curtain a gentleman of the reformed religion; who, being an ear-witness of what passed, might relate to his friends, what little expectations they ought to entertain of the king of England's intercession. De Luines was very haughty, and would needs know what our king had to do in this affair. Sir Edward replied, "It is not to you, to whom the king my master oweth on account of his actions; and for me it is enough that I obey him. In the mean time I must maintain, that my master hath more reason to do what he doth, than you to ask why he doth it. Nevertheless if you desire me in a gentle fashion, I shall acquaint you farther." Upon this de Luines bowing a little, said, "Very well." The ambassador then gave him some reasons; to which de Luines said, We will have none of your advices. The ambassador replied, that he took that for an answer, and was sorry only, that the affection and good will of the king his master was not sufficiently understood; and that since it was rejected in that manner, he could do no less than say, that "the king his master knew well enough what to do." De Luines answered, "We are not afraid of you." The ambassador smiling a little, replied, "If you had said you had not loved us, I should have believed you, and given you another answer. In the mean time all that I will tell you more, is, that we know very well what we have to do." De Luines upon this rising from his chair with a fashion and countenance a little discomposed, said, "By God, if you were not Monsieur the ambassador, I know very well how I would use you." Sir Edward Herbert rising also from his chair, said, that "as he was the king of Great Britain's ambassador, so he was also a gentleman; and that his sword, whereon he laid his hand, should give him satisfaction, if he had taken any offence." After which de Luines making no reply, the ambassador went on towards the door; and de Luines seeming to accompany him, Sir Edward told him, that "there was no occasion to use such ceremony after such language," and so departed, expecting to hear farther from him. But no message being brought from de Luines, he had, in pursuance of his instructions, a more civil audience from the king

at Coignac; where the marshal of St. Geran told him, that “ he had offended the constable, and was not in a place of security there :” to which he answered, that “ he thought himself to be in a place of security, wheresoever he had his sword by him.” De Luines resenting the affront, procured Cadinet his brother, duke of Chaun, with a train of officers, of whom there was not one, as he told king James, but had killed his man, to go as an ambassador extraordinary : who misrepresented the affair so much to the disadvantage of Sir Edward, that the earl of Carlisle, who was sent to accommodate the misunderstanding, which might arise between the two crowns, got him recalled; until the gentleman, who had stood behind the curtain, out of a regard to truth and honour, related all the circumstances so, as to make it appear, that though de Luines gave the first affront, yet Sir Edward had kept himself within the bounds of his instructions and honours. He afterwards fell on his knees to king James before the duke of Buckingham, requesting, that a trumpeter, if not an herald, might be sent to de Luines, to tell him, that he had made a false relation of the whole affair; and that Sir Edward Herbert would demand satisfaction of him sword in hand. The king answered, that he would take it into consideration; but de Luines died soon after, and Sir Edward was sent again ambassador to France.

Lloyd, &c.
p. 1018.

Memorials
of the Eng-
lish affairs,
p. 104.

Athenæ
Oxon.

In the year 1625, Sir Edward was advanced to the dignity of a baron of the kingdom of Ireland by the title of lord Herbert of Castle-Island; and in 1631, to that of lord Herbert of Cherbury in Shropshire. After the breaking out of the civil wars, he adhered to the parliament; and on the 25th of February 1644, “ had an allowance granted him for his livelyhood, having been spoiled by the king’s forces,” as Whitelock says; or as Wood relates it, “ received satisfaction from the members of that house, for their causing Montgomery-castle to be demolished.” He died at his house in Queen-street in London, August the 20th 1648; and was buried in the chancel of St. Giles’s in the Fields, with this inscription upon a flat marble stone over his grave: “ Heic inhumatur corpus Edvardi Herbert equitis Balnei, baronis de Cherbury et Castle-Island, auctoris libri, cui titulus est, De Veritate. Reddor ut herbæ, vicesimo die Augusti anno Domini 1648.”

This noble lord was the author of some very singular and memorable works: the first of which was his book *De Veritate*, which we have seen just mentioned in his epitaph. It

was

was printed at Paris in 1624, and reprinted there in 1633; after which it was printed in London in 1645 under this title; "De Veritate, prout distinguitur a revelatione, a verisimili, a possibili, a falso. Cui operi additi sunt duo alii tractatus: primus de causis errorum; alter de Religione Laici." The design of it is to assert the sufficiency, universality, and absolute perfection of natural religion, with a view to discard all extraordinary revelation as useless and needless; and on this account it is, that his lordship, though he did not write directly against revelation, has usually been ranked among the deists. A learned and candid author however has lately published a most extraordinary anecdote relating to him, which, if true, shews him to have been a most conscientious deist: and true this writer seems to suppose it, since he does not appear to doubt it, but tells us, that it is taken "from a manuscript-life of lord Herbert drawn up from memorials penned by himself, and which is now in the possession of a gentleman of distinction." His book *De Veritate* was, it seems, his favourite work; yet as it was written in a manner so very different from what had been written heretofore on that subject, his lordship had great doubts within himself, whether he should publish or rather suppress it. This the manuscript-life, we are told, sets forth in his lordship's own words; after which it represents him relating the following 'surprising incident,' as he calls it. "Being thus doubtful in my chamber, says lord Herbert, one fair day in the summer, my casement being open towards the south, the sun shining clear, and no wind stirring, I took my book, *De Veritate*, in my hands, and kneeling on my knees, devoutly said these words. O thou eternal God, author of this light, which now shines upon me, and giver of all inward illuminations, I do beseech thee, of thine infinite goodness, to pardon a greater request, than a sinner ought to make. I am not satisfied enough, whether I shall publish this book: if it be for thy glory, I beseech thee give me some sign from heaven; if not, I shall suppress it." I had no sooner spoken these words, but a loud, though yet gentle noise, came forth from the Heavens, for it was like nothing on earth, which did so cheer and comfort me, that I took my petition as granted, and that I had the sign I demanded; whereupon also I resolved to print my book. This, how strange soever it may seem, I protest before the eternal God, is true: neither am I any way superstitiously

Leland's
View of
Deistical
writers,
Vol. i. p.
469.

Leland, &c.
P. 470.

“deceived herein, since I did not only clearly hear the
“noise, but in the serenest sky that ever I saw, being with-
“out all cloud, did, to my thinking, see the place, from
“whence it came.” The celebrated Gassendi wrote a con-
futation of this book *De Veritate*, at the desire of Peires-
cius and Elias Diodati, and finished it at Aix, without pub-
lishing it: and when lord Herbert payed him a visit in Sep-
tember 1647, Gassendi was surprised to find, that this piece
had not been delivered to him, for he had sent him a copy:
upon which he ordered another copy to be taken of it, which
that nobleman carried with him to England. It was after-
wards published in Gassendi’s works, under the title of “*Ad
librum D. Edvardi Herberti Angli de Veritate epistola* ;” but
is imperfect, some sheets of the original being lost.

Part i, p.
226, Lond.
1696, 8vo.

His history of “the life and reign of King Henry VIII.”
was published in 1649, a year after his death, and is a
work, which has always been much admired. Nicholson,
in his *English Historical Library*, says, that lord Herbert
“acquitted himself in this history with the like reputation,
“as the lord chancellor Bacon gained by that of Henry the
“VIIIth. For in the public and martial part this honour-
“able author has been admirably particular and exact from
“the best records that were extant; though as to the eccle-
“siastical, he seems to have looked upon it as a thing out
“of his province, and an undertaking more proper for men
“of another profession.” In 1663 appeared his book “*de
Religione Gentilium, errorumque apud eos causis*.” The first
part was printed at London in 1645; and that year he sent
the manuscript of it to Gerard John Vossius, as appears from
a letter of his lordship’s, and Vossius’s answer. An English
translation of this work was published in 1705, under this
title: “The ancient religion of the Gentiles, and causes
of their errors considered. The mistakes and failures of the
Heathen Priests and wise men, in their notions of the Deity
and matters of Divine Worship, are examined with regard
to their being destitute of Divine Revelation.” Lord Herbert
wrote also in 1630, “*Expositio Buckinghami ducis in Ream
“insulam*,” which was published in 1656; and *Occasional
Verses* published in 1665 by his son Henry Herbert, and dedi-
cated to Edward lord Herbert, his grandson. He was, upon
the whole, as Wood tells us, “a person well studied in
“the arts and languages, a good philosopher and historian,
“and understood men as well as books,” let Christian Korth-
olt say what he will; who, on account of his book *De Ve-*

*Clarorum
Virorum ad
Voss. Epist.
& Vossii
Epistolæ.*

Athenæ
Oxon.

ritate,

ritate, has ranked him with Hobbes and Spinoza, in his dissertation, intituled, "De tribus impostoribus magnis, Edvardo Herbert, Thoma Hobbes, et Benedicto Spinoza Liber," printed at Kilon in 1680.

HERBERT, (GEORGE) an eminent English poet and divine, was brother of the preceding, and born at Montgomery-castle in Wales, on the 3d of April 1593. He was educated at Westminster school, where he distinguished himself above his fellows by his uncommon parts and application; and being king's scholar, was elected to Trinity college in Cambridge, about the year 1608. He took both the degrees in arts, and became fellow of his college: and in 1619, he was chosen orator of the university, which office he held eight years. During that time he had learned the Italian, Spanish, and French tongues very perfectly: hoping, says his biographer, that he might in time, as his predecessors Sir Robert Naunton and Sir Francis Netherfoll had done, obtain the place of secretary of state; for he was at that time highly esteemed by the king and the most eminent of the nobility. This and the love of a court-conversation, "mixed with a laudable ambition to be somewhat more than he then was," drew him often from Cambridge to attend his majesty, wherever the court was: who gave him a fine cure, which queen Elizabeth had formerly conferred on Sir Philip Sidney, worth about 120 l. per ann. His biographer, we see, makes no scruple to call this sort of ambition laudable, though it is commonly the source of all the mischiefs which infect society, and the very opposite to that happy frame and turn of temper, which makes a man content with whatsoever state he shall happen to be placed in. This laudable ambition however was unfortunately disappointed: for upon the deaths of the duke of Richmond and the marquiss of Hamilton, his hopes of preferment were at an end, and he entered into holy orders. In July 1626, he was collated to a prebend in the church of Lincoln; and about the year 1630, he married a lady, who was nearly related to the earl of Danby. On the 26th of April the same year, he was inducted into the rectory of Bemerton near Sarum; where he discharged the duties of his function in a most exemplary manner. We have no certain account of the exact time of his death; but it is supposed to have happened about the year 1635. His poems, intituled, "The Temple," were printed at London in 1635, 12mo: and his "Priest to the Temple, or, The country parson's character and rules of holy life," was

published in 1652. His works have since been published together in a volume in twelves, but are now little read. Nevertheless he was highly valued by the most eminent persons of his age. Dr. Donne inscribed to him a copy of Latin verses: and the lord Bacon dedicated to him his translation of some Psalms into English metre.

HERBERT, (WILLIAM) earl of Pembroke, was born at Wilton in Wiltshire on the 8th of April 1580, and was admitted of New college in Oxford in 1592, where he continued about two years. In 1601, he succeeded to his father's honours and estate; was made knight of the garter in 1604; and governor of Portsmouth six years after. In 1626, he was elected chancellor of the university of Oxford; and about the same time was made lord steward of the king's household. He died suddenly at his house called Baynard's castle, in London, on the 10th of April 1630; according to the calculation of his nativity, says Mr. Wood, made several years before by Mr. Thomas Allen of Gloucester hall. Lord Clarendon relates a story concerning this calculation, and tells us, that some considerable persons connected with lord Pembroke being met at Maidenhead, one of them at supper drank a health to the lord steward: upon which another said, that he believed his lordship was at that time very merry; for he had now outlived the day, which his tutor Sandford had prognosticated upon his nativity he would not outlive: but he had done it now, for that was his birth-day, which had completed his age to fifty years. The next morning however they received the news of his death. Whether the noble historian really believed this and other accounts relating to astrology, apparitions, providential interpositions, &c. which he has inserted in his history, we do not presume to say: he delivers them, however, as if he did not actually disbelieve them. Lord Pembroke was not only a great favourer of learned and ingenious men, but was himself learned, and indued with a considerable share of poetic genius. All that are extant of his productions in this way were published with this title: "Poems written by William earl of Pembroke, &c. many of which are answered by way of repartee by Sir Benjamin Rudyard, with other poems written by them occasionally and apart." Lond. 1660, 8vo.

The character of this noble person is not only one of the most amiable in lord Clarendon's history, but is one of the best drawn. He was, says the great historian, "the most universally beloved and esteemed of any man of that age;

and having a great office in the court, he made the court itself better esteemed, and more revered in the country: and as he had a great number of friends of the best men, so no man had ever the confidence to avow himself to be his enemy. He was a man very well bred, and of excellent parts, and a graceful speaker upon any subject, having a good proportion of learning, and a ready wit to apply it, and enlarge upon it: of a pleasant and facetious humour, and a disposition affable, generous, and magnificent.—He lived many years about the court before in it, and never by it; being rather regarded and esteemed by king James than loved and favoured.—As he spent and lived upon his own fortune, so he stood upon his own feet, without any other support than of his proper virtue and merit.—He was exceedingly beloved in the court, because he never desired to get that for himself which others laboured for, but was still ready to promote the pretences of worthy men: and he was equally celebrated in the country, for having received no obligations from the court, which might corrupt or sway his affections and judgment.—He was a great lover of his country, and of the religion and justice which he believed could only support it: and his friendships were only with men of those principles.—Sure never man was planted in a court who was fitter for that soil, or brought better qualities with him to purify that air. Yet his memory must not be flattered, that his virtues and good inclinations may be believed: he was not without some alloy of vice, and without being clouded with great infirmities, which he had in too exorbitant a proportion. He indulged to himself the pleasures of all kinds, almost in all excesses. He died exceedingly lamented by men of all qualities, &c.”

HERBERT, (THOMAS) an eminent person of the same family, was born at York, where his grandfather was an alderman, and admitted of Jesus college in Oxford in 1621: but before he took a degree, removed to Trinity college in Cambridge. He made a short stay there, and then went up to wait upon William earl of Pembroke, recorded in the preceding article; who owning him for his kinsman, and intending his advancement, sent him in 1626 to travel, with an allowance to bear his charges. He spent four years in visiting Asia and Africa; and then returning, waited on his patron at Baynard's castle in London. The earl dying suddenly, his expectations of preferment were at an end; upon which he left England a second time, and visited several parts of Europe. After his return he married, and now being settled,

Wood's
Athen.
Oxo.n. v. ii.

gave himself up to reading and writing. In 1634, he published in folio, “ A Relation of some years travels into
 “ Africa and the great Asia, especially the territories of the
 “ Persian monarchy, and some parts of the Oriental Indies,
 “ and isles adjacent.” The edition of 1677 is the fourth, and has several additions. This work was translated by Mr. Wiquefort into French, with an account of the revolutions of Siam in the year 1647. Paris 1663, in 4to. All the impressions of Herbert’s book are in folio, and adorned with cuts.

Upon the breaking out of the civil wars, he adhered to the interest of the parliament; and by the endeavours of Philip earl of Pembroke, became not only one of the commissioners of parliament to reside in the army of Sir Thomas Fairfax, but a commissioner also to treat with those of the king’s party for the surrender of the garrison at Oxford. He afterwards attended that earl, especially in January 1646, when he with other commissioners were sent from the parliament to the king at Newcastle about peace, and to bring his majesty nearer London. While the king was at Oldenby, the parliament commissioners, pursuant to instructions, addressed themselves to his majesty, and desired him to dismiss such of his servants as were there and had waited on him at Oxford: which his majesty with great reluctance consented to do. He had taken notice in the mean time of Mr. James Harrington, the author of the Oceana, and Mr. Thomas Herbert, who had followed the court from Newcastle; and being certified of their sobriety and education, he was willing to receive them as grooms of his bedchamber with the others that were left him; which the commissioners approving, they were that night admitted. Being thus settled in that honourable office, and in good esteem with his majesty, Mr. Herbert continued with him when all the rest of the chamber were removed; even till his majesty was brought to the block. The king, though he found him, says Mr. Wood, to be presbyterianly affected; yet withal he found him very observant and loving, and therefore entrusted him with many matters of moment. At the restoration he was made a baronet by king Charles II. “ for faithfully serving his royal
 “ father during the two last years of his life;” as the letters patent for that purpose run. He died at his house at York on the 1st of March 1681-2.

Besides the travels already mentioned, he was the author of some other things. He wrote in 1678, *Threnodia Carolina*, containing an historical account of the two last years of
 of

of the life of king Charles I. and the occasion of it was this. The parliament having a little before taken into consideration the appointing of 7000*l.* for the funeral of that king, and for a monument to be erected over his grave, Sir William Dugdale, then garter king of arms, sent to our author, then living at York, to know of him, whether the king had ever spoke in his hearing, where his body should be interred. To this Sir Thomas Herbert returned a large answer, with many observations concerning his majesty, which Sir William Dugdale being pleased with, desired him by another letter, to write a treatise of the actions and sayings of the king, from his first confinement to his death: and accordingly he did so. He wrote also an account of the last days of that king, which was published by Mr. Wood in the 2d volume of his *Athenæ Oxonienses*. At the desire of his friend John de Laet of Leyden, he translated some books of his *India Occidentalis*: he assisted also Sir William Dugdale, in compiling the third volume of his *Monasticon Anglicanum*. A little before his death, he gave several manuscripts to the public library at Oxford, and others to that belonging to the cathedral at York; and in the Asmolean Museum at Oxford, there are several collections of his, which he made from the registers of the archbishops of York, given to it by Sir William Dugdale.

HERMAS Pastor, or Hernas commonly called the Shepherd, was an ancient father of the church, and is generally supposed to have been the same, whom St. Paul mentions in Rom. xvi. 14. He is ranked amongst those, who are called Apostolical Fathers, from his having lived in the times of the Apostles: but who he was, what he did, and what he suffered for the sake of Christianity, is in a great measure, if not altogether, unknown to us. He seems to have belonged to the church of Rome, when Clement was bishop of it; that is, according to Mr. Dodwell, from the year 64 or 65 to the year 81. This circumstance we are able to collect from his Second Vision, of which, he tells us, he was commanded to communicate a copy to Clement. What his condition was before his conversion, we know not; but that he was a man of some consideration, we may conclude from what we read in his Third Vision; where he owns himself to have been formerly unprofitable to the Lord, upon the account of those riches, which afterwards he seems to have dispensed in works of charity and beneficence. What he did after his conversion we have no account; but that he lived

Cave's Hist.
Liter. v. i.
p. 30.

Vif. ii.
§. 4.

Vif. iii.
§. 6.

lived a very strict life we may reasonably conjecture, since he is said to have had several extraordinary revelations vouchsafed to him, and to have been employed in several messages to the church, both to correct their manners, and to warn them of the trials that were about to come upon them. His death, if we may believe the Roman Martyrology, was conformable to his life; where we read, that being "illustrious
 " for his miracles, he at last offered himself a worthy sacrifice
 " unto God." But upon what grounds this is established, Baronius himself could not tell us; insomuch that in his Annals he durst not once mention the manner of his death, but is content to say, that "having undergone many labours
 " and troubles in the time of the persecution under Aurelius,
 " and that too without any authority, he at last rested in
 " the Lord July the 26th, which is therefore observed in
 " commemoration of him." And here we may observe a very pleasant mistake, and altogether worthy of the Roman Martyrology. For Hermas, from a book of which we shall speak immediately, being sometimes called by the title of Pastor, or Shepherd, the martyrologist has very gravely divided the good man into two saints: and they observe the memorial of Hermas May the 9th, and of Pastor July the 26th.

Baron. Annal. Eccl. ad ann. 164.

Martyrolog. Rom. ad Maij ix. et Jul. xxvi.

The book just mentioned, and for which chiefly we have given Hermas a place in this work, is, as we have observed, intitled the Shepherd; and is the only remains of this father. Ancients and moderns are not a little divided in their judgments of this book. Some there are, and those the nearest to the time when it was written, who put it almost upon a level with the canonical scriptures. Irenæus quotes it under the very name of Scripture. Origen, though he sometimes moderates his opinion of it, upon the account of those who did not think it canonical yet in his Comments on the epistle to the Romans, gives this character of it, that "he thought it to be a most
 " useful writing, and was, as he believed, divinely inspired."

Lib. iv. Advers. Hæres.

Hist. Eccles. l. iii. c. 3.

Eusebius tells us, that "though being doubted of by some,
 " it was not esteemed canonical, yet was it by others judged
 " a most necessary book, and as such read publickly in the
 " churches." And St. Jerome; having in like manner observed that it was "read in some churches," makes this remark upon it, that it "was indeed a very profitable book." And yet after all we find this same book, not only doubted of by others among the ancient fathers, but slighted even by some of those who had elsewhere spoken well of it. Thus St. Jerome in his Comments exposes the absurdity of that Apocryphal book,

Catalog. Script. Eccl.

In Habac. i. 14.

as he calls it, which in his Catalogue of Writers he had so highly applauded. Tertullian, who spake decently, if not honourably, while a Catholick, rejected it with scorn, after he was turned Montanist. And most of the other fathers, who have spoken of it well themselves, yet plainly enough insinuate, that there were those who did not put the same value upon it. The moderns in general have not esteemed it so highly; and indeed, as Dupin observes, “whether we consider the manner it is written in, or the matter it contains, it does not appear to merit much regard.” The first part, for it is divided into three, is called Visions, and contains many visions, which were explained to Hermas by a woman, who represents the church. These visions regard the state of the church, and the manners of the Christians. The second, which is the most useful, is called Commands, and comprehends many moral and pious instructions, delivered to Hermas by an angel: and the third is called Similitudes. Many useful lessons are taught in these books, but the visions, allegories, and similitudes are apt to tire; and Hermas had probably been more agreeable as well as more profitable, if he had enforced his precepts with that simplicity, with which the Apostles themselves were content.

The original Greek of this piece is lost, and we have nothing but a Latin version of it, except some fragments preserved in the quotations of other authors; which, it is observable, are sufficient to evince the fidelity of this version. The best edition of it is that of 1698; where it is to be found among the other Apostolical Fathers, illustrated with the notes and corrections of Cotelierius and Mr. Le Clerc. With them also it is translated into English by archbishop Wake, and published with a large preliminary discourse relating to each father; the best edition of which translation is that of 1710.

HERMES, an Egyptian legislator, priest, and philosopher, lived, as some think, in the year of the world 2076, in the reign of Ninus, after Moses: and was so skilled in all profound arts and sciences, that he acquired the surname of Trismegistus, or ‘thrice great.’ Clemens Alexandrinus has given us an account of his writings, and a catalogue of some of them; such as, his book containing the Hymns of the Gods; another “De rationibus vitæ regię;” four more “De astrologia,” that is, “De ordine fixarum stellarum, et de conjunctione & illuminatione Solis et Lunæ;” ten more intitled, “Ἱερατικά,” or which treat of laws, of the gods, and
of

De Orat.
hoc. xii.
De Pudic.
c. x.

Biblioth.
des Aut.
Ecclef. tom.
i. p. 28.

Strom.
lib. vi.

of the whole doctrine and discipline of the priests. Upon the whole, Clemens makes Hermes the author of thirty-six books of divinity and philosophy, and six of physick; but they are all lost. There goes indeed one under his name, whose title is Poemander; but this is agreed by all to be supposititious, and Caufabon imagines it to be written, about the beginning of the second century, by some Platonizing christian; who, to enforce christianity with a better grace upon the Pagans, introduces Hermes Trismegistus delivering, as it were long before, the greatest part of those doctrines, which are comprised in the christians creed.

Exercitat.
1. in Baron.
num. 10.
p. 75.

This philosopher has stood exceedingly high in the opinion of mankind, ancients as well as moderns; higher perhaps than he would have done if his works had been extant; for there is an advantage in being not known too much of. However, very great things have been said of him in all ages. Thus

In Phædro
et Philibor.

Plato tells us, that he was the inventor of letters, of ordinary writing and hieroglyphicks. Cicero says, that Hermes was governor of Egypt, and invented letters, as well as delivered the first laws to the people of that country. Suidas

De Natur.
Deor. l. iii.

says, that he flourished before Pharaoh, and acquired the the surname of Trismegistus, because he gave out something oracular concerning the Trinity. Though the ancients are by no means precise in their encomiums, yet they seem to have conceived a wonderful opinion of him; and the moderns have done the same. Hermes, says Gyraldus, was called Thrice Great, because he was the greatest philosopher, the greatest priest, and the greatest king. Polydore Virgil

In Dial. ii.
de Poet.

observes, that he divided the day into twelve hours, from his observation of a certain animal consecrated to Serapis by the Egyptians, which made water twelve times a day at a certain interval: such was his marvellous sagacity and insight into things. And lastly, when the great lord chancellor Bacon, that "wisest, brightest, meanest of mankind," endeavoured to do justice to the merits of our king James I. a

De Invent.
Rer. l. ii.
c. 5.

prince of whom nothing without doubt could be said too highly; he could think of no better means for this purpose, than by comparing him with Hermes Trismegistus. These are his words addressed to that king, in the entrance of his immortal work *De Augmentis Scientiarum*: "Tuæ vero
"majestati etiam illud accedit, quod in eodem pectoris tui
"scriniæ sacræ literæ cum profanis recondantur; adeo ut
"cum Hermete illo Trismegisto triplici gloria insigniaris,
"potestate regis, illuminatione sacerdotis, eruditione philo-
"sophi:" that is, "but this is peculiar to your majesty,
"that

“ that the treasures of sacred as well as profane learning are
 “ all repositied in your royal breast ; so that you may justly
 “ be compared to that famous Hermes Trismegistus of old,
 “ who was at once distinguished by the glory of a king,
 “ the illuminations of a priest, and the learning of a philo-
 “ sopher.”

HERODIAN, an eminent Greek historian, who flourished under the reigns of Severus, Caracalla, Heliogabalus, Alexander, and Maximin. His history contains eight books ; at the beginning of the first of which he declares, that he will only write of the affairs of his own time, such as he had either known himself, or received information of from creditable persons : and for this he was indeed very well qualified, on account of the publick employments he was engaged in, for he might boast of having passed through the greatest offices of the state. About the end of his second book he acquaints us, that his history shall comprehend a period of seventy two years, and relate the government of all the emperors, that succeeded one another, from the reign of Marcus Aurelius Antoninus the philosopher, to that of the younger Gordianus : and accordingly his eighth book ends with the unworthy slaughter of the two old men Balbinus and Maximin, which was committed on them by the Prætorian soldiers, for the sake of advancing Gordian to the throne.

This historian is greatly admired for his exact judgment, and for furnishing out a vast variety of councils and events, which chiefly contribute to make history useful. An attentive reader will observe in him frequent examples of the frowns and smiles of fortune, as she is ever changing: “ he
 “ will discover, says Politian, plenty of materials for the Præfat.
 “ improvement of life and manners ; and perceive as it were Herodian, ad
 “ a looking-glass of humanity, by inspecting which he will Innocent,
 “ be able to draw instructions, upon all exigencies and occa- viii.
 “ sions, for the better management of publick as well as private
 “ affairs.” Herodian was translated into Latin by Angelus
 Politianus, and may therefore be read, as the Camdenian
 professor observed, either in Greek or Latin ; “ for, says he, Whear de
 “ I don’t know which of the two deserves the greater praise ; legend. Hist.
 “ Herodian, for writing so well in his own language, or Politian, &c. p. 74.
 “ for translating him so happily, as to make him appear like an Cant. 1684.
 “ original in a foreign one.” This however is paying no small
 compliment to Politian ; for Photius tells us, that Hero- Bibliothec.
 dian’s style is very elegant and perspicuous ; and adds, c. 93.
 to compleat his character, that considering all the virtues of an
 histo-

Caus. in
notis ad
Capit. in
Maxim.—
Bæcl. præ-
fat. in He-
rod.

historian, there are few to whom Herodian ought to give place. Julius Capitolinus mentions Herodian, in his *Life of Clodius Albinus*, as a good historian; but accuses him, in his “two Maximins,” of bearing too hard upon the memory of his Alexander Severus, and his mother Mammea. This charge however does not seem to be well supported, and Isaac Causabon and Boecler incline to acquit him of it. It is remarkable, that he speaks very respectfully of the clemency and mild disposition of Severus, who reigned fourteen years, without taking away the life of any one, otherwise than by the ordinary course of justice; which he notes as an instance very rare, and without example, since the reign of Antoninus the philosopher. And as to Mammea, though he justly blames her ill conduct in the government of the state, yet he very much commends her care in the education of her son; especially for excluding from him all those pests of courts, which flatter the corrupt inclinations of princes, and cherish in them the seeds of vice, and for admitting only persons that were virtuous in their lives and of approved behaviour. We are obliged to this historian, as well as to Dion Cassius, for acquainting us with the ceremonies, which the Pagans used at the consecration of their emperors. In the beginning of his fourth book he has given us so particular a description of all the funeral honours done to the ashes of Severus, which his children transported in an alabaster chest from England, that it would be difficult to find a relation more exact and instructive.

Histor. lib.
xxii. sub
fin.

Though we have considered Herodian hitherto as an historian only, yet Suidas informs us, that he wrote many other books, which are not preserved out of the ruins of time. He was originally a grammarian of Alexandria, the son of Apollonius surnamed Dyscolus: and perhaps it is for this reason, that Ammianus Marcellinus calls him “Artium m’nu-
“tissimarum sciscitatorum.” However he passed the best part of his life at Rome, in the courts of the emperors; where he had the opportunity and means to inform himself, with that curiosity visible throughout his history, of many excellent particulars, which are no where else to be found. Herodian has been published by Henry Stephens in quarto in 1581, by Boecler at Strasbourg in 1662, 8vo. and by Hudson at Oxford in 1699, 8vo.

Suidas in
voce
Hæc d. rec.

HERODOTUS, an ancient Greek historian of Halicarnassus in Caria, son of Lyxus and Dryo, was born in the first year of the 74th Olympiad; that is, about 484 years before Christ. The time of his birth is generally agreed on,
which

which made Gerard Vossius censure Gaultier the jesuit very severely for placing him, in his Tables printed at Cologne in 1616, under Constantine the Great and his children: "an error, says he, really not to be born in a chronologer." De Græcis Hist. p. 13. L. Bat. 1651, 4to.

The city of Halicarnassus being at that time under the tyranny of Lygdamis, grandson of Artemisia queen of Caria, Herodotus quitted his country, and retired to Samos; from whence he travelled over Egypt, Greece, Italy, &c. and in his travels acquired the knowledge of the history and origin of many nations. He then began to digest the materials he had collected into order, and composed that history, which has preserved his name amongst men ever since. He wrote it in the isle of Samos, according to the general opinion; but the elder Pliny is of another mind, and affirms it to have been written at Thurium, a town in that part of Italy then called Magna Græcia, whither Herodotus had retired with an Athenian colony, and where he is supposed to have died, not however before he had returned into his own country, and by his influence expelled the tyrant Lygdamis. Hist. Nat. l. xii. c. 4.

Lucian informs us, that when Herodotus left Caria to go into Greece, he began to consider with himself, Lucian. Opera, tom. i. p. 571. Amst. 1687.

What he should do to be for ever known,
And make the age to come his own,

in the most expeditious way, and with as little trouble as possible. His history, he presumed, would easily procure him fame, and raise his name among the Grecians, in whose favour it was written: but then he foresaw, that it would be very tedious, if not endless, to go through the several cities of Greece, and recite it to each respective city; to the Athenians, Corinthians, Argives, Lacedemonians, &c. He thought it most proper therefore to take the opportunity of their assembling all together; and accordingly recited his work at the Olympic games, which rendered him more famous than even those who had obtained the prizes. None were ignorant of his name, nor was there a single person in Greece, who had not either seen him at the Olympic games, or heard those speak of him who had seen him there; so that wherever he came, the people pointed to him with their fingers, saying, "This is that Herodotus, who has written the Persian wars in the Ionic dialect; this is he who has celebrated our victories."

His work is divided into nine books, which, according to the computation of Dionysius Halicarnassensis, contain the
most

most remarkable occurrences within a period of 240 years; from the reign of Cyrus the first king of Persia, to that of Xerxes, when the historian was living. These nine books are called after the nine muses, each of which is distinguished by the name of a muse: and this has given birth to two disquisitions among the learned, first, whether they were so called by Herodotus himself, and secondly, for what reason they were so called. As to the first, it is generally agreed, that Herodotus did not impose these names himself; but it is not agreed, why they were imposed by others. Lucian, in the place referred to above, tells us, that these names were given them by the Grecians at the Olympic games, when they were first recited, as the best compliment that could be paid the man, who had taken pains to do them so much honour. Others have thought, that the name of Muses have been fixed upon them by way of reproach, and were designed to intimate, that Herodotus, instead of true history, had written a great deal of fable. But be this as it will: with regard to the truth of his history, it is well known that he has been accused by several authors. Thucydides is supposed to have had him in his eye, though he only speaks of authors in general, when he blames those histories, which were written for no other end, but to divert the reader. Strabo accuses Herodotus particularly of this fault, and says, that he trifles very agreeably, interweaving extraordinary events with his narration by way of ornament. Juvenal likewise aims at him in that memorable passage:

Thucyd.
Hist. l. i.

Geograph.
l. xvii.

Sat. x:

———creditur olim
Velificatus Athos, et quicquid Græcia mendax
Audet in historia:—

But none have ventured to attack him with so much freedom, as Plutarch, who conceived a warm resentment against him, for casting an odium upon his countrymen the Thebans. This he owns to have been the motive to his writing that little treatise, to be found in his works, “Of the malignity of Herodotus;” in which he accuses the historian, says La Mothe le Vayer, of having maliciously taxed the honour, not only of the Thebans and Corinthians, but almost all the Greeks, out of partiality to the Medes, and in order to raise the glory of his country higher in the person of Artemisia queen of Halicarnassus; whose heroic actions in the battle of Salamis he so exaggerates, that this princess alone takes up the greatest part of the narration. Plutarch indeed

Jugemens
des Histo-
riens Grecs
& Latins.

con-

confesses, that it is one of the best written and most agreeable pieces that can be read; but adds, that amidst the charms of his narrative, he makes his readers swallow the poison of detraction; and he compares the malignity he imputes to him to Cantharides covered with roses. Some think Plutarch's criticism is written with all the ill-nature which he ascribes to Herodotus: but, says the author just cited, "I ^{La Mothe le Vayer, &c.} have too much veneration for that worthy master of Trajan, to be fully satisfied with such an answer; and, to say the truth, it is hard to consider, how Herodotus speaks of Themistocles, especially in his *Urania*, where he accuses him of rapines and secret correspondence with the Persians, without believing that Plutarch had reasons for what he said." However, Herodotus has not wanted persons to defend him: Aldus Manutius, Joachim Camerarius, and Henry Stephens have written apologies for him; and among other things, have very justly observed, Camerarius in particular, that he seldom relates any thing of doubtful credit, but produces the authority on which his narration is grounded; and if he has no certain authority to fix it upon, uses always the terms, *ut ferunt*, *ut ego audiui*, &c. And for fear he should be mistaken when he relates any thing wonderful, he declares expressly of a particular in his *Polyhymnia*, what he desires may be applied to his history in general, that "though he thinks it right to relate what he has heard, yet he is far from believing, or delivering as true and well-grounded facts, all which he relates." As for those relations, such as seeing the sun on the northern side of the heavens, and other things which passed for natural wonders among the ancients, and made him pass for a fabulous writer, it is well known, that modern voyages and discoveries have abundantly confirmed the truth of many of them.

Besides this history, he promised, in two places of his first book, to write another of Assyria: but this, says Vossius, ^{De Græc. Hist. ut supra.} was never finished, at least not published; otherwise it would have been mentioned probably by some of the ancient writers. Not but Aristotle, says he, has blamed Herodotus for saying, that "an eagle drank during the siege of Nineveh, because that bird was known never to drink:" which passage, not being found in the nine books extant, has made some imagine, that Aristotle took it from the history of Assyria. But this is hardly a sufficient proof; not to mention, that where Aristotle mentions this mistake, some read Hesiod instead of Herodotus. There is ascribed also to Herodotus a *Life of Homer*, which is usually printed at the end of his

works ; but, as Vossius observes, there is no probability that this was written by the historian, because the author of that Life does not agree with him about the time when the poet lived ; for he says, that Homer flourished about 168 years after the Trojan war, and 622 years before Xerxes's expedition into Greece : but Herodotus in his *Euterpe* affirms, that Homer and Hesiod preceded him 400 years, and consequently flourished a much longer time after the taking of Troy. Besides, the stile of this piece is very different from that of Herodotus ; and the author mentions several things of Homer, which do not at all agree with what the ancients have said of that poet.

Vide Xilandi Annotationes in Plutarchum de vita Homeri.

De legibus, l. 1.

Inst. Orat. l. ix. & x.

Herodotus wrote in the Ionick dialect, and his stile and manner have ever been admired by all people of taste. Cicero in his second book *De Oratore* says, that “ he is so very eloquent “ and flowing, that he pleased him exceedingly ;” and in his *Brutus*, that “ his stile is free from all harshness, and glides “ along like the waters of a still river.” He calls him also the Father of history ; not because he was the most ancient, for there were many before him, but because he judged him the most excellent of historians : Father being a title, which the Romans always used to denote an illustrious person, and one that had deserved highly of the commonwealth. Thus Cicero himself was called *Pater Patriæ*, because he had saved the commonwealth in the Catilinarian conspiracy. Quintilian has given the same judgment of Herodotus. “ Besides “ the flowing sweetness of his stile, even the dialect he uses “ has a peculiar grace, and seems to express the harmony of “ numbers. Many, says he, have written history well ; “ but every body owns, that there are two historians preferable to the rest, though extremely different from each “ other. Thucydides is close, concise, and sometimes even “ crowded in his sentences : Herodotus is sweet, copious, “ and exuberant. Thucydides is more proper for men of “ warm passions ; Herodotus for those of a sedate turn. “ Thucydides excels in orations : Herodotus in narrations. “ The one is more forcible ; the other more agreeable.” Dionysius of Halicarnassus says, that Herodotus is the model of the Ionic dialect, as Thucydides is of the Attic : and in his comparison of these two historians, gives almost throughout the preference to Herodotus. But this determination, we think, will depend a good deal upon the tempers and views of those who read these historians ; they, who seek nothing but pleasure and entertainment, will probably like Herodotus the best ; but they who would reap the fruits which
just

just history always affords, will, in our humble opinion, find their ends better answered by reading Thucydides. There have been several editions of Herodotus; two by Henry Stephens in 1570, and 1592; one by Gale at London in 1679; and one by Gronovius at Leyden in 1715, which is the last and best, though not the best printed.

HESIOD, a very ancient Greek poet, but whether contemporary with Homer, or somewhat older or younger than him, is not yet agreed among the learned; nor is there light enough in antiquity to settle it exactly. His father, as he tells us in his *Opera et Dies*, was an inhabitant of Cuma, in one of the Æolian Isles, now called Taio Nova; and removed from thence to Ascra, a little village of Bœotia at the foot of Mount Helicon, where Hesiod was probably born, and called, as he often is, Ascraeus from it. Of what quality his father was, is no where said; but that he was driven by misfortunes from Cuma to Ascra, Hesiod himself informs us. His father seems to have prospered better at Ascra, than he did in his own country; yet Hesiod could arrive at no higher fortune, than keeping of sheep on the top of Mount Helicon. Here the muses met with him, and entered him into their service:

Ere while as they the Shepherd Swain behold
Feeding beneath the sacred mount his fold,
With love of charming song his breast they fired,
There me the heavenly muses first inspired:
There when the maids of Jove the silence broke,
To Hesiod thus the Shepherd Swain they spoke, &c.

To this account, which is to be found in the beginning of his *Generatio Deorum*, Ovid alludes in these two lines:

*Nec mihi sunt visæ Clio, Clisue sorores,
Servanti pecudes vallibus, Ascra, tuis.*

Nor Clio nor her sisters have I seen,
As Hesiod saw them in th' Ascraean green.

Upon the death of the father, an estate was left, which ought to have been equally divided between the two brothers Hesiod and Perseus; but Perseus defrauded him in the division, by corrupting the judges. Hesiod was so far from resenting this injustice, that he expresses a concern for those poor mistaken mortals, who placed their happiness in riches only; even at the expence of their virtue. He let us know, that

he was not only above want, but capable of assisting his brother in time of need; which he often did, though he had been so ill used by him. The last circumstance he mentions relating to himself, is his conquest in a poetical contention. Archidamas king of Eubœa had instituted funeral games in honour of his own memory, which his sons afterwards took care to have performed. Here Hesiod was a competitor for the prize in poetry, and won a tripod, which he consecrated to the muses. Plutarch, in his Banquet of the Seven Wise Men, makes Periander give an account of the poetical contention at Chalcis, in which Hesiod and Homer are made antagonists. Hesiod was the conqueror, and dedicated the Tripod, which he received for his victory, to the muses, with this inscription:

This Hesiod vows to th' Heliconian nine,
In Chalcis won from Homer the divine.

We are told, that Philip of Macedon and his son Alexander had a dispute on this subject. The prince declared in favour of Homer: his father tells him, "the prize had been given to Hesiod;" and asks him, whether "he had never seen the verses Hesiod had inscribed upon the Tripod, and dedicated to the muses on Mount Helicon?" Alexander allows it, and says, that Hesiod "might well get the better, when kings were not the judges, but ignorant plowmen and rusticks." But the authority of these relations is questioned by learned men; especially by such as will not allow these two poets to have been contemporaries, but make Hesiod between thirty and forty years the older of the two.

Hesiod, having entered himself into the service of the muses, left off the pastoral life, and applied himself to the study of arts and learning. When he was grown old, for it is agreed by all that he lived to a very great age, he removed to Locris, a town about the same distance from Mount Parnassus, as Ascra was from Helicon. The story of his death, as told by Solon in Plutarch's Banquet, is very remarkable. The man with whom Hesiod lived at Locris, a Milesian born, ravished a maid in the same house: and though Hesiod was intirely ignorant of the fact, yet being maliciously accused to her brothers as an accomplice, he was injuriously slain with the ravisher, and thrown with him into the sea. We have the knowledge of some few monuments, which were framed in honour of this great and ancient poet. Pausanias, in his *Bœoticks*, informs us, that his countrymen the

the Bœotians erected to him an image with a harp in his hand : and relates in another place, that there was likewise a statue of Hesiod in the temple of Jupiter Olympicus. Fulvius Urfinus and Boissard have exhibited a breast with a head, a trunk without a head, and a gem of him ; and Urfinus says, that there is a statue of brass of him in the publick college at Constantinople. The Theogony, and Works and Days are the only undoubted pieces of this poet now extant : though it is supposed, that these poems have not descended perfect and finished to the present times. The Theogony, or Generation of the Gods, Fabricius makes indisputably the work of Hesiod ; “ nor is it to be doubted, adds he, that ^{Biblioth. Græc. tom.} Pythagoras took it for his, who feigned that he saw in “ hell the soul of Hesiod tied in chains to a brass pillar, for “ what he had written concerning the nature of the Gods.” And this doubtless was the poem which gave Herodotus occasion to say, that Hesiod and Homer were the first who in ^{Lib. ii.} introduced a Theogony among the Græcians ; the first, who gave names to the Gods, ascribed to them honours and arts, and gave particular descriptions of their persons. The Works and Days of Hesiod, Plutarch assures us, were used to be sung to the harp. Virgil has shewn great respect to this poet, and taken occasion to pass a very high compliment on him :

Hos tibi dant calamos, en accipe, Musæ,
 Ascrao quos ante seni, quibus ille solebat
 Cantando rigidas deducere montibus ornas.

He was indeed much obliged to him, and proposed him as his pattern in his Georgics, how much soever he may have excelled him. Manilius also in his Astronomicon has given a very high character of Hesiod and his works. Heinsius in the preface to his edition of Hesiod remarks, that among all the poets, he scarce knew any but Homer and Hesiod, who could represent nature in her true native dress ; and tells us, that nature had begun and perfected at the same time her work in these two poets, whom for that very reason he makes no scruple to call Divine. However, in general, Hesiod's merit has not been set so high ; and it is certain, that when compared with Homer, he must pass for a very moderate poet : though in estimating their different degrees of merit, it may perhaps be but reasonable to consider the different subjects, on which the genius of each was employed. A good

edition of Hesiod's works was published by Mr. Le Clerc at Amsterdam in 1701.

HESYCHIUS, a very celebrated grammarian of Alexandria; whom the excellent Isaac Casaubon has declared to be, in his opinion, of all the ancient critics, whose remains are extant, the most learned and the most useful for those who would apply themselves in good earnest to the study of the Greek language. Who or what Hesychius was, and indeed at what time he lived, are circumstances which there is not light enough in antiquity to determine; as Fabricius himself owns, who has laboured abundantly about them. He has left us a learned Lexicon or Vocabulary of Greek words, from which we may perceive, that he was a christian, or at least, that he had a thorough and intimate knowledge of christianity; for he has inserted in his work the names of the apostles, evangelists, and prophets, as well as of those ancient writers, who have commented upon them. Some say, that he was a disciple of saint Gregory of Nazianzen, and that he was extremely well versed in the Sacred Scriptures: and Sixtus Senensis is of opinion, that he ought to be placed about the end of the fourth century. The first edition of Hesychius's Lexicon was published in folio by Aldus at Venice in the year 1513; but the last and best came out at Leyden in quarto, in the year 1668, under the care of Schrevelius, all Greek cum notis variorum. A better was expected afterwards from the learned Ludolph Kuster, who published Suidas; but this critic died before he had made any considerable progress in it: and indeed if he had lived, he could not have reduced him, according to Dr. Bentley, to any tolerable degree of correctness. "In profane authors, " says this Aristarchus, whereof one manuscript only had " the luck to be preserved, as Velleius among the Latins, " and Hesychius among the Greeks; the faults of the scribes " are found so numerous, and the defects so beyond all redress, that notwithstanding the pains of the learnedest and " acutest critics for two whole centuries, these books still " are, and are like to continue, a meer heap of errors."

Phileleuth.
Lips. p. 92.
edit. 1743.

Julius Scaliger has spoken with great contempt of Hesychius, and calls him a frivolous author, who has nothing that is good in him: "but, says monsieur Baillet, I believe this " critic is very singular in his opinion. His son Joseph on " the contrary declares, that Hesychius is a very good author, though we have nothing left of him but an epitome, " and though his citations are lost beyond recovery. Merric Casau-

“ Casaubon also esteems him a most excellent grammarian ;
 “ and Monsieur Menage calls him the most learned of all
 “ the makers of dictionaries. Well therefore might Bar-
 “ thius pronounce it, as he does, a most unpardonable
 “ crime in him, who took upon him to epitomize Hesychius, Jugemens
des Scavans,
tom. ii. p.
585. Paris,
1722.
 “ and to separate from the vocabulary the testimonies of an-
 “ cient authors.”

HEVELIUS (JOHN), a very celebrated astronomer and
 mathematician, was born at Dantzick, a town in the king of
 Prussia's dominions, upon the 28th of January 1611. His
 parents, who were of rank and fortune, gave him a liberal
 education; in which he discovered early a propensity to na-
 tural philosophy and astronomy. He studied mathematicks
 under Peter Crugerus, in which he made a wonderful prog-
 ress; and learned also to draw, to engrave, and to work
 both in wood and iron in such a manner, as to be able to
 frame mechanical instruments. In the year 1630, he set out
 upon his travels, in which he spent four years, passing through
 Holland, England, France, and Germany; and upon his
 return was so taken up with civil affairs, that he was obliged
 to intermit his studies for some years. In the mean time, his
 master Crugerus, knowing very well the force of his genius,
 and entertaining no small expectations from him, used all the
 means he could think of to bring him back to astronomy;
 and succeeded so well, that in the year 1639, Hevelius began
 to apply himself intirely to it. He considered very wisely,
 that hypotheses, however they might shew the ingenuity of
 their inventors, were of but little use in the promotion of
 real knowledge; that facts were the only foundation, on
 which any solid science could be built; and therefore, the first
 thing he did, built an observatory upon the top of his house,
 and furnished it with instruments, which were proper for
 making the most accurate observations. He made most ex-
 cellent telescopes himself, and began his observations with the
 Moon, whose various phases and spots he noted very accu-
 rately; “ with a view, as he says, of taking lunar eclipses Præfat. ad
Selenograph.
 “ with greater exactness, and removing those difficulties,
 “ which frequently arise for want of being able to settle more
 “ precisely the quantity of an eclipse.” When he had fi-
 nished his course of observations, and prepared a great num-
 ber of fine engravings upon copper with his own hands, he
 published his work at Dantzick, in the year 1647, under the
 title of, “ Selenographia, sive, Lunæ descriptio; atque accura-

“ta tam macularum ejus quam motuum diverforum, aliarum-
 “que omnium vicissitudinum phasiumque, telescopii ope depre-
 “henfarum, delineatio :” to which he added, by way of ap-
 pendix, the phases of the other planets, as they are seen
 through the telescope, with observations upon them, upon
 the spots of the Sun and Jupiter in particular ; all engraved
 by himself upon copper, and distinctly placed before the eyes
 of the reader. At the entrance of this work there is a hand-
 some Mezzotint of himself, as he then was in his 36th
 year, with an elege in Latin verse engraved under it by Fa-
 lek ; which, as we take it to contain no more than what is
 strictly due to his merit, shall here be transcribed for the en-
 tertainment of the reader.

Contemplare virum, qui cœli fydera primus,
 Quæ vidit, sculpsit ; mente manumque valens.
 Hactenus ut nemo : quod testareris, Alhasen,
 Si in vivis esses ; tu Galilæe quoque.
 Expressit cœlo Faleki celeberrima dextra
 Hevelium, patriæ nobile fidus humi.

After this, he continued to make his observations upon the
 heavens, and to publish, from time to time, whatever he
 thought might tend to the advancement of astronomy. In
 1654, he published two epistles : one to the famous astro-
 nomer Ricciolus “De motu Lunæ libatorio,” another to the
 no less famous “Bulialdus De utriusque luminaris defectu :”
 In 1656, a dissertation “De natura Saturni facie, ejusque
 “phasibus certa periodo redeuntibus :” In 1661, “Mer-
 “curius in sole visus :” In 1662, “Historiola de nova
 “stella in collo Ceti :” In 1665, “Prodromus Cometi-
 “cus, or the history of a comet, which appeared in 1664 :”
 In 1666, “the history of another comet, which appear-
 “ed in 1665 :” and in 1668, his “Cometographia, cometa-
 “rum naturam et omnium a mundo condito historiam ex-
 “hibens.” He sent copies of this work to several members of
 the Royal Society at London, and among the rest to Mr.
 Hooke ; whom we mention particularly, because of a very
 warm dispute, which this present accidentally occasioned be-
 tween that gentleman and Hevelius soon after. In return for
 the Cometographia, Mr. Hooke sent Hevelius a description
 of the dioptric telescope, with an account of the manner of
 using it ; and at the same time recommended it to him, as
 greatly preferable to telescopes with plain sights. This gave
 rise to the dispute between them ; the point of which was,
 “whether

“ whether distances and altitudes could be taken with plain sights any nearer than to a minute.” Mr. Hooke asserted they could not; but that, with an instrument of a span radius, by the help of a telescope, they might be determined to the exactness of a second. Hevelius, on the other hand, insisted, that, by the advantage of a good eye and long use, he was able with his instruments to come up even to that exactness; and appealing to experience and facts, sent by way of challenge eight distances, each between two different stars, to be examined by Mr. Hooke. Thus the affair rested for some time with outward decency, but not without some inward grudge between the parties. In 1673, Hevelius published the first part of his “*Machina cœlestis*,” as a specimen of the exactness both of his instruments and observations; and sent several copies as presents to his friends in England, but left Mr. Hooke out. This, it is supposed, occasioned Mr. Hooke to print, in 1674, animadversions on the first part of the “*Machina cœlestis*” of the learned and deservedly famous astronomer Johan. Hevelius, consul of Dantzick. In these Animadversions, Mr. Hooke treated Hevelius with a very magisterial air, and threw out several unhandsome reflections against him, which were greatly resented; and the dispute grew afterwards so notorious, and to such a height, that in 1679, Mr. Edmund Halley went, at the request of the Royal Society, to examine both the instruments and the observations made therewith. Mr. Halley gave a favourable judgment of both, in a letter to Hevelius; and Mr. Hooke managed the controversy so ill, that he was universally condemned, though the preference has since been given to telescopic sights. However, Hevelius could not be prevailed with to make use of them: whether he thought himself too experienced to be informed by a young astronomer, as he considered Mr. Hooke; or, whether having made so many observations with plain sights, he was unwilling to alter his method, lest he might bring their exactness into question; or, whether being by long practice accustomed to the use of them, and not thoroughly apprehending the use of the other, nor well understanding the difference, is uncertain. Besides Mr. Halley’s letter, Hevelius received many others in his favour, which he took the opportunity of inserting among the astronomical observations in his *Annus Climactericus*, printed in 1685. In a long preface prefixed to this work, he spoke with more confidence and greater indignation, than he had done before; and particularly exclaims against Mr. Hooke’s dogmatical and magisterial manner of assuming a kind of dictator-

dictatorship over him. This revived the dispute, and caused several learned men to engage in it. The book itself being sent to the Royal Society, an account was given of it at their request by Dr. Wallis; who among other things took notice, that "Hevelius's observations had been misrepresented, " since it appeared from this book, that he could distinguish " by plain sights to a small part of a minute." About the same time Mr. William Mollineux also wrote a letter to the society, in vindication of Hevelius against Mr. Hooke's Animadversions. Mr. Hooke drew up an answer to this letter, which was read likewise before the society; wherein he observed, " that he was not the first aggressor in print, as appeared from the 293d to the 300th page in the *Machina Cœlestis* itself; that in his *Animadversions* he had no " where expressed his doubt, whether Hevelius's observations could be made true, and always the same, to two or " three minutes, as Mr. Molineux had asserted, nor that an " instrument of a span radius might be made, that should " perform observations sixty times more accurate, than could " be done with his best instruments; that as for any disrespectful or undervaluing sentiments he had of Hevelius or " his performances, the contrary appears from the following passage, where he says, that he would not be understood by these animadversions, to undervalue the works " and performances of a person so highly meriting the thanks " of the learned world, for his great expence and vast pains " in performing a work, so highly useful to astronomy and " navigation; that he did not the least doubt, but it would " be a work of perpetual esteem, and much preferable to " any thing of the like kind, yet done in the world; and " that he had gone as far as it was possible for human industry to go with instruments of that kind, which were " as complete and exact, as instruments with plain sights " could be made; and that Mr. Hevelius had calculated them " with all imaginable care and skill, and delivered them " with the like candor and integrity; but yet that it was " my opinion, that this ought not to discourage others from " making use of telescopic sights, and to make better observations with instruments by that means more exact."

In the year 1679, Hevelius had published the second part of his "*Machina cœlestis*;" but in September the same year, while he was at a seat in the country, he had the misfortune to have his house at Dantzick burnt down. By this calamity he is said to have sustained several thousand pounds damage; having not only his observatory and all his valuable instruments

ments

ments and astronomical apparatus destroyed, but also a great number of copies of his "*Machina cœlestis*;" which accident has made this second part very scarce, and consequently very dear. In the year 1690, were published a description of the heavens, called, "*Firmamentum Sobiescianum*," in honour of John III. king of Poland; and "*Prodromus astronomiæ, et novæ tabulæ solares, una cum catalogo fixarum*," in which he lays down the necessary preliminaries for taking an exact catalogue of the stars. But both these works were posthumous; for Hevelius died in 1687, upon the 28th of January, which was the day of his birth, and on which he entered upon his 77th year. He was a man greatly esteemed by his countrymen, not only on account of his great reputation and skill in astronomy, but as a very excellent and worthy magistrate. He was made a burgomaster of Dantzick; which office he is said to have executed with the utmost integrity and applause. He was esteemed also very highly by foreigners; and not only by foreigners skilled in astronomy and the sciences, but by foreign princes and potentates: as appears abundantly evident from a collection of their letters, which were printed at Dantzick in the year 1683.

HEYLIN (Dr. PETER), a celebrated English divine, descended from an ancient family of his name at Pentric-Heylin in Montgomeryshire, was born at Burford in Oxfordshire upon the 29th of November 1600. In 1613, he was entered of Hart-hall in Oxford, and two years after chosen a demy of Magdalen College. He had, while at school, given a specimen of his genius for dramatic poetry in a tragedy on the wars and fate of Troy; and now composed a tragedy, entitled *Spurius*, which was so approved by his society, that the president, Dr. Langton, ordered it to be acted in his apartments. After this he read cosmographical lectures in the college, which being a very unusual thing, and he very conversant in that branch of science, did so recommend him to the society, that he was chosen fellow thereof in July 1619. In 1621, he published his *Microcosmus*, or, a Description of the Great World; the chief materials of which were the lectures just mentioned. It was universally liked, and speedily bought up; so that in 1624, it was reprinted in the same size, but with considerable additions, and again presented to prince Charles, to whom it had been dedicated. It was soon after put into the hands of the king, who seemed at first greatly pleased with it; till meeting

Wood's
Athenæ
Oxon.—
Barnard's
Life of Hey-
lin, p. 74.

Barnard, p.
81, 86.

Athenæ
Oxon.

Microcos-
mus, p.
441, L. i.
edit. 1624.

Barnard, p.
94-101.

Athenæ
Oxon.

Barnard,
p. 3.

Athenæ
Oxon.—
and Bar-
nard, p.
120.

meeting with a passage in it, where Heylin gave precedency to the French king, and stiled France the more famous kingdom, he was, forsooth, so exceedingly offended, that he ordered the lord keeper to suppress the book. Heylin, to make his peace with the king, declared, that the error, in one of the exceptionable passages, was intirely the printer's, who had put *is* instead of *was*; and that when he himself mentioned the precedency of France before England, "besides" that he did not speak of England, as it then stood augmented by Scotland, he took what he did say from Camden "in his Remains." James was hereby satisfied, and Heylin took care, on the other hand, that the whole clause, which gave so much disgust, should be left out of all future impressions: for the work was successively enlarged, till it became a great folio, and has since been often reprinted in that size.

In 1625, he went over to France, where he continued about six weeks, and took down in writing an account of his journey; the original manuscript of which he gave to his friend the lord Danvers, but kept a copy for himself, which was published about thirty years after. In April 1627, he answered, *pro forma*, upon these two questions, 1. An ecclesia unquam fuerit invisibilis? that is, "whether the church" "was ever invisible?" 2. An ecclesia possit errare? that is, "whether the church can err?" both which determining in the affirmative, a great clamour was raised against him as a Papist, or at least a favourer of Popery. Wood says, that Prideaux, the divinity-professor, "fell foul upon him for it, "calling him Bellarminian, Pontifician, and I know not "what." Heylin was not easy under the charge of being popishly affected; for which reason, to clear himself from that imputation, he took an opportunity, preaching before the king in November following on John iv. 20, of declaring vehemently against some of the errors and corruptions of the Romish church. In the beginning of the year 1628, the lord Danvers, then earl of Danby, recommended him to the favour of Dr. Laud, then bishop of Bath and Wells; by whose interest also, in 1629, he was made one of the chaplains in ordinary to his majesty. On Act-Sunday 1630, he preached before the university of Oxford at St. Mary's on Matth. xiii. 25. from whence he took occasion to deliver his sentiments very freely in regard to an affair, which at first sight had a specious appearance of promoting the honour and emolument of the ecclesiastical state, but was in reality a most iniqui-

iniquitous scheme, to the prejudice of the Laity, and of no service where it was pretended to avail. This was a feoffment, that some designing persons, had obtained, for the buying in of impropriations; but Heylin seeing through the disguise, exposed very clearly the knavery of the designers. About this time he resigned his fellowship, having been married near two years; in concealing which marriage he acted very unstatutably, not to say dishonestly, nor did his friends attempt to justify him for it.

In 1631, Mr. Heylin published his "History of that most famous saint and foldier of Jesus Christ, St. George of Cappadocia, &c. to which he subjoined, the institution of the most Noble Order of St. George, named the Garter," &c. which work he presented to his majesty, to whom he was introduced by Dr. Laud, then raised to the see of London. It was graciously received by the king, and Heylin soon after reaped the fruits of it; for in October 1631, he was presented by him to the rectory of Hemmingsford in Huntingdonshire, to a prebend of Westminster on the first of November following, and shortly after to the rectory of Houghton in the bishoprick of Durham, worth near 400 l. ^{Athenæ Oxon.} per annum. In April 1633, Mr. Heylin was created doctor of divinity, and gave fresh offence to the divinity-professor Prideaux by the questions he put up; which were, 1. whether the church hath authority in determining controversies of faith? 2. whether the church hath authority of interpreting the Sacred Scriptures? 3. whether the church hath authority of appointing rites and ceremonies? Of all which he maintained the affirmative. Prideaux however, in the course of this dispute, is said to have laid down some tenets, which gave as much offence to Laud, who was chancellor of Oxford, and to the king, whom Laud informed of them, as Heylin's had given to him; as, that the church was a mere Chimera—That it did not teach or determine any thing--- That controversies had better be referred to universities, than to the church, and might be decided by the Literati there, even though bishops were laid aside. Heylin afterwards ^{Athenæ Oxon.} found an opportunity of revenging himself on Prideaux, for the rough treatment he had received from him. This divine, it seems, had delivered a lecture on the Sabbath, which was somewhat freer than suited the rigid orthodoxy of the times; which however was not taken much notice of. But shortly after, when the king by publishing the book of sports on Sundays, had raised a violent outcry throughout the nation

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Oxon.

tion against himself and Laud, Heylin translated this lecture into English, and published it with a preface in 1633-4, to the great vexation of Prideaux, who hereby suffered much in the esteem and affection of the Puritans.

Barnard,
p. 172, &c.

Williams, bishop of Lincoln and dean of Westminster, having incurred the king's and Laud's displeasure, was now suspended and imprisoned, whereupon Heylin was made treasurer of the church of Westminster in 1637; and was also presented by the prebendaries, his brethren, to the rectory of Islip near Oxford. This he exchanged, in 1638, for that of South-Warnborough in Hampshire; and the same year was made one of the justices of the peace for that county. In 1639, he was employed by archbishop Laud to translate the Scotch liturgy into Latin; and was chosen by the college of Westminster their clerk, to represent them in convocation. But the season was coming on, when men of his principles had reason to be afraid. A cloud was gathered, which threatened to overwhelm all, who, like him, had distinguished themselves as champions for royal or ecclesiastical prerogative. To shelter himself therefore from the impending storm, he withdrew from the metropolis, where he had long basked in the shine of a court, to his parsonage; but not thinking himself secure there, retreated to Oxford, then garrisoned by the king, and the seat of his residence. On this the parliament voted him a delinquent, and dispatched an order to their committee at Portsmouth, to sequester his whole estate, and seize upon his goods. In consequence of this severe decree, he was deprived of his most curious and valuable library, it being carried with his household furniture to that town. He was employed by the king at Oxford to write a periodical paper, that was published weekly in that city, intitled "Mercurius Aulicus;" but in 1645, when the king's affairs became desperate, and the Mercurius Aulicus no longer supported, he quitted Oxford, and wandered from place to place, himself and his family reduced to the utmost straits. At Winchester he stayed for a while with his wife, &c. but that city being at length delivered up to the parliament, he was forced to remove again. In 1648, he went to Minster-Lovel in Oxfordshire, the seat of his elder brother, which he farmed for the six or seven years following of his nephew colonel Heylin, where he spent much of his time in writing. On his quitting this farm, he went to Abingdon in Berkshire, where he also employed himself much in composing treatises, which he published

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from time to time. Upon the Restoration of Charles II. he was restored to all his spiritualities, and undoubtedly expected from that prince some very eminent dignity in the church, as he had heroically exerted himself in behalf of it, as well as of the crown; and endured so much on that account, during their suffering condition. However, he was utterly disappointed, being never raised above the subdeanery of Westminster. This was matter of great vexation to him, and of wonder to many others, who did not sufficiently consider the qualities of the man; which, though well enough for the tool of a party, were not the properest recommendations to preferment, or most suitable to such a station. He died on the 8th of May 1662, and was interred before his own stall, within the choir of the abbey.

Barnard, p.
202, 203.
204, 205.

Wood has given this character of him, and tells us, that he was “ a person endowed with singular gifts, of a sharp and pregnant wit, solid and clear judgment. In his younger years he was accounted an excellent poet, but very conceited and pragmatical; in his elder, a better historian, a noted preacher, and a ready or extemporanean speaker. He had a tenacious memory to a miracle. He was a bold and undaunted man among his friends and foes, though of very mean port and presence; and therefore by some of them he was accounted too high and proud for his function. A constant assertor of the church’s right and the king’s prerogative; a severe and vigorous opposer of rebels and schismaticks. In some things too much a party-man to be an historian, and equally an enemy to popery and puritanism.”

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His writings are very numerous, but not very valuable; and almost the only work he is known by now, is his Cosmography, which however is in no very high esteem, being superseded by things abundantly superior in the kind.

HEYWOOD (JOHN) a noted English poet and jester of his time, was born in London, and educated at Oxford: but the severity of an academical life not suiting his gay and airy temper, he retired to his native place, and became known to all the men of wit, and especially to Sir Thomas More, with whom he was very familiar. He was one of the first who wrote English plays; and is said also to have been very well skilled in vocal and instrumental music. He found means to become a favourite with Henry VIII. and was well rewarded by that monarch, for the mirth and quickness of his conceits. He was afterwards equally valued by queen Mary, and had often the honour to display his wit and humour before

Wood’s
Athenæ
Oxon. V.2.

fore her; which he did, it seems, even when she lay languishing on her death-bed. After the decease of that princess, being a bigotted Papist, and finding the Protestant religion likely to prevail under queen Elizabeth, he entered into a voluntary exile, and went and settled at Mecklin in Brabant; where he died in the year 1565. He wrote several plays; a Dialogue in verse concerning English Proverbs; five hundred epigrams; the Spider and Fly, a Parable, 1556, in a pretty thick quarto. Before the title of this last work is his picture from head to foot, printed from a wooden cut, with a fur gown on, on his head a round cap, his chin and lips close shaved, and a dagger hanging at his girdle. There are seventy seven chapters in this work, at the beginning of each of which is the author's picture, either standing or sitting before a table, with a book on it, and a window near it hung round with cobwebs, flies, and spiders. What would this generation say of an author, whose book should be so full of himself? He left two sons, both eminent men: the eldest of which was Elize or Ellis Heywood, who was born in London, and educated at All-souls college in Oxford, of which he was elected fellow in 1547. Afterwards he travelled into France and Italy; continued some time at Florence, under the patronage of cardinal Pole; and became such an exact master of the Italian tongue, that he wrote a book in that language, intitled, "*Il Moro*," lib. 2. Fiorenz. 1556, 8vo. Then he went to Antwerp, and from thence to Louvain, where he died in the 12th year after his entrance into the society of the Jesuits: which was about 1572. He had a younger brother,

Weod, &c.

Jasper Heywood, born also at London about 1535, and educated at Merton college in Oxford; of which he was chosen fellow, but obliged to resign, for fear of expulsion, on account of his immoralities, in 1558. He was then elected fellow of All-souls, but left the university, and soon after England. In 1561, he became a Popish priest; and the year after, being at Rome, he was entered among the Jesuits. After he had spent two years in the study of divinity, he was sent to Diling in Switzerland; from whence being called away by pope Gregory XIII. in 1581, he was sent into England, where he was provincial of the Jesuits. After many peregrinations, he died at Naples the 30th of December 1597. Before he left England the first time, he translated three Tragedies of Seneca; and wrote "*Various Poems and Devises*;" some of which are printed in a book, intitled, "*The Paradise of Dainty Devises*." 1573, 4to.

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There was also one Thomas Heywood an actor, and most voluminous play-writer, in the reign of queen Elizabeth and James I. He is said to have been the author of two hundred and twenty plays; of which only twenty four are now extant. Langbaine observes of him, that he was a general scholar and tolerable linguist, as his translations from Lucian, Erasmus, and from other Latin and Italian authors, sufficiently shew: however, the wits and poets have always held him cheap.

HICKES (GEORGE) an English divine of extraordinary parts and learning, was born on the 20th of June 1642, at Newsham in Yorkshire, where his parents were settled on a very large farm. He was sent to the grammar school at North Allerton, and from thence in 1659 to St. John's college in Oxford. Soon after the Restoration, he removed to Magdalen-College, and from thence to Magdalen-hall; and at length, in 1664, was chosen fellow of Lincoln college, taking the year after his master of arts degree. In June 1666, he went into holy orders, became an eminent tutor soon after, and discharged this office with great diligence and reputation for seven years. Being then in a bad state of health, he was advised to ramble about the country for its recovery: upon which Sir George Wheeler, who had been his pupil, and had conceived a filial affection for him, invited him to accompany him in his travels. They set out in October 1673, and made the tour of France: after which they parted, Mr. Hickes being obliged to return to take his bachelor of divinity's degree. At Paris, where he staid a considerable time, he became acquainted with Mr. Henry Justell, who in confidence told him many secret affairs; particularly, that of the intended revocation of the edict of Nants, and of a design in Holland and England to set aside the family of the Stuarts. He committed to him also his father's manuscript of the "*Codex canonum ecclesiæ universalis*," to be presented in his name to the university of Oxford.

After his return home in May 1675, he took the degree just mentioned, being about that time rector of St. Ebbe's church in Oxford: and in September 1676, was made chaplain to the duke of Lauderdale. In May 1677, his grace being to be made high-commissioner of Scotland, took his chaplain with him into that kingdom; and in April 1678, sent him up to court with Dr. Burnet, archbishop of Glasgow, to lay before the king the proceedings in Scotland. He re-

turned the month following, and was desired by Sharp, archbishop of St. Andrews, to accept the degree of doctor of divinity in that university, as a testimony of his and his country's great esteem for him, which request the duke of Lauderdale approving, Mr. Hickes was dignified in a full convocation: and afterwards, when he returned with his patron into England, the archbishop, in his own name, and that of all his brethren, presented him with the eighteen volumes of Labbe's Councils, as an acknowledgment of his services to that church.

In September 1679, he married; and the December following, was created doctor in divinity of the university of Oxford. In March 1679-80, the king promoted him to a prebend of Worcester; and in August following, he was presented by Sancroft, archbishop of Canterbury, to the vicarage of All-hallows Barkin near the Tower of London. In December 1681, he was made chaplain in ordinary to the king; and in August 1683, dean of Worcester. The bishoprick of Bristol was vacant the next year, and Dr. Hickes, it is said, might have had it if he would; but missing his opportunity, the king died, and there was an end of his advancement; for though his church principles were very high, yet he had distinguished himself too much by his zeal against popery, to be any favourite with James II. In May 1686, he left the vicarage of Barkin, and went to settle on his deanery; the bishop of Worcester having offered him the rectory of All-church, not far from that city, which he accepted.

Upon the Revolution in 1688, he with many others, refusing to take the oaths to king William and queen Mary, fell under suspension in August 1689, and was deprived the February following. He continued however in possession till the beginning of May; when reading in the Gazette, that the deanery of Worcester was granted to Mr. William Talbot, afterwards bishop of Oxford, Salisbury, and Durham successively, he immediately drew up in his own hand-writing a claim of right to it, directed to all the members of that church; and in 1691, affixed it over the great entrance into the choir, that none of them might plead ignorance in that particular. The earl of Nottingham, then secretary of state, called it Dr. Hickes's Manifesto against the government; and it has since been published by Dr. Francis Lee, in the appendix to his life of Mr. Kettlewell, with this title, "The protestation of Dr. George Hickes, and claim of right," fixed

“fixed up in the cathedral church of Worcester.” Expecting hereupon the resentment of the government, he privately withdrew to London, where he absconded for many years; till on the 18th of May 1699, the lord Somers, then lord chancellor, out of regard to his uncommon parts and learning, procured an act of council, by which the attorney general was ordered to cause a *Noli Prosequi* to be entered to all proceedings against him.

Soon after their deprivation, archbishop Sancroft and his colleagues began to consider about maintaining and continuing the episcopal succession among those who adhered to them; and having resolved upon it, they sent Dr. Hickes over with a list of the deprived clergy, to confer with king James about that matter. The doctor set out in May 1693, and going by the way of Holland, made it six weeks, ere he arrived at St. Germain's. He had several audiences of the king, who complied with all he asked; and would have soon returned to England, but was detained some months by an ague and fever. He arrived on the 4th of February, and on the Eve of St. Matthias, the consecrations were performed by Dr. Lloyd bishop of Norwich, Dr. Turner bishop of Ely, and Dr. White bishop of Peterborough, at the bishop of Peterborough's lodgings at the reverend Mr. Giffard's house in Southgate. Dr. Hickes was consecrated suffragan bishop of Thetford, and Wagstaffe suffragan of Ipswich: at which solemnity Henry earl of Clarendon is said to have been present. It has indeed been averred in print, that Dr. Hickes was once in the mind to take the oaths, in order to save his preferments: but this is not probable. He was a person very strict in his principles of morality; and what he was convinced was his duty, he closely adhered to, choosing to suffer any thing rather than violate his conscience. Some years before he died, he was grievously tormented with the stone; and at length his constitution, though naturally strong, gave way to that distemper, on the 15th of December 1715, and in the 74th year of his age.

He was a person of universal learning, though his temper and situation and connections were such, as to suffer him to leave us but few monuments of it, that are worth remembering; for though he wrote a great deal, the greatest part consists of controversial pieces on politics and religion, which are generally thrown aside after they have been once read, and which are very unworthy to employ almost the whole time of a man of real parts and learning, as Dr. Hickes certainly was. He was particularly skilful in the old Northern

languages and in antiquities, and has given us some works in this way, which will probably be valued, when all his other writings are forgotten. He was deeply read in the primitive fathers of the church, whom he considered as the best expositors of Scripture; and as no one better understood the doctrine, worship, constitution, and discipline of the Catholic church in the first and purest ages of Christianity, so it was his utmost ambition and endeavour to prove the church of England perfectly conformable thereto.

The first thing he published, as far as we are able to trace out, was, 1. "A letter sent from beyond the seas to one of the chief ministers of the nonconforming party," &c. 1674; which was afterwards reprinted in 1684, under the title of, "The judgment of an anonymous writer concerning these following particulars: first, a law for disabling a Papist to inherit the crown; secondly, the execution of penal laws against Protestant Dissenters; thirdly, a bill of comprehension: all briefly discussed in a letter, sent from beyond the seas to a dissenter ten years ago." This letter was in reality an answer to his elder brother Mr. John Hickes, a dissenting minister, bred up in Cromwell's time at the college of Dublin; whom the doctor always endeavoured to convince of his errors, but without success: for the said John persisted in them to his death, and at last suffered for his rebellion under the duke of Monmouth; though upon the doctor's unwearied application and petition, the king would have granted him his life, but that he had been falsely informed, that this Mr. Hickes was the person, who advised the duke of Monmouth to take upon him the title of king. 2. "Ravillac Redivivus, being a narrative of the late trial of Mr. James Mitchel, a conventicle preacher, who was executed the 18th of January 1677, for an attempt on the person of the archbishop of St. Andrews, &c. 3. The spirit of popery speaking out of the mouths of fanatical Protestants: or, the last speeches of Mr. John Kid and Mr. John King, two Presbyterian ministers, who were executed for high treason at Edinburgh, on the 14th of August 1679." These pieces were published in 1680, and their writing was occasioned by his attending the duke of Lauderdale in quality of chaplain: otherwise there was no need of his parts and learning for such sort of performances. The spirit of faction however made them much read, and did the author considerable service with several great personages, and even with the king. 4. "Jovian: or, an Answer to Julian the Apostate:" printed twice in 1683,

1683, 8vo. This is an ingenious and learned piece, in defence of passive obedience and non-resistance, against the celebrated Samuel Johnson, the author of *Julian*. 5. "The case of infant-baptism." 1683. Printed in the 2d volume of the *London cases* 1685, in 4to. 6. "Speculum beatæ virginis, a discourse on Luke i. 28. of the due praise and honour of the Virgin Mary, by a true Catholic of the church of England." 1686. 7. "An Apologetical Vindication of the church of England, in answer to her adversaries, who reproach her with the English Heresies and Schisms." 1686, in 4to. Reprinted with many additions, a large preface, and an appendix of papers relating to the Schisms of the church of Rome. 1706, in 8vo. 8. "The celebrated story of the Thebæan Legion no fable: in answer to the objections of Dr. Gilbert Burnet's preface to his translation of *Lactantius de mortibus persecutorum*, with some remarks on his discourse of persecution." Written in 1687, but not published till 1714 in 8vo. for reasons given in the preface. 9. "Reflections upon a letter out of the country to a member of this present parliament, occasioned by a letter to a member of the house of commons, concerning the bishops lately in the Tower, and now under suspension." 1689. The author of the letter, to which these reflections are an answer, was generally presumed to be Dr. Burnet; though that notion was afterwards contradicted in print. 10. "A Letter to the author of a late paper, intitled, A vindication of the divines of the church of England, &c. in defence of the history of passive obedience." 1689. The author of the Vindication was Dr. Fowler, bishop of Gloucester, though his name was not to it. 11. "A word to the wavering, in answer to Dr. Gilbert Burnet's Enquiry into the present state of affairs." 1689. 12. "An apology for the new separation, in a letter to Dr. Sharp, archbishop of York," &c. 1691. 13. "A vindication of some among ourselves against the false principles of Dr. Sherlock," &c. 1692. 14. "Some discourses on Dr. Burnet and Dr. Tillotson, occasioned by the late funeral sermon of the former upon the latter." 1695. It is remarkable, that in this piece Dr. Hickes has not scrupled to call Tillotson an Atheist; which may serve to convince the reader, that no talents natural or acquired can secure a man from fanaticism, whose zeal is under no restraint from reason. 15. "The pretences of the prince of Wales examined and rejected," &c. 1701.

What employment hitherto for parts and learning! The three next works however make some little amends. 16. "*Institutiones grammaticæ Anglo-Saxonicæ et Mæso-Gothicæ. Grammatica Islandica Runolphi Jonæ. Catalogus librorum Septentrionalium.*" Oxon. 1689, in 4to. Inscribed to archbishop Sancroft. While the dean was writing the preface to this book, there were great disputes in the house of commons; and every where else, about the original contract; which occasioned him to insert therein the ancient coronation oath of our Saxon kings, to shew, forsooth, that there is not the least footstep of any such contract. 17. "*Antiquæ literaturæ Septentrionalis libri duo: quorum primus G. Hiccesii S. T. P. Linguarum Veterum Septentrionalium thesaurum grammatico-criticum et Archæologicum, ejusdem de antiquæ literaturæ Septentrionalis utilitate dissertationem epistolarem, et Andreæ Fountaine equitis aurati numismata Saxonica et Dano-Saxonica, complectitur: alter continet Humfredi Wanleii librorum Veterum Septentrionalium, qui in Angliæ Bibliothecis extant, catalogum historico-criticum, nec non multorum veterum codicum Septentrionalium alibi extantium notitiam; cum totius operis sex indicibus.*" Oxon. 1705, in folio. Foreigners as well as Englishmen, who had any relish for antiquities, have justly admired this splendid and laborious work. The Great duke of Tuscany's envoy sent a copy of it to his master, which his highness looking into, and finding full of strange characters, called a council of the Dotti, and commanded them to peruse and give him an account of. They did so, and reported it to be an excellent work, and that they believed the author to be a man of a particular head; for this was the envoy's compliment to Dr. Hickes; when he went to him with a present from his master. 18. A letter in the Philosophical Transactions, intitled, "*Epistola viri Reverendi D. G. Hiccesii S. T. P. ad D. Hans Sloane, M. D. et S. R. Secr. de varia lectione inscriptionis, quæ in statua Tagis exaratur per quatuor alphabeta Hetrusca.*" We now relapse into our old way; as, 19. "Several letters which passed between Dr. G. Hickes and a Popish priest," &c. 1705. The person, on whose account this book was published, was the lady Theophila Nelson, wife of Robert Nelson, Esq; 20. "A second collection of controversial letters, relating to the church of England and the church of Rome, as they passed between Dr. G. Hickes and an honourable lady." 1710. This lady was the lady Gratiana Carew of Hadcomb in Devonshire. 21.

No. 302. p.
2076.

“ Two Treatises : one of the christian priesthood, the other
 “ of the dignity of the episcopal order, against a book in-
 “ titled, The Rights of the Christian Church.” The third edi-
 “ tion in 1711, enlarged into two volumes 8vo. 22. “ A
 “ seasonable and modest apology in behalf of the Rev. Dr.
 “ Hickes and other nonjurors, in a letter to Thomas Wise,
 “ D. D.” 1710. 23. “ A Vindication of Dr. Hickes, and the
 “ author of the Seasonable and modest Apology, from the re-
 “ flections of Dr. Wise,” &c. 1712. 24. “ Two volumes of
 “ Sermons, most of which were before printed, with a preface
 “ by Mr. Spinckes,” 1713, in 8vo. 25. “ Two Letters to Ro-
 “ bert Nelson, esq; relating to bishop Bull :” published in Bull’s
 “ life. 26. “ Some Queries proposed to civil, canon, and common
 “ lawyers,” 1712. Printed after several editions, in 1714,
 “ with another title, “ Seasonable Queries relating to the birth
 “ and birth-right of a certain person.” After his death
 “ were published another volume of his sermons, and some
 “ pieces relating to schism, separation, &c. Besides these
 “ works, there are many prefaces and recommendations writ-
 “ ten by him, at the earnest request of others, either authors
 “ or editors : but it would be very tedious and unentertaining
 “ to detain the reader with a particular account of them ; and
 “ it is not the least necessary, because such an account would
 “ not illustrate his character a jot more than is done already.

HIEROCLES, a great persecutor of the Christians in the
 beginning of the fourth century, was at first president of
 Bithynia, and afterwards governor of Alexandria : in both
 which situations he carried himself very furiously against the
 Christians. Lactantius relates, that at the time he was teach-
 ing rhetorick in Bithynia, and the Christian church under
 persecution, two authors set themselves to insult and trample
 upon the truth that was oppressed. One of these writers was
 a philosopher, who managed so very ill, that, although he
 had the magistrate to support his arguments, his work was
 despised and soon neglected. “ There was another,” says
 Lactantius, meaning Hierocles, “ who wrote more sharply
 “ upon the subject. He was then one of the judges, and
 “ had been the chief promoter of the bloody persecution,
 “ which the Christians suffered under the emperor Diocle-
 “ sian : but not contented with crushing them by his power,
 “ he endeavoured also to destroy them with his pen. For
 “ he composed two small books, not indeed professedly against
 “ the Christians, lest he should seem to inveigh against them
 “ as an enemy ; but addressed to the Christians, that he
 “ might be thought to advise them kindly as a friend.”

Instit. Di-
 vin. l. v.

Though Lactantius has not mentioned the name of Hierocles in this passage, yet it may be put past all doubt, that he meant him: for speaking of this author a little farther, he says, “Ausus est libros suos nefarios, ac Dei hostes *φιλαληθεις* annotare;” that is, “he had the assurance to intitle his abominable

Lib. v. c. 3. “and impious books, LOVERS OF TRUTH.” Now Eusebius wrote a book, which is still extant, against these two books of Hierocles, and together with his name, has produced their title at full length; *Λογοι φιλαληθεις προς Χριστιανους*, i. e. “Sermones veri amantes ad Christianos:” which circumstance, joined to the account given by both Eusebius and Lactantius of these *Λογοι φιλαληθεις*, proves beyond all reply, that the writer Lactantius spoke of was no other than Hierocles.

Euseb.
Dem.
Evang.
p. 111, 112.

In these books Hierocles, as we learn from the writings of these fathers, and from the fragments preserved of him by Eusebius, endeavoured to prove, that the Holy Scripture is false by shewing it to be inconsistent with itself. He insisted upon some points, which seemed to him to contradict each other; and he collected so many peculiarities relating to christianity, that, as Lactantius says, he may well appear to have been a Christian himself. He abused Peter and Paul, and the other disciples, as though they had been the contrivers of the cheat; and yet he confessed at the same time, that they wanted skill and learning, for that some of them gained their livelihood by fishing. He asserted also, that Christ himself, being banished by the Jews, assembled nine hundred men, at the head of whom he robbed and plundered the country: and to evade the consequence of Christ's miracles, which he did not deny, but imputed to magick, he pretended to prove, that Apollonius had performed such or even greater wonders. Eusebius undertook, in his book against Hierocles, to confute the latter part of this work; but, as Cave says, “he has done it very indifferently, his “confutation being little more than a bare running over of “Philostatus's Life of Apollonius.” Lactantius did not design to make a particular answer to Hierocles; for he is so far from following him closely, that he never answers directly any objection transcribed from his books. His design was to establish the foundations of the gospel, and to ruin those of paganism; and he thought, as he tells us, that this would be answering at once all, that the adversaries of christianity had published, or would publish for the future.

Lib. v. c. 4.

It is reported, that the martyr Ædesius, transported with an holy zeal, ventured to approach Hierocles, while he was presiding

siding at the trial of some Christians of Alexandria, and to give him a box on the ear; upbraiding him at the same time with his infamous cruelty. The remains of Hierocles were collected into one volume in 8vo. by bishop Pearson, and published at London in the year 1654, with a very learned dissertation about him and his writings prefixed.

Euseb. de
Martyr. Pa-
lestin. c. 5.
et Valef.
Notæ.

HIEROCLES, a Platonick philosopher of the fifth century, taught at Alexandria with great reputation, and was admired for the strength of his mind, and the beauty and nobleness of his expressions. He wrote seven books upon Providence and Fate, and dedicated them to the philosopher Olympiodorus, who by his embassies did the Roman empire great services, under the emperors Honorius and Theodosius the younger. These books however are lost; and all we know of them is by the extracts, which are to be met with in Photius. This philosopher married only with a design to get children, as did also his disciple Theosebius; which shews us, that the most celebrated Platonick philosophers were persuaded, that these were the true rules and real bounds of matrimony; and that all beyond these limits was a disorder, or at least a licentiousness, in which wise men ought not to indulge themselves. Thus Theosebius, finding that his wife was barren, made a ring of chastity, and gave it her. "Formerly, said he to her, I made you a present of a ring of generation; but now I give you a ring which will help you to lead a continent life. You may continue with me, if you please, and if you can contain yourself; but if you do not like this condition, you may marry another man. I consent to it; and the only favour I beg of you, is, that we may part friends." This Photius relates, who tells us also, that she accepted the offer; but whether the former or latter offer, we know not.

Biblioth.
Cod. 242.

Hierocles wrote also "A Commentary upon the Golden Verses of Pythagoras," which is still extant, and has several times been published with those verses.

HIERONYMUS, or, as he is commonly called Jerom, a very celebrated father of the church, was born of Christian parents at Strido, a town formerly situated upon the confines of Pannonia and Dalmatia, about the year 329. His father Eusebius, who was a man of rank and substance, took the greatest care of his education; and after grounding him well in the language of his own country, sent him to Rome, where he was placed under the best masters in every branch

Cave's Hist.
Liter. v. 1.
p. 267.
Oxon.
1740.

of

of literature. Donatus, well known for his commentaries upon Virgil and Terence, was his master in grammar, as Jerom himself tells us in his first book against Ruffinus: and under this master he made a prodigious progress in every thing relating to the belles lettres. He had also masters in rhetoric, in Hebrew, and in divinity, who conducted him through all parts of learning, sacred and profane; through history, antiquity, the knowledge of languages, and of the discipline and doctrines of the various sects in philosophy; so that he might say of himself, as he afterwards did, with some reason, "Ego philosophus, rhetor, grammaticus, dialecticus, Hebræus, Græcus, Latinus," &c. He was particularly careful to accomplish himself in rhetoric, or the art of speaking, because, as Erasmus says, he had observed, that the generality of Christians were despised as a rude illiterate set of people; on which account he thought, that the unconverted part of the world would sooner be drawn over to christianity, if it were but set off and enforced in a manner, suitable to the dignity and majesty of it: "Sperans futurum," says Erasmus, "ut plures sacris literis delectarentur, si quis theologiæ majestatem dignitate sermonis æquasset." However, as conversant as he was with profane learning in his youth, he renounced it intirely afterwards, and did all he could to make others renounce it too: for he relates a vision, which he pretended was given to him, "in which he was dragged " to the tribunal of Christ, and terribly threatned, and even " scourged for the grievous sin of reading secular and profane writers, Cicero, Virgil, and Horace, whom for that " reason he resolved never to take into his hands any more." If Jerom, as an Italian Ciceronian facetiously observed upon this passage, was whipped for being a Ciceronian, that is, for writing altogether in the style and manner of Cicero, he suffered what he did not deserve, and might have pleaded: Not guilty: in the mean time, as the very learned and candid writer, from whom we borrow this anecdote, remarks, Jerom " was a very good writer for the time in which he " lived," and, we may add, would not in any time have been reckoned a bad one.

But to go on with our history. When Jerom had finished his education at Rome, and reaped all the fruits, which books and good masters could afford, he resolved, for his farther improvement, to travel. He had a mind, says Erasmus, to imitate Pythagoras, Plato, Apollonius, and other great men, who visited foreign countries for the sake of enlarging and perfecting that knowledge abroad, which they had

Apolog. i.
adv. Ruff.

Apolog. 2.
adv. Ruff.

Hieronymi
Vita ab
Erasmio
præfix. ope-
rib. Basil.
1526.

Hieron.
Oper. tom.
iv. P. ii.
p. 414. edit.
Benedict.

Jortin's Re-
marks on
Ecclesiasti-
cal History,
v. ii. p.
228.

Hieron.
Vit.

had acquired by study and application at home. After being baptized therefore at Rome, which he was when an adult, he made the tour of Gaul; and staid a long time in every city through which he passed, that he might have opportunity and leisure to examine the publick libraries, and to visit the men of letters, with which that country then abounded. He staid so long at Treveris, that he transcribed with his own hand a large volume of Hilary's concerning Synods, which some time after he ordered to be sent to him in the deserts of Syria. From hence he went to Aquileia, where he became first acquainted with Ruffinus, who was a presbyter in that town, and with whom he contracted an intimate friendship. When he had travelled as long as he thought expedient, and seen every thing that was curious and worth his notice, he returned to Rome; where he began to deliberate with himself, what course of life he should take. Study and retirement were what he had set his heart upon, and he had collected a very excellent library of books; but Rome, he thought, would not be a proper place for him to reside in: it was not only noisy and tumultuous for him, but as yet had too much of the old leaven of paganism in it. He had objections likewise against his own country, Dalmatia, whose inhabitants he represents, in one of his epistles, as intirely sunk in sensuality and luxury, regardless of every thing that was good and praise-worthy, and gradually approaching to a state of barbarism: "in mea patria rusticitatis vernacula, says he, deus venter est, & in diem vivitur; et sanctior est ille, qui ditior est." After a consultation therefore with his friends, he determined to retire into some very remote region; and so leaving his country, parents, substance, and taking nothing with him but his books, and as much money as would be sufficient for his journey, he set off from Italy for the Eastern parts of the world. Having passed through Dalmatia, Thrace, and some provinces of Asia Minor, his first care was to pay a visit to Jerusalem; for in those days such a journey was considered as a necessary act of religion, and incumbent upon all, who were in a condition to take it; and a man would have had but a low reputation for piety, who had not visited the holy ground, and adored the blessed footsteps of his Saviour. From Jerusalem he went to Antioch, where he fell into a dangerous fit of illness; but having the good luck to recover from it, he left Antioch, and set forward in quest of some more retired habitation; and after rambling over several cities and countries, with all which he was dissatisfied on account of the customs and manners of the people,

Hieron.
Vita. ab
Erasmo.

Hieron.
Vit.

people, he settled at last in a most frightful desert of Syria, which was scarcely inhabited by any thing but wild beasts. This however was no objection to Jerom: it was rather a recommendation of the place to him; for, says Erasmus, "he thought it better to cohabit with wild beasts and wild men, than with such sort of Christians as were usually found in great cities; men half pagan, half christian; christians in nothing more than in name."

He was in his thirty-first year when he entered upon this monastick course of life; and he carried it, by his own practice, to that height of perfection, which he ever after enforced upon others so zealously by precept. He divided all his time between devotion and study: he exercised himself much in watchings and fastings; slept little, eat less, and hardly allowed himself any recreation at all. He applied himself very severely to the study of the Holy Scriptures, which he is said to have gotten by heart; as well as to the study of the Oriental languages, which he considered as the only keys which could let him into the true sense and meaning of them. After he had spent four years in this dreadful situation and laborious way of life, his health grew so impaired, that he was obliged to return to Antioch: where the church at that time was divided by factions, Meletius, Paulinus, and Vitalis all claiming a right to the bishoprick of that place. Jerom being a son of the church of Rome, where he was baptized, could not espouse any party, till he knew the sense of his own church upon this contested right. Accordingly he wrote to Damasus, then bishop of Rome, to know whom he must consider as the lawful bishop of Antioch; and upon Damasus's naming Paulinus, Jerom acknowledged him as such, and was ordained a priest by him in the year 378.

From this time Jerom's reputation for piety and learning began to spread abroad, and he known in the world. He went soon after to Constantinople, where he spent a good deal of time with Gregory Nazianzen; whom he did not disdain to call his master, and to own, that he learned of him the right method of expounding the Holy Scriptures. Afterwards, in the year 382, he went to Rome with Paulinus bishop of Antioch, and Epiphanius bishop of Salamis in the isle of Cyprus; where he soon became known to Damasus, and was made his secretary. Jerom acquitted himself in this post very well, and yet found time to compose several works. Upon the death of Damasus, which happened in the year 385, he began to entertain thoughts of travelling to the East again: to which he was moved chiefly by the disturbances and

and vexations he met with from the Origenists, or followers of Origen at Rome. For these, when they had in vain endeavoured, says Cave, to draw him over to their party, raised infamous reports and calumnies against him. They charged him, among other things, with a criminal passion for one Paula, an eminent matron in whose house he had lodged during his residence at Rome, and who was as illustrious for her piety as for the splendor of her birth and the dignity of her rank. For these and other reasons he was determined to quit Rome, and accordingly embarked for the East in August 385, attended by a great number of monks and ladies, whom he had persuaded to embrace the ascetick way of life. He sailed to Cyprus, where he paid a visit to Epiphanius; and arrived afterwards at Antioch, where he was kindly received by his friend Paulinus. From Antioch he went to Jerusalem; and the year following from Jerusalem into Egypt. Here he visited several monasteries, but finding to his great grief the monks every where insatuated with the errors of Origen, he returned to Bethlehem, a town near Jerusalem, that he might be at liberty to cherish and propagate his own errors, without any disturbance or interruption from abroad. This whole peregrination is particularly related by himself, in one of his pieces against Ruffinus; and as it is very characteristick, and shews much of his spirit and manner of writing, we think it may not be disagreeable to the reader to see it in his own language. “Vis nosse profectionis meæ de urbe ordinem? says he to Ruffinus: Narrabo breviter. Mense Augusto, stantibus Etesis, cum sancto Vincentio presbytero, et aliis monachis, qui nunc Hierosolymæ commorantur, navim in Romano portu securus ascendi, maxima me sanctorum frequentia prosequente. Veni Rhegium: in Scyllæo littore paululum steti; ubi veteres didici fabulas, et præcipientem fallacis Ulixis cursum, et Syrenarum cantica, et insatiabilem Charybdis voraginem. Cumque mihi accolæ illius loci multa narrarent, darentque consilium, ut non ad Protei columnas, sed ad Ionæ portum navigarem; hunc enim fugientium et turbatorum, illum securi hominis esse cursum; malui per Malæas et Cycladas Cyprum pergere, ubi susceptus a venerabili Episcopo Epiphanio, cujus tu testimonio gloriaris: veni Antiochiam, ubi fruius sum communionem pontificis confessorisque Paulini; et deductus ab eo media hieme et frigore gravissimo, intravi Hierosolymam. Vidi multa miracula; et quæ prius ad me fama pertulerat, oculorum indicio comprobavi. Inde contendi Ægyptum: lustravi monasteria nitriæ; et inter sanctorum choros aspides latere perspexi.

Hist. Liter.
as above.Apolog. 2.
adv. Ruff.

spexi. Protinus concito gradu Bethlehem meam reversus sum, ubi adoravi præsepe et incunabula salvatoris," &c.

He had now fixed upon Bethlehem, as the properest place of abode for him, and best accommodated to that course of life which he intended to pursue; and was no sooner arrived here, than he met with Paula, and other ladies of quality, who had followed him from Rome, with the same view of devoting themselves to a monastick life. His fame for learning and piety was indeed so very extensive, that numbers of both sexes flocked from all parts and distances, to be trained up under him, and to form their manner of living according to his instructions. This moved the pious Paula to found four monasteries; three for the use of females, over which she herself presided, and one for males, which was committed to Jerom. Here Jerom enjoyed all that repose, which he had long desired; and he laboured abundantly in the vineyard, as well in regard to the souls committed to his care, as in composing several great and useful works. He had enjoyed it probably to the end of his life, if Origenism had not prevailed so mightily in those parts: but as Jerom had an abhorrence for every thing that looked like heresy, it was impossible for him to continue passive, while these asps, as he calls them above, were insinuating their deadly poison into all, why had the misfortune to fall in their way. This engaged him in terrible wars with John bishop of Jerusalem and Rufinus of Aquileia, which lasted many years. Rufinus and Jerom had of old been intimate friends; but Rufinus having of late years settled in the neighbourhood of Jerusalem, and espoused the part of the Origenists, the enmity between them was on that account the more bitter. Jerom had also several other quarrels upon his hands; for as heresy was to receive no quarter from this saint, so his righteous soul was perpetually vexed by Satan from one quarter or another. In the year 410, when Rome was besieged by the Goths, many fled from thence to Jerusalem and the Holy Land, and were kindly received by Jerom into his monastery. He died in the year 420, which was the 91st of his age; and is said to have preserved his vivacity and vigour to the last.

Erasmus, who wrote the life of Jerom, and gave the first edition of his works in 1526, says, that he was "undoubtedly the greatest scholar, the greatest orator, and the greatest divine, that christianity had then produced." Supposing this true, as perhaps it is, may we not wonder at Erasmus for his partiality to Jerom, and his prejudices against Origen?

Origen,

Origen, says an eminent writer, "was very learned and ingenious, and indefatigably industrious: his whole life from his early years was spent in examining, teaching, and explaining the Scriptures, to which he joined the study of philosophy and polite literature." So much, would Erasmus reply, may be fairly said of Jerom. But Origen was humble, modest, and patient under great injuries and cruel treatment," which cannot be so fairly said of Jerom; who, it is well known, was of a temper just the reverse of this. Jerom, says a late noble author, was "an impudent and scurrilous Hungarian, and wrote against his adversaries with all the ferocity of a modern hussar:" which, though the language of an enemy, is not advanced altogether without reason; for let us only hear what a friend would say; Cave in particular, who never yet was charged with want of justice to the fathers, and who therefore may reasonably be supposed to speak the truth, how disadvantageous soever to the party concerned. Jerom, says this historian of the ecclesiastical writers, "was, with Erasmus's leave, a hot and furious man, who had no command at all over his passions. When he was once provoked, he treated his adversaries in the roughest manner, and did not even abstain from invective and satire: witness what he has written against Rufinus, who was formerly his friend, against John bishop of Jerusalem, Jovinian, Vigilantius, and others. Upon the slightest provocation he grew excessively abusive, and threw out all the ill language he could rake together, tota convitiorum plaustra evomit, without the least regard to the situation, rank, learning, and other circumstances of the persons he had to do with. And what wonder, says Cave, when it is common with him to treat even St. Paul himself in very harsh and insolent terms? charging him, as he does, with solecisms in language, false expressions, and a vulgar use of words." We do not quote this with any view of detracting from the real merit of Jerom, but only to note the partiality of Erasmus, in defending, as he does very strenuously in his Life, this most exceptionable part of his character; this want of candour and spirit of persecution, to which Erasmus himself was so averse, that he has ever been highly praised by protestants, and as highly dispraised by papists, for placing all his glory in moderation.

Critical and learned excursions are not agreeable to the plan, we have proposed to follow in these memoirs; else we might easily shew, that Jerom was as exceptionable

Jortin's Remarks on Eccles. Hist. v. ii. p. 234.

Ibid.

Bolingbroke's Philosophical works. Essay iv. Sect. 41.

Hist. Liter. tom. I. p. 263.

tionable in many parts of his literary character, as he was in his moral, whatever Erasmus or his panegyrist may have said to the contrary: that instead of an orator, he was only a declaimer; that, though he undertook to translate so many things out of Greek and Hebrew, he was not accurately skilled in either of those languages; and that he did not reason clearly, consistently, and precisely upon any subject whatever. This has been shewn in part already by Mr. Le Clerc, in a book intitled, *Questiones Hieronymianæ*, printed at Amsterdam in the year 1700, by way of Critique upon the Benedicline edition of his works. In the mean time we are very ready to acknowledge, that the writings of Jerom are useful, and deserve to be read by all, who have any regard for sacred antiquity. They have many uses in common with other writings of ecclesiastical authors, and many peculiar to themselves. The writings of Jerom teach us the doctrines, the rites, the manners, and the learning of the age, in which he lived; and these also we learn from the writings of other fathers. But the peculiar use of Jerom's works is, 1. Their exhibiting to us more fragments of the ancient Greek translators of the Bible, than the works of any other father; 2. Their informing us of the opinions which the Jews of that age had of the signification of many Hebrew words, and of the sense and meaning they put upon many passages in the Old Testament; and, 3. Their conveying to us the opinion of Jerom himself; who, though he must always be read with caution, on account of his declamatory and hyperbolical stile, and the liberties he allowed himself of feigning and prevaricating upon certain occasions, will perhaps, upon the whole, be found to have had more judgment as well as more learning than any father who went before him.

There have been several editions of his works: the first, as we have observed above, by Erasmus at Basil in 1526, which, by the way, was dedicated to Warham, archbishop of Canterbury; the last at Paris, in 1693, by a Benedicline monk, whom Le Clerc, in the book above mentioned, has shewn not to have been perfectly qualified for the work he undertook, though his edition is reckoned the best that has been given.

Præfat. ad
lib. ii.
Comment.
in Galat.

HILARIUS, an ancient father of the christian church, who flourished in the fourth century, was born, as St. Jerom tells us, at Poitiers in France; but in what year, is not any where mentioned. His parents were of rank and substance,
and

and had him liberally educated in the pagan religion, which they themselves professed, and which Hilary did not forsake, till many years after he was grown up: when reflecting, ^{as Biblioth.} Dupin says, upon the gross errors of paganism, he was by ^{des Aut.} little and little conducted to the truth, and at last confirmed ^{Eccles.} in it by reading the Holy Scriptures. After he was perfectly instructed in the Christian religion, he was baptized together with his wife and daughter, who were also converted with him. He was advanced to the bishoprick of Poitiers in the year 355, as Baronius fixes it; though Cave sees no reason why he might not be made bishop of that place some years before. As soon as he was raised to this dignity, he became ^{Histor. Li-} a most zealous champion of the orthodox faith, and distin- ^{ter. tom. 1.} guished himself particularly against the Arians, whose doc- ^{p. 213.} trines were at that time gaining ground in France. In the ^{Oxon. 1740.} year 356, he was sent by Constantius to support the party of Athanasius at the synod of Metarra, or Beziers, against Saturninus bishop of Arles, who had just before been excommunicated by the bishops of France; but Saturninus intrigued with so much art against him, that he prevailed with the emperor, who was then at Milan, to order him to be banished. Accordingly Hilary was banished to Phrygia, where he continued four years, and applied himself during that time to the composing several works. He wrote his twelve books upon the Trinity, which Cave calls "a noble work," and which have ^{Hist. Lit.} been so much admired by the orthodox believers. He wrote ^{ut supra.} also a treatise concerning Synods, which he addressed to the bishops of France; wherein he explains to them the sense of the Eastern churches upon the doctrine of the Trinity, and also their manner of holding councils. This treatise was drawn up by Hilary, after the council of Ancyra in 358, whose canons he sets forth in it; and before the councils of Rimini and Seleucia, which were called in the beginning of the year 359. Some time after he was sent to the council of Seleucia, where he defended the Gallican bishops from the imputation of Sabellianism, which the Arians had fixed upon them; and boldly asserted the sound and orthodox faith of the Western bishops. He was so favourably received, and so much respected by this council, that they admitted him as one, who should give in his opinion, and assist in a determination among their bishops: but finding the greater part of them to be Arian, he would not act. Nevertheless he continued at Seleucia, till the council was over; when seeing the orthodox faith in the utmost peril, he followed the deputies of the council to Constantinople, and

petitioned the emperor to dispute publicly with the Arians. The Arians perceiving what a powerful adversary they were likely to find in Hilary, contrived to have him sent to France, whither passing through Italy he arrived in the year 360, without being absolved in the mean time from the sentence of banishment. However, after the catholic bishops had recovered their usual liberty and authority under Julian the Apostate, Hilary assembled several councils in France, to re-establish the ancient orthodox faith, and to condemn the determinations of the synods of Rimini and Seleucia. He condemned Saturninus bishop of Arles, but pardoned those who acknowledged their error; and, in short, he bestirred himself so heartily in this great affair, that, as Sulpicius Severus says, it was agreed on all hands, that France was in great measure freed from Arianism by the single influence and endeavours of Hilary. He extended his care likewise on this account to Italy and foreign churches, and was particularly qualified, as Rufinus observes, to recover men from the error of their ways, because he was “*vir natura lenis, placidus, simulque eruditus, & ad persuadendum commodissimus* :” “an excellent observation,” says the candid Dupin, “and very proper lesson of instruction to all who are employed in the conversion of hereticks.”

Hist. Sacr.
lib. ii. c. 46.

Biblioth.
&c. as
above.

About the year 367, Hilary had another opportunity of distinguishing his zeal against Arianism. The emperor Valentinian coming to Milan issued forth an edict, by which he obliged all to acknowledge Auxentius for their bishop. Hilary, persuaded that Auxentius was at the bottom an Arian, presented a petition to the emperor, in which he declared Auxentius to be a blasphemer, whose opinions were opposite to those of the church. Upon this the emperor ordered Hilary and Auxentius to dispute it publicly; where Auxentius, after many subtleties and evasive shifts to prevent being deposed from his bishoprick, was forced to own, that Jesus Christ “was indeed God; of the same substance and divinity with the Father.” The emperor believed this profession sincere, and embraced his communion; but Hilary continued still to call him a heretick, and most wicked prevaricator with God and man: on which account he was ordered to depart from Milan, as one who disturbed the peace of the church. Hilary died the latter end of this year, after many struggles and endeavours to support the catholic faith. His works have been published several times: but the last and best edition of them was given by the Benedictines in the year 1693 at Paris. Of his twelve books upon the Trinity, St. Jerom

Jerom has spoken thus: "*Hilarius meorum confessor temporum et episcopus duodecim Quintiliani libros et stilo imitatus est et numero.*" And Erasmus, in the preface to that edition which he gave of Hilary's works, says, that in these books he seems to have taken pains to shew, "*quicquid ingenio, quicquid eloquentia, quicquid sacrarum literarum cognitione posset.*" He was likewise a man of great piety as well as great parts and learning, of which the ancient author of the life of him, attributed to Fortunatus, has given us this instance. He tells us, that when Hilary went to Phrygia into banishment, leaving his wife and daughter behind him at Poitiers, he had a vision which informed him, that a young man of great wealth and power wanted to marry his daughter; but that Hilary prevented the match by his prayers, in which he earnestly begged that she might only be married to Jesus Christ. The author adds, that after his return from exile, upon her expressing an inclination to be married, Hilary prayed the Lord again to take her from this vain world to himself: the result of which, it seems, was, that the young lady, as well as her mother, whom we must suppose to have been upon this occasion too much in her interest, died in a very short time after. To be serious, we do not mean to produce these stories as proofs of Hilary's piety, but rather of that spirit of fiction and lying, which possessed the zealous advocates and encouragers of a monkish life in the fifth age of the church, and indeed ever after.

Epist. ad
Magn. rom.
ii. p. 328.

Dupin, as
above.

HILDEBERT, bishop of Mans, and afterwards archbishop of Tours in the twelfth century, was born at Lavaradin, a town in the province of Maine, in France. He is commemorated by Mr. Bayle for a circumstance, as it appears; on account of which, in our humble opinion, he had better have been forgotten; and that is, for having led a very dissolute life, before he was raised to the episcopal character. Even after he was promoted to the dignity of an archdeacon, he took so many concubines, that he had a very great number of bastard sons and daughters. This is what Ivo bishop of Chartres wrote to him. "Some of the most ancient persons of the church of Mans, who say they are very well acquainted with your former way of living, assert, that you indulged yourself in sensual pleasures to that degree, that after you was made an archdeacon, you used to lie with a whole tribe of concubines, by whom you have had many boys and girls." Hildebert however was a man of great learning, as well as merit in many respects. Father Maimbourg

Ivo's Lett.
the 277th.

commends him highly, calls him the blessed Hildebert, and asserts him to have been one of the most holy and most learned prelates; the Gallican church ever had. "We have some letters, says he, and other beautiful works of his in the collection of the fathers. St. Bernard styles him the excellent pontiff and chief support of the church; whom the most celebrated writers mention with great elogium, and whose holiness God himself was pleased to shew, and to honour by the miracles, which were performed at his tomb. And on this occasion, to do his memory the justice it deserves, I think myself obliged to observe, that they who on the credit of a letter of Ivo of Chartres have asserted the dissoluteness of his life, when he was made bishop of Mans, have intirely mistaken him for another; being misled by the inscription of that letter, in which they found Ildeberto instead of Aldeberto, as the ancient manuscripts read it." But father Maimbourg's criticism, which is taken from monsieur Juret's notes on Ivo of Chartres's Life, has not availed at all in Hildebert's favour: since it is well known, that no other person was elected bishop of Mans in Ivo's time, but Hildebert; who was raised from an archdeacon to the bishop's see, which Ivo also observes.

Hist. du
Luthera-
nisme, Liv.
ii. p. 192.

Menage,
Hist. de
Sable, p.
107, &c.

Father Maimbourg relates afterwards, how Hildebert was translated from the bishoprick of Mans to the archbishoprick of Tours by pope Honorius II. in the year 1125; and observes, that this prelate finding king Lewis the Big, to have given two canonships in his diocese during the vacancy of that see, went himself to court to make his humble representations to the king. His majesty heard him; but as he would not be satisfied with the sentence that was given, and demanded a canonical judgment, all the income of his archbishoprick was seized upon on account of his obstinacy. This made him have recourse to the most humble petitions; and he recommended his case to a bishop, for whom the king had a great esteem. "I do not write to you, says he, with a design to complain of the king's proceedings against me; nor to rouse you by my expostulation; nor to raise clamors, troubles, seditions, and storms against the Lord's Anointed; nor to demand, that the severities and censures of the church be made use of against him. Far from it: I only beg of you, that by your kind and charitable offices, you would prevail upon his majesty, not to exert the weapons of his anger and
"indigna-

“ indignation against a poor bishop, full of years, and who
 “ desires nothing but rest.”

Hildebert wrote a very smart letter against the court of Rome. The description he gives of the vices of that court is very lively and elegant; and we find as lively and elegant a translation of it, in French, by Monsieur du Pleffis Mor-nay in his *Myſtere d’Iniquité*. He was but bishop of Mans, when he wrote that letter; but when he wrote another to pope Honorius II. complaining that all the causes were carried to Rome by way of appeal, he was archbishop of Tours. He wrote a description of Rome in Latin verse, which ends with these two lines :

Urbs fælix, si vel Dominis urbs illa careret,
 Vel Dominis eſſet turpe carere fide.

That is,

“ Happy city, if it had no masters, or if it were scanda-
 “ lous for those masters to be unfaithful.”

HILL (AARON) a poet, whose father was a gentleman of Malmesbury-Abbey in Wiltshire, was born in Beaufort-Buildings in the Strand London, upon February the 10th, 1684-5. He was sent to Westminster-school, which however he left, on account of his narrow circumstances occasioned by his father’s mismanagement, at fourteen years of age. Shortly after he formed a resolution of paying a visit to his relation lord Paget, then ambassador at Constantinople; and accordingly embarked on board a ship, going there, March the 2d, 1700. When he arrived, lord Paget received him with much surprise as well as pleasure; wondering, that a person so young should run the hazard of such a voyage, to visit a relation, whom he only knew by character. The ambassador immediately provided for him a very learned ecclesiastick in his own house; and under his tuition, sent him to travel, so that he had an opportunity of seeing Egypt, Palestine, and a great part of the eastern country. With lord Paget he returned home about the year 1703, and in his journey saw most of the courts in Europe. A few years after, he was desired to accompany Sir William Wentworth, who was then going to make the tour of Europe; and with him he travelled two or three years. About the year 1709, he published his first poem, intitled *Camillus*, in honour of the earl of Peterborough, who had been general in Spain: and

being the same year made master of the Theatre in Drury-lane, he wrote his first tragedy, *Elfrid, or the Fair Inconstant*, at the desire of the famous actor Mr. Barton Booth, which from his first beginning of it he completed in little more than a week. In the year 1710, he was master of the opera-house in the Hay-Market; and then he wrote an opera called *Rinaldo*, which met with great success, and was the first that Mr. Handel composed, after he came to England. His genius seems to have been best adapted to the business of the stage; and while he held the management, he conducted both theatres to the satisfaction of the public: but having some misunderstanding with the then lord Chamberlain, he relinquished it in a few months.

But Mr. Hill was not only a poet; he was also a great projector. In the year 1715, he undertook to make an oil, as sweet as that from olives, of the beech-nuts, and obtained a patent for the purpose: but some how or other the undertaking came to nothing. In 1716 he wrote another tragedy, called *The Fatal Vision, or The Fall of Siam*: to which he prefixed this motto out of Horace,

I not for vulgar admiration write?
To be well read, not much, is my delight.

About the year 1718, he wrote a poem, called the *Northern star*, upon the actions of the Czar Peter the Great; and several years after he was complimented with a gold medal from the empress Catherine, according to the Czar's desire before his death. He was also to have wrote his life from papers of the Czar's, which were to have been sent to him: but the death of the Czarina, quickly after, prevented it. In 1728, he made a journey into the North of Scotland, where he had been about two years before; having contracted with the York-buildings company, concerning many woods of great extent in that kingdom, for timber for the uses of the navy. He found some difficulties in this affair: for when the trees were by his order chained together into floats, the ignorant Highlanders-refused to venture themselves on them down the river Spey, till he first went himself to convince them there was no danger. However, in this passage he found a great obstacle in the rocks, on which he ordered fires to be made when the river was low, and great quantities of water to be thrown; by which means they were broken to pieces, and thrown down, so that the passage became easy for the floats.

This

This project however, like the former, came to-nought; upon which, Mr. Hill, after a stay of several months in the Highlands, quitted Scotland, and went to York. In that retirement in the North, he wrote a poem, called *The Progress of Wit*, “being a caveat for the use of an eminent “writer.” This was intended for Mr. Pope, who, it seems, had been the aggressor in the *Dunciad*, and, as Mr. Hill’s friends say, was made very uneasy by it. The first eight lines are as follow:

Tuneful Alexis, on the Thame’s fair side,
The ladies play-thing, and the muses pride,
With merit popular, with wit polite,
Easy though vain, and elegant though light:
Desiring and deserving others praise,
Poorly accepts a fame he ne’er repays:
Unborn to cherish, sneakingly approves,
And wants the soul to spread the worth he loves.

In the year 1731, he met with the greatest shock, that affliction ever gave him, though it is said he was born to combat it in all its shapes: and that was in the loss of a wife, to whom he had been married above twenty years. She was the only daughter of Edmund Morris, Esq; of Stratford in Essex, by whom he had nine children, and also a handsome fortune. He wrote the following epitaph for a monument he designed to erect over her grave:

Enough, cold stone! suffice her long lov’d name;
Words are too weak to pay her virtues claim.
Temples, and tombs, and tongues shall waste away,
And power’s vain pomp in mould’ring dust decay.
But ere mankind a wife more perfect see,
Eternity, O Time! shall bury thee.

It would be tedious to enumerate all the pieces that Mr. Hill wrote in poetry and prose. Four volumes have been published in 8vo. since his death; but we do not find, that they are in any great vogue with the public, which may make it less necessary for us to be particular about them. Perhaps this gentleman’s being too strained and affected both in his thoughts, and also in his manner of expressing them, rather than his want of either genius or judgment, may in some measure account for the cool reception they have met with. His last production was a tragedy called *Merope*, which was

brought upon the stage in Drury-lane by Mr. Garrick. There are some lines in the beginning of it, which may be considered as a prophecy of his own approaching dissolution :

Cover'd in fortune's shade, I rest reclin'd :
My griefs all silent ; and my joys resign'd.
With patient eye life's evening gloom survey :
Nor shake th' out-hast'ning sands, nor bid them stay.
Yet while from life my setting prospects fly,
Fain would my mind's weak offspring shun to die, &c.

Mr. Hill died February the 8th 1749, as it is said, in the very minute of the earthquake, after enduring a twelve-month's torment of body with great calmness and resignation. He was interred in the same grave with his wife, in the great cloister of Westminster-abbey, near the lord Godolphin's tomb.

Memoirs of
the Life of
Handel,
p. 80.

An author is just come to our hands, who passes the following judgment of Mr. Hill ; “ whose character, he says, “ seems to have been almost as singular as his adventures. “ Born of a good family, and endowed with some natural “ talents, he might perhaps have arrived at that eminence to “ which he aspired, could he have confined himself to any “ single pursuit. But he was one of those enterprising “ spirits, that attempt every thing ; and for want of discerning their proper province, bring nothing to perfection. He travelled much, read much, and wrote much ; “ and all, as it should seem, to very little purpose. His intimate acquaintance with the most eminent persons of an “ age so fruitful in Beaux Esprits inflamed his natural ardor “ to distinguish himself in the Belles Lettres. He fancied “ that he was destined to be a great poet ; and the high compliments he received from one that was really such (namely, “ Mr. Pope) confirmed him in that error.---From poetry to “ music the passage was natural and easy : but from composing dramas to be set to the extracting oil from beech-nuts was a transition, quite peculiar to such a versatile genius as Mr. Hill.”

HILLIARD (NICHOLAS) a celebrated English limner, who drew Mary queen of Scots in water-colours, when she was but eighteen years of age ; wherein he succeeded to admiration, and gained a general applause. He was both goldsmith, carver, and limner to queen Elizabeth, whose picture he drew several times ; particularly once, when he made

a whole length of her, sitting on her throne. The famous Dr. Donne has celebrated this painter in a poem of his, called "The Storm;" where he says,

" An hand, an eye,
" By Hilliard drawn, is worth an history.

HIPPARCHIA, a celebrated lady of antiquity, was born ^{Diogen.} at Maronea, a city of Thrace, and flourished in the time of ^{Laert. de} Alexander. She addicted herself to philosophy, and was so ^{vit. Ph.} charmed with the Cynic Crates's discourse, that she was de- ^{Lib. vi.} termined to marry him at any rate. She was courted by a great many lovers, who were handsome men, and distinguished by their rank and riches; and her relations pressed her to choose an husband from these. But she answered, that she had sufficiently considered the affair, and was persuaded no one could be richer and handsomer than Crates; and that, ^{Apuleius,} if they would not marry her to him, she would stab herself. ^{in Floridis.} Upon this her friends had recourse to Crates himself; desired him to exert all his eloquence, and to make use of all his authority with this maid, in order to cure her of her passion. He did so; but she still continued obstinate and resolved. At last, finding arguments ineffectual, he displayed his poverty before her: he shewed her his crooked back, his cloak, his bag; and told her, that she could not be his wife, without leading such a life as his sect prescribed. She declared herself infinitely pleased with the proposal, and took the habit of the order. She loved Crates to such a degree, that she rambled every where, and went to entertainments, with him; though this was what the other Grecian ladies never did. Nay, she did not even scruple to pay him conjugal duty in the open streets: for, as Apuleius relates, he led her to the portico, which was one of the most stately public buildings in Athens, and where the greatest number of people continually resorted; and there consummated his marriage. All the world would have seen it, and the bride was determined to entertain them with that shew; but one of Crates's friends spread his cloak about them, and made thus a kind of curtains, which prevented the people from seeing them. This was love's grand triumph; and the virtue of shame, which is most natural to the fair sex, was made a sacrifice to it. It was indeed one of the tenets of the stoics, not to be ashamed of any thing that was natural, on which pretence they used to lie with their wives in public; yet it cannot
be

be imagined, that the cold principle of conformity could ever have brought this lady to submit to so unnatural a custom. She wrote some things, which have not been transmitted down to us: among which were "Tragedies; Philosophical Hypotheses or suppositions; some reasonings and questions proposed to Theodorus surnamed the Atheist." She once dined with Theodorus at Lyfimachus's house, and proposed a subtle objection to him, which he only refuted by action: she said, "If I should commit the same action, which you had lawfully committed, I could not be charged with committing an unlawful action. Now if you should beat yourself, you would act lawfully; if therefore I should beat you, I could not be charged with committing an unlawful action." Theodorus did not lose time in answering like a logician, and shewing her that different objects, circumstances, and connexions, make different actions; but went immediately up to her, and untied her gown: that is, according to our dress and manner of speaking, took up her petticoats.

Strab.
Geogr. Lib.
xii. and
Suidas in
voce Hipp.

Hist. Natur.
Lib. ii. c.
26.

Lib. vii. 5.

HIPPARCHUS, a very great and celebrated astronomer among the ancients, was born, as Strabo and Suidas inform us, at Nice in Bithynia, and flourished between the 154th and the 163d Olympiads; that is, between the year 160 and the year 125 before the birth of Christ. That he flourished within this period, we have as strong a proof as can be desired; since it is taken from the astronomical observations he made in that space of time. Hipparchus is reckoned to have been the first, who from vague and scattered observations reduced astronomy into a science, and prosecuted the study of it systematically. The elder Pliny mentions him very often, and always in terms of high commendation. He was the first, he tells us, who attempted to take the number of the fixed stars, "rem, says he, Deo improbam:" and his Catalogue is preserved in Ptolemy's *Almagest*, where they are all noted according to their longitudes and apparent magnitudes. Pliny places him amongst those men of a sublime genius, who by foretelling the eclipses, taught mankind, that they ought not to be frightened at these phænomena. Thales was the first among the Greeks, who could discover when there was to be an eclipse. Sulpitius Gallus among the Romans began to succeed in this kind of prediction; and gave an essay of his skill very seasonably, the day before the battle was fought, in which Persius was vanquished. After these two, Hipparchus im-

improved that science very much ; for he made Ephemerides, or catalogues of eclipses for six hundred years. “ After Lib. ii. c. 12. them, says Pliny, came Hipparchus, who foretold the “ course of the sun and moon for six hundred years, calculated according to the different manner of reckoning the “ months, days, and hours used by several nations, and for “ the different situations of places.” He admires him, for making a review of all the stars, and for acquainting us with their situations and magnitudes : for by this means, says he, posterity will be able to discover, not only whether they are born and die, but also whether they change their places, and whether they increase or decrease. Hipparchus is also memorable for being the first, who discovered the procession of the equinoxes, or a very slow apparent motion of the fixed stars from west to east, by which in a great number of years they will seem to perform a complete revolution. Ibid. c. 26.

The first observations he made were in the isle of Rhodes, which gained him the name Rhodius, and has made some moderns imagine, that there were two ancient astronomers of that name ; afterwards he cultivated this science in Bithynia and Alexandria only. One of his works is still extant, namely, his “ Commentary upon Aratus’s Phænomena.” It is properly a criticism upon Aratus ; for Hipparchus charges him with having plundered Eudoxus’s books, and transcribed even those observations, in which Eudoxus was mistaken. He makes the same remarks against Aratus the grammarian, who wrote a commentary on Aratus. Peter Victorius is the first, that published this commentary of Hipparchus. Father Petavius gave afterwards a more correct edition of it : to which he added a Latin translation made by himself. Hipparchus composed several other works, of which honourable mention is made by many writers of antiquity ; and upon the whole, it is universally agreed, that astronomy is greatly obliged to him for laying originally that rational and solid foundation, on which all succeeding professors of this science have built ever since.

Vossius de
Scient. Ma-
them. p.
160.

HIPPOCRATES, the father of physic and prince of physicians, was born in the island of Cos in the 80th Olympiad, and flourished at the time of the Peloponnesian war. He was the first man that we know of, who laid down precepts concerning physic ; and, if we may believe the author of his life, who goes under the name of Soranus, drew his original from Hercules and Æsculapius. He was first a pupil of his own father Heracides, then of Herodicus, then of Gorgias of

Fabricii
Bibl. Græc.
tom. i.
p. 342.

Tzetzes
Chiliad.
p. 139.

Plin. Nat.
Hist. Lib.
xxix. i.

of Leontinum the orator, and according to some, of Democritus of Abdera. After being instructed in physic and all the liberal arts, and losing his parents, he left his own country: but what were his motives, authors are not agreed. Some say, that he was obliged to fly for burning the library in Cnidus, of which he had been appointed the keeper. This Pliny relates from Varro, and assigns also the motive, which induced him to commit so atrocious an act; viz. that “having transcribed from ancient books every thing relating to his own art, he might, by destroying them afterwards, pass the better for an original himself.” Soranus in the mean time tells us, that he was divinely admonished in a dream, to go and settle in Theffaly; as Galen, we know, pretended since to be put upon the study of physic by a dream, which his father had. Be this as it will, it is certain that he left Cos, and practised physic all over Greece; where he was so much admired for his skill, as to be sent for publicly with Euryphon, a man superior to him in years, to Perdiccas king of Macedonia, who was then thought to be consumptive. But Hippocrates, as soon as he arrived, pronounced the disorder to be entirely mental, as it really was found to be. For upon the death of his father Alexander, Perdiccas fell in love with Philas, his father’s mistress; and this Hippocrates discerning by the great change her presence always wrought upon him, soon effected a cure, which one would think might easily have been effected without the help of such a physician, or even of any physician at all. He was also entreated by the people of Abdera, to come and cure Democritus of a supposed madness. Their epistle to him on this occasion is to be found in most of the editions of his works; and as it is curious, and gives a just and full idea of this great man’s very extensive fame, we will here present it to the reader in a translation.

“ Our city, Hippocrates, is in very great danger, together
“ with that person, who, we hoped, would ever have been
“ a great ornament and support to it. But now, O ye
“ gods! it is much to be feared, that we shall only be capa-
“ ble of envying others, since he through extraordinary study
“ and learning, by which he gained it, is fallen into sick-
“ ness; so that it is much to be feared, that if Democritus
“ become mad, our city will become desolate. For he is
“ got to such a pitch, that he entirely forgets himself, watches
“ day and night, laughs at all things little and great, ef-
“ teeming them as nothing, and spends his whole life in this
“ frantic manner. One marries a wife; another trades;
“ another

" another pleads ; another performs the office of a ma-
 " gistrate, goeth on an embassy, is chosen officer by the
 " people, is put down, falls sick, is wounded, dies. He
 " laughs at all these, observing some to look discontented,
 " others pleased : moreover, he enquires, what is done in the
 " infernal places, and writes of them : he affirms the air
 " to be full of images, and says, he understands the lan-
 " guage of birds. Rising in the night, he often sings to
 " himself, and says, that he sometimes travels to the infinity
 " of things, and that there are innumerable Democritus's
 " like him : thus together with his mind, he destroyeth his
 " body. These are the things, which we fear, Hip-
 " pocrates : these are the things, which trouble us. Come
 " therefore quickly, and preserve us by your advice, and de-
 " spise us not, for we are not inconsiderable ; and if you
 " restore him, you shall not fail either of money or fame.
 " Though you prefer learning before wealth, yet accept of
 " the latter, which shall be offered to you in great abun-
 " dance. If our city were all gold, we would give it to
 " restore Democritus to health : we think our laws are sick,
 " Hippocrates : come then, best of men, and cure a most
 " excellent person. Thou wilt not come as a physician,
 " but as a guardian of all Ionia, to encompass us with a
 " sacred wall. Thou wilt not cure a man, but a city, a
 " languishing senate, and prevent its dissolution : thus be-
 " coming our lawgiver, judge, magistrate, and preserver.
 " To this purpose we expect thee, Hippocrates : all these, if
 " you come, you will be to us. It is not a single obscure
 " city, but all Greece, which beseecheth thee to preserve
 " the body of wisdom. Imagine, that Learning herself comes
 " on this embassy to thee, begging, that thou wilt free her from
 " this danger. Wisdom is certainly nearly allied to every one,
 " but especially to us, who dwell so near her. Know for cer-
 " tain, that the next age will own itself much obliged to thee,
 " if thou desert not Democritus, for the truth which he is ca-
 " pable of communicating to all. Thou art allied to Æsculapius
 " by thy family, and by thy art : he is descended from the bro-
 " ther of Hercules, from whom came Abderas, whose name,
 " as you have heard, our city bears : wherefore even to him,
 " will the cure of Democritus be acceptable. Since there-
 " fore, Hippocrates, you see a most excellent person falling
 " into madness, and a whole people into distress, hasten we
 " beseech you to us. It is strange, that the exuberance of
 " good should become a disease : that Democritus, by how
 " much he excelled others in acuteness of wisdom, should
 " so much the sooner fall into madness, while the ordinary

" un-

“ unlearned people of Abdera enjoy their wits as formerly :
 “ and that even they, who before were esteemed foolish,
 “ should now be most capable of discerning the indisposition
 “ of the wisest person. Come therefore, and bring along
 “ with you *Æsculapius*, and *Epione* the daughter of *Her-*
 “ *cules*, and her children, who went in the expedition
 “ against *Troy* : bring with you the receipts and remedies
 “ against sickness : as the earth plentifully affords fruits, roots,
 “ herbs, and flowers to cure madness, she can never do it
 “ more happily than now, for the recovery of *Democritus*.
 “ Farewell.”

Hippocrates, after writing an answer to this letter from the senate of Abdera, in which he commended their love of wisdom and wise men, went ; but upon his arrival, instead of finding *Democritus* mad, found all his fellow-citizens so, and him the only man in his senses. He heard many lectures, and learned much philosophy from him ; which has made *Cornelius Celsus* and some others imagine, that Hippocrates was the disciple of *Democritus*, though it is probable they never saw each other, till this interview, which was occasioned by the Abderites. Hippocrates had also public invitations to other countries. Thus when a plague invaded the *Illyrians* and the *Præonians*, the kings of those countries begged of him to come to their relief : he did not go, but learning from the messengers the course of the winds there, he concluded however that the distemper would come to Athens ; and foretelling what would happen, applied himself to take care of the city and the students. He was indeed such a lover of Greece, that when his fame had reached as far as Persia, and upon that account *Artaxerxes* had intreated him, by his governor of the *Hellepont*, to come to him upon an offer of great rewards, he refused to leave it. He also delivered his own country from a war with the *Athenians*, that was just ready to break out, by prevailing with the *Thessalians* to come to their assistance : for which he received very great honours from the *Coans*. The *Athenians* also conferred great honours upon him : they admitted him next to *Hercules* in the *Eleusinian* ceremonies ; gave him the freedom of the city ; and voted a public maintenance for him and his family in the *Prytanæum*, or council-house at Athens, where none were maintained at the public charge, but such as had done signal service to the state. He died among the *Larissæans* about the time that *Democritus* is said to have died ; some say, in his 90th year, others in his 85th, others in his 104th, and others in his 109th. He was buried

Fabricius,
as above.

buried between Gyrtou and Larissa, where his monument is shewed even to this day. It would be endless to transcribe the fine things that have been said of him, or to relate the honours that have been done to his memory. His countrymen the Coans kept his birth-day as a festival; and indeed no wonder, that he should have divine honours paid him, since, on account of his wonderful skill and foresight in his art, he passed with the Græcians for a God. He taught his art, as he practised it, with great candour and liberality; so that Macrobius had reason to say, that he knew not how to deceive any more than to be deceived. We have already had occasion to mention one specimen of his open and ingenuous temper under the article of Celsus; but to give a larger view of it, we will here subjoin his oath, which is a curiosity, the English reader will not be displeased with.

Somnium
Scip. l. 1.

The OATH of HIPPOCRATES.

“ I swear by Apollo the physician, by Æsculapius, by his daughters Hygeia and Panacea, and by all the Gods and Goddeses, that to the best of my power and judgment I will faithfully observe this oath and obligation. The master that has instructed me in the art, I will esteem as my parents; and supply, as occasion may require, with the comforts and necessaries of life. His children I will regard as my own brothers; and if they desire to learn, I will instruct them in the same art, without any reward or obligation. The precepts, the explanations, and whatever else belongs to the art, I will communicate to my own children, to the children of my master, to such other pupils as have subscribed the Physicians Oath, and to no other persons. My patients shall be treated by me, to the best of my power and judgment, in the most salutary manner, without any injury or violence: neither will I be prevailed upon by another to administer pernicious physic, or be the author of such advice myself: nor will I recommend to women a pessary to procure abortion, but will live and practise chastely and religiously. Cutting for the stone I will not meddle with, but will leave it to the operators in that way. Whatever house I am sent for to, I will always make the patient's good my principal aim, avoiding as much as possible all voluntary injury and corruption, especially all venereal matters, whether among men or women, bond or free. And whatever I see or hear in the course of a cure, or otherwise, relating to the affairs

“ of

“ of life, no body shall ever know it, if it ought to remain
 “ a secret. May I be prosperous in life and business, and
 “ for ever honoured and esteemed by all men, as I observe
 “ this solemn oath : and may the reverse of all this be my
 “ portion, if I violate it, and forswear myself.”

Hippocrates's works have often been printed in separate pieces, as well as together; and amongst them this Oath, which has been much admired, and commented on by several persons; by the very learned Meibomius in particular, who published it by itself in quarto, at Leyden in 1643.

Niceron,
 Hommes
 Illustres,
 tom. v.

HIRE, (PHILIP DE LA) an eminent French mathematician and astronomer, was born at Paris on the 18th of March 1640. His father Laurence de la Hire, who was painter in ordinary to the king, and professor in the academy of painting and sculpture, intended him also for the same occupation; and with that view taught him the principles of design, and such branches of mathematics as related thereto: but died, when Philip was no more than seventeen years of age. Philip afterwards falling into an ill habit of body, projected a journey into Italy; which he conceived might contribute not less to the recovery of his health than to bring him to perfection in his art. Accordingly he set out in 1660, and was not deceived in his expectations; for he soon found himself well enough to contemplate those precious remains of antiquity, with which Italy every where abounds. He applied himself also with great earnestness to geometry, of which he was indeed fonder than of painting, and which soon afterwards engrossed him entirely. The retired manner he spent his time in Italy was very much to his humour; and he would willingly have continued longer in that country, but for the importunity of his mother, who prevailed with him to return to France, after an absence of about four years.

On his return to Paris, he continued his mathematical studies, to which he now wholly applied himself with the utmost intenseness: and he afterwards published works, which gained him so much reputation, that he was made a member of the academy of sciences in 1678. The minister Colbert having formed a design of a better chart or map of the kingdom, than any which had hitherto been taken, Mr. de la Hire was nominated with Mr. Picard, to make the necessary observations for this purpose. He went to Bretagne in 1679, to Guyenne in 1680, to Calais and Dunkirk in 1681, and to Provence in 1682; yet in these peregrinations did not confine

fixe his attention to the main object of them; but philosophised upon every thing that occurred, and particularly made observations upon the variations of the magnetic needle, upon refractions, and upon the height of mountains, as determined by the barometer. In 1683; he was employed in continuing the famous meridian line, which Mr. Picard had begun in 1669. Mr. de la Hire continued it to the north of Paris, while Mr. Cassini pushed it on to the south: but Mr. Colbert dying the same year, the work was dropped before it was finished. He was next employed, together with other geometers of the academy, in taking the necessary levels for those grand aqueducts, which Lewis XIV. was about to make.

Geometry however did not take up all his time and labour; he employed himself upon other branches of mathematics and philosophy. Even painting itself, which he may seem to have discarded so long ago, had a place in those hours, which he set apart for amusement. The great number of works which he published, together with his continual employments as professor of the royal college and of the academy of architecture, to which places his great merit had raised him, give us a vast idea of the labours he underwent. His days were always spent in study, his nights very often in astronomical observations; and he seldom sought any other relief from his labours, but a change of one for another. He was twice married, and had eight children. He had the exterior politeness, circumspection, and prudence of Italy, for which country he had a singular regard; and on this account appeared too reserved, and retired as it were into himself, in the eyes of the French. Nevertheless he was a very honest disinterested man, and a good christian. He died on the 21st of April 1718, aged 78 years and upwards.

He was the author, as we have said, of a vast number of works: the principal of which are as follow. 1. "*Nouvelle Methode en Geometrie pour les sections des superficies coniques & cylindriques*," 1673, 4to. 2. "*De Cycloide*," 1677, 12mo. 3. "*Nouveaux Elemens des sections coniques: les lieux Geometriques: la construction ou effecttion des equations*," 1679, 12mo. 4. "*La Gnomonique*," &c. 1682, 12mo. 5. "*Sectiones Conicæ in novem libros distributæ*," 1655, folio. This was considered as an original work, and gained the author a great reputation all over Europe. 6. "*Tabulæ Astro-nomicæ*," 1687, and 1702, 4to. 7. "*Veterum Mathematicorum Opera Græcæ & Latine pleræque nunc primum edita*," 1693, folio. This edition had been begun by Mr. Thevenot;

who dying, the care of finishing it was committed to Mr. De la Hire. It shews, that our author's strong application to mathematical and astronomical studies had not hindered him from acquiring a very competent knowledge of the Greek tongue. Besides these and other smaller works, there are a vast number of his pieces scattered up and down in journals, and particularly in the Memoirs of the Academy of Sciences. Mr. de Fontenelle has written his elege.

Thomæ
Hobbes
Malmesbur-
ienfis vita,
a seipfo con-
scripta, &c.
Vitæ Hob-
bianæ Auc-
tarium, &c.
Historia &
Antiquita-
tes Oxo-
nienses, &c.

HOBBS, (THOMAS) was born at Malmesbury in Wiltshire, April the 5th, 1588, his father being minister of that town. The Spanish Armada was then upon the coast of England; and his mother is said to have been so frightened at the alarm, which it occasioned, that she was brought to bed of him before her time. After having made a considerable progress in the learned languages at school, he was sent, in the year 1603, to Mary Magdalen Hall in Oxford; and in 1608, by the recommendation of the principal, taken into the family of the right honourable William Cavendish lord Hardwicke, soon after created earl of Devonshire, in quality of tutor to his son William lord Cavendish. Mr. Hobbes ingratiated himself so effectually with this young nobleman, and with the peer his father, that he was sent abroad with him on his travels in 1610, and made the tour of France and Italy. Upon his return with lord Cavendish, he became known to persons of the highest rank, and eminently distinguished for their parts and learning. The lord chancellor Bacon admitted him to a great degree of familiarity, and is said to have made use of his pen, for translating some of his excellent works into Latin. He was likewise much in the favour of the lord Herbert of Cheshire; and the celebrated Ben Johnson had such an esteem for him, that he revised the first work which he published, viz. His English Translation of the History of Thucydides. This Mr. Hobbes undertook, as he tells us himself, "with an honest view of preventing, "if possible, those disturbances, in which he was apprehensive his country would be involved, by shewing in the "history of the Peloponnesian war the fatal consequences "of intestine troubles." This has always been esteemed one of the best translations, that we have of any Greek writer; and the author himself took care of the maps and indexes. But while he meditated this design, his patron the earl of Devonshire died in 1626; and in 1628, the year his work was published, his son died also. This loss affected Mr. Hobbes to such a degree, that he very willingly accepted

Vita Hob-
besii, &c.
p. 3.

an offer made him of going abroad a second time with the son of Sir Gervase Clifton, whom he accordingly accompanied into France, and stayed there some time. But while he continued there, he was solicited to return to England, and to resume his concern for the hopes of that family, to which he had attached himself so early, and owed so many and so great obligations.

It was in 1631, when the countess dowager of Devonshire, desired to put the young earl under his care, who was then about the age of thirteen. This was very suitable to Mr. Hobbes's inclinations, who discharged that trust with great fidelity and diligence. In 1634, he republished his translation of Thucydides, and prefixed to it a dedication to that young nobleman, in which he gives a large character of his father, and represents in the strongest terms the obligations he was under to that illustrious family. The same year he accompanied his noble pupil to Paris, where he applied his vacant hours to the study of natural philosophy, and more especially to the perfect understanding of mechanism, and the causes of animal motion. He had frequent conversations upon these subjects with father Marin Merfenne, a man deservedly famous, and who kept up a correspondence with almost all the learned in Europe. From Paris he attended his pupil into Italy, where at Pisa he became known to that great astronomer Galileo Galilei, who communicated to him his notions very freely; and after having seen all that was remarkable in that country, he returned in 1637 with the earl of Devonshire into England. The troubles in Scotland now grew high; and, as popular discontent is always contagious, began to spread themselves southward, and to threaten disturbance throughout the whole kingdom. Mr. Hobbes seeing this, thought he might do good service, by turning his thoughts to politicks, and composing something by way of antidote to the pestilential opinions which then prevailed. This engaged him to commit to paper certain principles, observations, and remarks, out of which he composed his book "*De Cive*," and which grew up afterwards into that system he called his *Leviathan*.

Not long after the meeting of the long parliament upon the 3d of November 1640, when all things fell into confusion, he withdrew, for the sake of living in quiet, to Paris; where he associated himself with those learned men, who, under the protection of cardinal Richelieu, sought by conferring their notions together, to promote every kind of useful knowledge. He had not been long there when, by the

Vitar Hob-
bians Auc-
torium,
p. 53, &c.

T

Epist. Ren.
des Cart.
tom. iii.
p. 104.

De Civil.
Prudent.
cap. xiv.

good offices of his friend father Merisenne, he became known to the famous Renatus des Cartes, and afterwards held a correspondence with him upon several mathematical subjects, as appears from the letters of Mr. Hobbes published in the works of Mr. Des Cartes. But when this philosopher printed afterwards his Meditations, wherein he attempted to establish points of the highest consequence from innate ideas, Mr. Hobbes took the liberty of dissenting from him; as did also the French king's mathematical professor, the illustrious Peter Gassendi, with whom Mr. Hobbes contracted a very close friendship, which was not interrupted till the death of the former. In 1642, Mr. Hobbes printed a few copies of his famous book *De Cive*, which in proportion as it became known, raised him many adversaries, who charged him with instilling principles, which had a dangerous tendency. Immediately after the appearance of this book, Mr. Des Cartes gave this judgment upon it to a friend: "I am of opinion, says he, that the author of the book *De Cive* is the same person who wrote the third objection against my Meditations. I think him a much greater master of morality than of metaphysics or natural philosophy; though I can by no means approve of his principles or maxims, which are very bad and extremely dangerous, because they suppose all men to be wicked, or give them occasion to be so. His whole design is to write in favour of monarchy, which might be done to more advantage than he has done, upon maxims more virtuous and solid. He has wrote likewise greatly to the disadvantage of the church and the Roman catholic religion, so that if he is not particularly supported by some powerful interest, I do not see how he can escape having his book censured." The learned Herman Conringius censures him very roughly for boasting in regard to this performance, "that though physics were a new science, yet civil philosophy was still newer, since it could not be stiled older than his book *De Cive*: whereas, says Conringius, there is nothing good in that work of his, that was not always known."

Among many illustrious persons, who upon the shipwreck of the royal cause retired to France for safety, was Sir Charles Cavendish, brother to the duke of Newcastle; and this gentleman, being skilled in every branch of mathematics, proved a constant friend and patron to Mr. Hobbes, who, by embarking in 1645, in a controversy about the quadrature of the circle, was grown so famous for it, that in 1647 he was recommended to instruct Charles prince of Wales, afterwards

terwards king Charles II. in that kind of learning. His care ^{Vita Hob-} in the discharge of this office gained him the esteem of that ^{besii, &c.} prince in a very great degree: and though he afterwards ^{p. 6.} withdrew his publick favour towards Mr. Hobbes on account of his writings, yet he always retained a sense of the services he had done him; shewed him various marks of his favour, after he was restored to his dominions; and, as some say, had his picture hanging in his closet. This year also was ^{Vita Hob-} printed in Holland by the care of M. Sorbier, a second and ^{bianæ Auc-} more compleat edition of his book De Cive, to which are ^{torium,} prefixed two Latin letters to the editor, the one by Mr. Gas- ^{p. 93.} sendi, the other by father Merfenne, in commendation of it. While Mr. Hobbes was thus employed at Paris, he was attacked by a violent fit of illness, which brought him so low, that his friends began to despair of his recovery. Among those who visited him in this weak condition, was his friend father Merfenne; who taking this for a favourable opportunity, began, after a few general compliments of condolence, to mention the power of the church of Rome to forgive sins: but Mr. Hobbes immediately replied, "Father, all these matters I have debated with myself long ago." "Such kind of disputes would be troublesome to me now;" "and you can entertain me on subjects more agreeable:" "when did you see Mr. Gassendi?" Father Merfenne easily understood his meaning, and without troubling him any farther, suffered the conversation to turn upon general topicks. Yet some days afterwards, when Dr. John Cosins, afterwards bishop of Durham, came to pray with him, he very readily accepted the proposal, and received the Sacrament at his hands, according to the forms appointed by the church of England.

In 1650 was published at London a small treatise of Mr. Hobbes's, intitled, "Human Nature," and another, "De corpore politico, or, of the Elements of the law." This latter piece was presented to Gassendus, and read by him a few months before his death; who is said first to have kissed it, ^{Sorbier.} and then to have delivered his opinion of it in these words: ^{Præfat. in} "This treatise is indeed small in bulk, but in my judgment ^{Oper.} the very marrow of science." All this time Mr. Hobbes ^{Gassend.} had been digesting with great care and pains his religious, political, and moral principles into a compleat system, which he called the Leviathan, and which was printed in English at London in that and the year following. He caused a copy of the Leviathan, very fairly wrote on vellum, to be presented to Charles II. but after that monarch was informed,

that the English divines considered it as a very bad book, and tending to subvert both religion and civil government, he is said to have withdrawn his countenance from the author, and by the marquiss of Ormond to have forbidden him to come into his presence. After the publication of his *Leviathan* he returned to England, and passed the summer commonly at his patron the earl of Devonshire's seat in Derbyshire, and some of his winters in town; where he had for his intimate friends some of the greatest men of the age; such as Dr. William Harvey, famous for discovering, explaining, and establishing the circulation of the blood; John Selden, Esq; who was a prodigy of learning; Mr. Abraham Cowley the poet, &c. In 1654, Mr. Hobbes published his *Letter upon Liberty and Necessity*, which occasioned a long controversy between him and Dr. Bramhall, bishop of London-derry. About this time likewise began the controversy with Dr. Wallis, the famous mathematical professor at Oxford, which lasted as long as Mr. Hobbes lived, and in which he had the misfortune to have all the mathematicians against him. It is indeed said, that he came too late to this study for a man, who would excel in it; and that though for a time he maintained his credit, while he was content to proceed in the same track with others, and to reason in the accustomed manner from the established principles of the science, yet when he began to digress into new paths, and set up for a reformer, inventor, and improver of geometry, he lost himself extremely. But notwithstanding these debates took up much of his time, yet he published several philosophical treatises in Latin.

Such were his occupations till the year 1660, when upon the king's restoration he quitted the country, and came up to London. He was at Salisbury-house with his patron, when the king passing by one day accidentally saw him. He sent for him, gave him his hand to kiss, enquired kindly after his health and circumstances; and some time after directed Mr. Samuel Cooper, an eminent limner, to go to him and draw his picture. His majesty likewise afforded Mr. Hobbes another private audience, spoke to him very kindly, assured him of his protection, and settled a pension upon him of 100 l. per ann. out of his privy purse. Yet this did not render him intirely safe; for in 1666, his *Leviathan* and his treatise "*De Cive*" were censured by parliament, which alarmed him very much; as did also the bringing in of a bill into the house of commons to punish atheism and profaneness. When this storm was a little blown over, he began to think of pro-
curing

curing a beautiful edition of his pieces, that were in Latin; but finding this impracticable in England, he caused it to be undertaken abroad, where they were published in quarto in 1668, from the press of John Bleau. In 1669, he was visited by Cosmo de Medicis, then prince, afterwards duke of Tuscany, who gave him ample marks of his esteem and respect; and having received his picture, and a complete collection of his writings, caused them to be repositied, the former among his curiosities, the latter in his noble library at Florence. The like visits he received from foreign ambassadors and other strangers of distinction; who were curious to see a person whose singular opinions and numerous writings had made so much noise all over Europe. In 1672, he wrote his own life in Latin verse, when, as he observes, he had compleated his 84th year: and, in 1674, he published in English verse four books of Homer's *Odyssey*, which was so well received, that it encouraged him to undertake the whole *Iliad* and *Odyssey*, which he likewise performed and published in 1675. These were not the first specimens of his poetick genius, which he had given to the publick: he had published many years before, namely about the year 1637, a Latin poem intituled, "*De Mirabilibus Pecci*," or, "*Of the wonders of the Peak*." But his poetry is below criticism, and has long ago been exploded. In 1674, he took his leave of London, and went to spend the remainder of his days in Derbyshire; where however he did not remain inactive, notwithstanding his advanced age, but published from time to time several pieces to be found in the collection of his works, viz. in 1676, his dispute with Dr. Laney, bishop of Ely, concerning Liberty and Necessity; in 1678, his *Decameron Physiologicum*, or, Ten dialogues of natural philosophy; to which he added a book intituled, "*A Dialogue between a philosopher and a student of the common law of England*." In the month of June 1679, he sent another book, intituled, "*Behemoth, or, A history of the civil wars from 1640 to 1660*," to an eminent bookseller, with a letter setting forth the reasons for his communication of it, as well as for the request he then made, that he would not publish it till a proper occasion offered. The book however was published as soon as he was dead, and the letter along with it; of which we shall give an extract, because it is curious.—"*I would fain have published my Dialogue of the civil wars of England long ago, and to that end I presented it to his majesty; and some days after when I thought he had read it, I humbly besought him to let me print it.*"

“ But his majesty, though he heard me graciously, yet he
 “ flatly refused to have it published: therefore I brought away
 “ the book, and gave you leave to take a copy of it; which
 “ when you had done I gave the original to an honourable
 “ and learned friend, who about a year after died. The
 “ king knows better, and is more concerned in publishing
 “ of books than I am; therefore I dare not venture to ap-
 “ pear in the business, lest I should offend him. Therefore
 “ I pray you not to meddle in the business. Rather than to
 “ be thought any way to further or countenance the printing I
 “ would be content to lose twenty times the value of what
 “ you can expect to gain by it. I pray do not take it ill;
 “ it may be I may live to send you somewhat else as vendible
 “ as that, and without offence. I am, &c.” Mr. Hobbes
 however did not live to send his bookseller any thing more,
 this being the last piece of his that went from himself. For
 about the middle of October following he was afflicted with
 a suppression of urine; and his physician plainly told him,
 that he had little hopes of curing him. On the 20th of
 November his patron the earl of Devonshire removing from
 Chatsworth to another seat called Hardwick, Mr. Hobbes
 obstinately persisted in desiring that he might be carried too,
 though this could no way be done, but by laying him upon
 a feather bed. He was not much discomposed with his jour-
 ney, yet within six or seven days after lost, by a stroke of
 the palsy, the use of his speech, and of his right side intirely;
 in which condition he remained for some days taking little
 nourishment, and sleeping much, sometimes endeavouring
 to speak, but not being able. He died December the 4th,
 1679, in the 92d year of his age. Mr. Wood tells us, that
 after his physician gave him no hopes of a cure, he said,
 “ Then I shall be glad to find a hole to creep out of the
 “ world at.” He observes also, that his not desiring the
 company of a minister, to receive the sacrament before he
 died, ought in charity to be imputed to his being so suddenly
 seized, and being afterwards deprived of his senses; the
 rather, because the earl of Devonshire’s chaplain declared,
 that within the two last years of his life he had often received
 the sacrament from his hands with seeming devotion.

Vitæ Hob-
 biane Auc-
 tarium,
 P. 157.

Athenæ
 Oxon.

Mr. Hobbes was a man of prodigious capacity, and went
 to the bottom of whatever he undertook to examine: his
 genius lively and penetrating, but at the same time studious and
 indefatigable in his enquiries. Considering his great age,
 he was a man of no great reading. Homer, Virgil, Thucy-
 dides, and Euclid, were authors with whom he was most
 de-

delighted. He used to say upon this subject, that “if he
 “ had read as much as others he should have been as ignorant
 “ as they. As to his character and manners they are thus
 described by Dr. White Kennet, in his *Memoirs of the Cav-*
endish family. “The earl of Devonshire, says he, for P. 107, &c.
 “ his whole life entertained Mr. Hobbes in his family, as his
 “ old tutor rather than as his friend or confidant. He let
 “ him live under his roof in ease and plenty, and in his
 “ own way, without making use of him in any publick, or
 “ so much as domestick affairs. He would often express an
 “ abhorrence of some of his principles in policy and reli-
 “ gion; and both he and his lady would frequently put off
 “ the mention of his name, and say, ‘He was a humourist,
 “ and no body could account for him.’ There is a tradition
 “ in the family of the manners and customs of Mr. Hobbes
 “ somewhat observable. His professed rule of health was
 “ to dedicate the morning to his exercise, and the afternoon
 “ to his studies. And therefore at his first rising he walked
 “ out, and climbed any hill within his reach; or, if the
 “ weather was not dry, he fatigued himself within doors by
 “ some exercise or other, to be in a sweat: recommending
 “ that practice upon this opinion, that an old man had more
 “ moisture than heat, and therefore by such motion heat was
 “ to be acquired and moisture expelled. After this he took
 “ a comfortable breakfast; and then went round the lodgings
 “ to wait upon the earl, the countess, and the children, and
 “ any considerable strangers, paying some short addressees to
 “ all of them. He kept these rounds till about twelve o’
 “ clock, when he had a little dinner provided for him, which
 “ he eat always by himself without ceremony. Soon after
 “ dinner he retired to his study, and had his candle with ten
 “ or twelve pipes of tobacco laid by him; then shutting
 “ his door, he fell to smoaking, thinking, and writing for several
 “ hours. He retained a friend or two at court, and espe-
 “ cially the lord Arlington, to protect him if occasion should
 “ require. He used to say, that it was lawful to make use
 “ of ill instruments to do ourselves good: ‘If I were cast,
 “ says he, into a deep pit, and the devil should put down his
 “ cloven foot, I would take hold of it to be drawn out by
 “ it.’ Towards the end of his life he had very few books,
 “ and those he read but very little; thinking he was now able
 “ only to digest what he had formerly fed upon. If com-
 “ pany came to visit him, he would be free in discourse till
 “ he was pressed or contradicted; and then he had the in-
 “ firmities of being short and peevish, and referring to his
 “ wri-

“ writings for better satisfaction. His friends, who had the
 “ liberty of introducing strangers to him, made these terms
 “ with them before their admission, that they should not
 “ dispute with the old man, nor contradict him.”

After mentioning the apprehensions Mr. Hobbes was under, when the parliament censured his book; and the methods he took to escape persecution, he proceeds in the following terms. “ It is not much to be doubted, that upon
 “ this occasion he began to make a more open shew of religion and church communion. He now frequented the
 “ chappel, joined in the service, and was generally a partaker of the holy sacrament: and whenever any strangers
 “ in conversation with him seemed to question his belief, he would always appeal to his conformity in divine services, and referred them to the chaplain for a testimony of it. Others thought it a mere compliance to the orders of the family, and observed, that in city and country
 “ he never went to any parish church; and even in the chappel upon Sundays, he went out after prayers, and
 “ turned his back upon the sermon; and when any friend asked the reason of it, he gave no other but this, ‘ they
 “ could teach him nothing, but what he knew.’ He did
 “ not conceal his hatred to the clergy; but it was visible
 “ that the hatred was owing to his fear of their civil interest and power. He had often a jealousy, that the bishops
 “ would burn him; and of all the bench he was most afraid
 “ of the bishop of Sarum, because he had most offended
 “ him; thinking every man’s spirit to be remembrance and
 “ revenge. After the restoration he watched all opportunities to ingratiate himself with the king and his prime
 “ ministers; and looked upon his pension to be more valuable, as an earnest of favour and protection, than upon
 “ any other account. His following course of life was to
 “ be free from danger. He could not endure to be left in
 “ an empty house. Whenever the earl removed he would
 “ go along with him, even to his last stage, from Chatsworth
 “ to Hardwick. When he was in a very weak condition,
 “ he dared not be left behind, but made his way upon a
 “ feather-bed in a coach, though he survived the journey
 “ but a few days. He could not bear any discourse of death,
 “ and seemed to cast off all thoughts of it: he delighted to
 “ reckon upon longer life. The winter before he died, he
 “ made a warm coat, which he said must last him three
 “ years, and then he would have such another. In his last
 “ sickness his frequent questions were, Whether his disease
 “ was

“ was curable? and when intimations were given that he might have ease, but no remedy, he used this expression, ‘ I shall be glad to find a hole to creep out of the world at;’ which are reported to have been his last sensible words; and his lying some days following in a silent stupefaction, did seem owing to his mind more than to his body. The only thought of death, that he appeared to entertain in time of health, was to take care of some inscription on his grave. He would suffer some friends to dictate an epitaph, among which he was best pleased with this humour, ‘ This is the true philosopher’s stone,’ &c.

After this account of Mr. Hobbes, which, though undoubtedly true in the main, seems rather coloured too strongly, it will be but justice to subjoin what the lord Clarendon has said of him. This noble person, during his banishment, wrote a book in 1670, which was printed six years after at Oxford with this title, “ A brief view of the dangerous and pernicious errors to church and state in Mr. Hobbes’s book, intituled, *Leviathan*.” In the introduction the earl observes, that Mr. Hobbes’s *Leviathan* “ contains in it good learning of all kinds, politely extracted, and very wittily and cunningly digested in a very commendable, and in a vigorous and pleasant stile: and that Mr. Hobbes himself was a man of excellent parts, of great wit, some reading, and somewhat more thinking; one who has spent many years in foreign parts and observations; understands the learned as well as the modern languages; hath long had the reputation of a great philosopher and mathematician; and in his age hath had conversation with very many worthy and extraordinary men: to which it may be, if he had been more indulgent in the more vigorous part of his life, it might have had greater influence upon the temper of his mind; whereas age seldom submits to those questions, enquiries, and contradictions, which the laws and liberty of conversation require. And it hath been always a lamentation among Mr. Hobbes’s friends, that he spent too much time in thinking, and too little in exercising those thoughts in the company of other men of the same, or of as good faculties; for want whereof his natural constitution, with age, contracted such a morosity, that doubting and contradicting men were never grateful to him. In a word, Mr. Hobbes is one of the most ancient acquaintance I have in the world; and of whom I have always had a great esteem, as a man, who besides his eminent parts, learning, and knowledge, hath been
“ always

“ always looked upon as a man of probity; and of a life
“ free from scandal.”

There have been few persons, whose writings have had a more pernicious influence in spreading irreligion and infidelity than Mr. Hobbes's; and yet none of his treatises are directly levelled against revealed religion. He sometimes affects to speak with veneration of the sacred writings, and expressly declareth, that though the laws of nature are not laws, as they proceed from nature, yet “ as they are given by God
“ in Holy Scripture, they are properly called laws; for the
“ Holy Scripture is the voice of God, ruling all things by
“ the greatest right.” But though he seems here to make the laws of Scripture the laws of God, and to derive their force from his supreme authority, yet elsewhere he supposes them to have no authority, but what they derive from the prince or civil power. He sometimes seems to acknowledge inspiration to be a supernatural gift, and the immediate hand of God; at other times he treats the pretence to it as a sign of madness, and represents God's speaking to the prophets in a dream, to be no more than the Prophets dreaming that God spake unto them. He asserts, that we have no assurance of the certainty of Scripture, but the authority of the church, and this he resolves into the authority of the commonwealth; and declares, that till the sovereign ruler had prescribed them, “ the precepts of Scripture were not obligatory laws, but only council or advice, which he that was
“ counselled might without injustice refuse to observe, and
“ being contrary to the laws could not without injustice observe;” that the word of the interpreter of Scripture is the word of God, and that the sovereign magistrate is the interpreter of Scripture, and of all doctrines to whose authority we must stand. Nay, he carries it so far as to pronounce, that Christians are bound in conscience to obey the laws of an infidel king in matters of religion; that “ thought
“ is free, but when it comes to confession of faith, the private reason must submit to the public, that is to say, to
“ God's lieutenant.” And accordingly he allows the subject, being commanded by the sovereign, to deny Christ in words, holding the faith of him firmly in his heart; “ it
“ being in this case not he, that denieth Christ before men,
“ but his governor and the laws of his country.” In the mean time he acknowledges the existence of God, and that we must of necessity ascribe the effects we behold to the eternal power of all powers, and cause of all causes; and he reproaches those as absurd, who call the world, or the soul

De Cive,
C.iii. S. 33.

Leviath.
p. 196.

De Cive,
c. 17. Leviathan, p.
169. 283,
284.

Leviathan,
p. 238, 271.

of the world, God. But then he denies, that we know any thing more of him than that he exists, and seems plainly to make him corporeal; for he affirms, that that which is not body is nothing at all. And though he sometimes seems to acknowledge religion and its obligations, and that there is an honour and worship due to God, prayer, thanksgivings, oblations, &c. yet he advances principles, which evidently tend to subvert all religion. The account he gives of it is this, that "from the fear of power invisible, feigned by the mind, "or imagined from tales publicly allowed, ariseth religion; "not allowed, superstition:" and he resolves religion into things which he himself derides, viz. "opinions of ghosts, "ignorance of second causes, devotion to what men fear, "and taking of things casual for prognosticks." He takes pains in many places to prove man a necessary agent, and openly derides the doctrine of a future state: for he says, that the belief of a future state after death, "is a belief "grounded upon other men's saying, that they knew it supernaturally; "or that they knew those, that knew them, "that knew others, that knew it supernaturally.' But it is not revealed religion only, which Mr. Hobbes makes light of; he goes farther, as will appear by running over a few more of his maxims. He asserts then, "that by the law of nature every man hath a right to all things, and over all persons; and that the natural condition of man is a state of war, a war of all men against all men: that there is no way so reasonable for any man, as by force or wiles to gain a mastery over all other persons that he can, till he sees no other power strong enough to endanger him: that the civil laws are the only rules of good and evil, just and unjust, honest and dishonest; and that, antecedently to such laws, every action is in its own nature indifferent; that there is nothing good or evil in itself, nor any common laws constituting what is naturally just and unjust: that all things are measured by what every man judgeth fit, where there is no civil government, and by the laws of society, where there is: that the power of the sovereign is absolute, and that he is not bound by any compacts with his subjects: that nothing the sovereign can do to the subject, can properly be called injurious or wrong; and that the king's word is sufficient to take any thing from the subject if need be, and that the king is judge of that need." This scheme evidently strikes at the foundation of all religion, both natural and revealed. It tends

Ibid. p.
214, 371.

Ibid. p. 54.

Ibid. p. 74.

De Cive,
c. vi. f. 18.
c. x. f. i.
c. xii. f. i. -
Leviathan,
p. 24, 25.
60, 61, 62,
63, 72, 90,
not
106.

not only to subvert the authority of Scripture, but to destroy God's moral government of the world. It confounds the natural differences of good and evil, virtue and vice. It destroys the best principles of the human nature; and instead of that innate benevolence, and social disposition which should unite men together, supposes all men to be naturally in a state of war with one another. It erects an absolute tyranny in the state and church which it confounds, and makes the will of the prince or governing power the sole standard of right and wrong.

Such principles in religion and politicks would, as it may easily be imagined, raise a man many adversaries; and accordingly Mr. Hobbes was attacked by many considerable persons, and what may seem more strange, by such as wrote against each other. As for instance, Mr. Harrington in his *Oceana* falls very often upon Mr. Hobbes; and so does Sir Robert Filmer in his "Observations concerning the original of government." We have already mentioned archbishop Bramhall and lord Clarendon: the former argued with great acuteness against that part of his system, which relates to liberty and necessity, and afterwards attacked the whole of his system in a piece, called *The catching of the Leviathan*, published at London in 1685; in which he undertakes to demonstrate out of Hobbes's own works, that no man, who is thoroughly an Hobbist, can be "a good christian, or a good commonwealth's man, or reconcile himself to himself." Dr. Tenison, afterwards archbishop of Canterbury, gave a summary view of Mr. Hobbes's principles in a book, called "the creed of Mr. Hobbes examined, published in 1670; to which we may add the two dialogues of Dr. John Eachard between Timothy and Philalethes, and Dr. Parker's, afterwards bishop of Oxford, book intitled "Disputationes de Deo & Divina Providentia." The famous Dr. Henry Moore has in different parts of his works canvassed and refuted several positions of Mr. Hobbes; and the philosopher of Malmesbury is said to have been so ingenuous as to own, that "whenever he discovered his own philosophy to be unsustainable, he would embrace the opinions of Dr. Moore." But the two greatest works, that Mr. Hobbes's principles gave occasion to the producing of, were bishop Cumberland's book "*de legibus naturæ*," and Dr. Cudworth's *Intellectual system*: for these authors do not employ themselves about Hobbes's peculiar whimsies, or in vindicating revealed religion from his exceptions and cavils, but endeavour

deavour to establish the great principles of all religion and morality, which his scheme tended to subvert, and to shew, that they had a real foundation in reason and nature.

There is one peculiarity related of Mr. Hobbes, which we have not yet mentioned in the course of our account of him, but with which we will here close it: it is, that he was afraid of apparitions and spirits. His friends indeed have called this a fable. "He was falsely accused, say they, by ^{Vit. Hob-} some of being afraid to be alone, because he was afraid of ^{bes, p. 106.} spectres and apparitions: vain bugbears of fools, which he had chased away by the light of his philosophy." They do not however deny, that he was afraid of being alone; they only insinuate it was for fear of being assassinated. But if his philosophy then only freed him from the former fear, and not from the latter, may not we apply these lines of Horace to him?

Somnia, terrores magicos, miracula, fagas,
Nocturnos lemures, portentaque Thestala rides?
Quid te exempta juvat spinis de pluribus una?
Horat. Epist. ii. L. ii.

In the mean time, says Mr. Bayle, Mr. Hobbes's principles of philosophy were not proper to rid him from the fear of the apparitions of spirits; as he endeavours to shew in the following manner. "A man, says he, would not only be very ^{Art. Hob-} rash, but also very extravagant, who should pretend to ^{bos, not. N.} prove, that there never was any person, that imagined he saw a spectre; and I do not think, that the most obstinate unbelievers have maintained this. All that they say amounts to no more, than that the persons, who have thought themselves eye-witnesses of the apparitions of spirits, had disturbed imaginations. They confess then, that there are certain places in our brain, that being affected in a certain manner excite the image of an object, which has no real existence out of ourselves; and make the man, whose brain is thus modified, believe he sees at two paces distance a frightful spectre, a hobgoblin, a threatening phantome. The like happens in the heads of the most incredulous, either in their sleep, or in the paroxysms of a violent fever. Will they maintain after this, that it is impossible for a man awake, and not in a delirium, to receive in certain places of his brain an impression almost like that, which by the laws of nature is connected with the appearance of a phantome? If they are forced to

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“ acknowledge that this is possible, they cannot promise that
 “ a spectre will never appear to them; that is, that they shall
 “ never, when awake, believe they see either a man or a
 “ beast, when they are alone in a chamber. Hobbes then
 “ might believe, that a certain combination of atoms, agi-
 “ tated in his brain, might expose him to such a vision;
 “ though he was persuaded, that neither an angel nor the
 “ soul of a dead man was to be concerned in it. He was
 “ timorous to the last degree, and consequently had reason
 “ to distrust his imagination, when he was alone in a cham-
 “ ber in the night; for in spite of him, the remembrance of
 “ what he had read and heard concerning apparitions would
 “ revive, though he was not persuaded of the reality of any
 “ such things. These images, joined with the timorousness
 “ of his temper, might play him an unlucky trick: and it
 “ is certain, that a man as incredulous as he was, but of
 “ greater courage, would be astonished to think he saw one,
 “ whom he knew to be dead, enter into his chamber. These
 “ apparitions in dreams are very frequent, whether a man
 “ believes the immortality of the soul or not. Supposing
 “ they should once happen to an incredulous man awake, as
 “ they do frequently in his sleep, we allow that he would be
 “ afraid, though he had never so much courage: and there-
 “ fore for a stronger reason we ought to believe, that Hobbes
 “ would have been terribly affrighted at it.”

HODGES (NATHANIEL) an eminent English physician,
 was the son of Dr. Thomas Hodges, dean of Hereford, who
 has printed three sermons. He was educated in Westminster
 school, and became a student in Christ church Oxford in
 1648. In 1651 and 1654, he took the degrees of bachelor
 and master of arts; and in 1659, accumulated the degrees
 of bachelor and doctor of physic. He settled in London,
 and continued there during the plague in 1665: by which,
 says Mr. Wood, he obtained a great name and practice
 among the citizens, and was in 1672 made fellow of the
 college of physicians. Nevertheless, he afterwards fell into
 very unfortunate circumstances, and was confined for debt in
 Ludgate prison, where he died in 1684. His body was in-
 terred in the church of St. Stephens Walbrook London,
 where a monument is erected to him. He is author of two
 works: 1. *Vindiciæ Medicinæ et Medicorum*: “ An apo-
 “ logy for the profession and professors of physic,” &c. 1666,
 8vo. 2. *ΛΟΙΜΟΛΟΓΙΑ*: five, *pestis nuperæ apud populum
 Londinensem grassantis narratio historica*, 1672, 8vo. A

Wood's
 Athenæ
 Oxon.
 vol. ii.

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translation of it into English was printed at London in 1720, in 8vo. under the following title: " *Loimologia, or, an historical account of the plague of London in 1665, with precautionary directions against the like contagion. By Nath. Hodges, M. D. and fellow of the college of physicians, who resided in the city all that time. To which is added an essay on the different causes of pestilential diseases, and how they become contagious. With remarks on the infection now in France, and the most probable means to prevent its spreading here. By John Quincy, M. D.*" In 1721, there was printed at London, in 8vo; " *A collection of very valuable and scarce pieces relating to the last plague in the year 1665:*" among which is " *An account of the first rise, progress, symptoms, and cure of the plague, being the substance of a letter from Dr. Hodges to a person of quality, dated from his house in Watling-street, May the 8th 1666.*" The author of the preface to this collection calls our author " *a faithful historian and diligent physician;*" and tells us, that " *he may be reckoned among the best observers in any age of physic, and has given us a true picture of the plague in his own time.*"

HODY (HUMPHREY), an eminent English divine, was born upon January 1, 1659, in the county of Somerset, at Odcombe; of which place his father was rector. He discovered a vast propensity to learning, while he was a boy; and in 1676, was admitted into Wadham college in Oxford, of which he was chosen fellow in 1684. When he was but twenty one years of age, he published his learned " *Dissertation against Aristæus's History of the seventy interpreters.*" The substance of that history of Aristæus, concerning the seventy two Greek interpreters of the bible, is this. Ptolemy Philadelphus, king of Egypt, and founder of the noble library at Alexandria, being desirous of enriching that library with all sorts of books, committed the care of it to Demetrius Phalareus, a noble Athenian then living in his court. Demetrius being informed, in the course of his enquiries, of the Law of Moses among the Jews, acquainted the king with it; who thereupon signified his pleasure, that a copy of that book, which was then only in Hebrew, should be sent for from Jerusalem, with interpreters from the same place to translate it into Greek. A deputation was accordingly sent to Eleazar the high-priest of the Jews at Jerusalem;

De vita et scriptis Hum. Hody dissertation, p. 5, 6. Prefixed to his book, de Græcis illustribus Linguae Græcæ illustratori-bus, &c.

lem; who sent a copy of the Hebrew original, and seventy two interpreters, six out of each of the twelve tribes, to translate it into Greek. When they were come to Egypt, the king caused them to be conducted into the island of Pharos near Alexandria, in apartments prepared for them; where they compleated their translation in seventy two days. Such is the story told by Aristæas, who is said to be one of king Ptolemy's court. Mr. Hody shews, that it is the invention of some Hellenist Jew; that it is full of anachronisms and gross blunders; and in short, was written on purpose to recommend and give greater authority to the Greek version of the Old Testament, which from this story hath received the name of the Septuagint. This dissertation was received with the highest applause by all the learned, except Isaac Vossius. Charles du Fresne spoke highly of it in his observations on the Chronicon Paschale, published in 1688; and Menage, in his notes upon the second edition of Diogenes Laertius, gave Mr. Hody the titles of "eruditissimus, doctissimus, elegantissimus," &c. but Vossius alone was greatly dissatisfied with it. He had espoused the contrary opinion, and could not bear, that such a boy as Hody should presume to contend with one of his age and reputation for letters. He published therefore an Appendix to his Observations on Pomponius Mela, and subjoined an answer to this dissertation of Hody's; in which however he did not enter much into the argument, but contents himself with treating Mr. Hody very contemptuously, vouchsafing him no other title than Juvenis Oxoniensis, and sometimes using a great deal worse language. When Vossius was asked afterwards, what induced him to treat a young man of promising hopes, and who had certainly deserved well of the republic of letters, so very harshly, he answered, that he had received some time before a very rude Latin epistle from Oxford, of which he suspected Mr. Hody was the author; and that this had made him deal more severely with him, than he should otherwise have done. Vossius had indeed received such a letter; but it was written, it seems, by Mr. Creech, the translator of Lucretius, without Mr. Hody's knowledge or approbation. When Mr. Hody published his Dissertation, &c. he told the reader in his preface, that he had three other books prepared upon the Hebrew Text, and Greek Version; but he was now so entirely drawn away from these studies by other engagements, that he could not find time to compleat his work, and to answer the objections of Vossius, till more than twenty years after.

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However, in 1704, he published it all together with this title, "de Bibliorum textibus originalibus, versionibus Græcis, & Latina Vulgata, libri IV." &c. The first book contains his dissertation against Aristæus's history, which is here reprinted with improvements, and an answer to Vossius's objections. In the second he treats of the true authors of the Greek version, called the Septuagint; of the time when, and the reasons why it was undertaken, and of the manner in which it was performed. The third is a history of the Hebrew text, the Septuagint version, and of the Latin Vulgate; shewing the authority of each in different ages, and that the Hebrew text hath been always most esteemed and valued. In the fourth he gives an account of the rest of the Greek versions, viz. those of Symmachus, Aquila, and Theodotion; of Origen's Hexapla, and other ancient editions, and subjoins lists of the books of the Bible at different times, which exhibit a concise, but full and clear view of the canon of Holy Scripture.—Upon the whole he thinks it probable, that the Greek version, called the Septuagint, was done in the time of the two Ptolemies—Lagi and Philadelphus: that it was not done by order of king Ptolemy, or under the direction of Demetrius Phalereus, in order to be deposited into the Alexandrine library, but by Hellenist Jews for the use of their own countrymen.

In 1689, he wrote the Prolegomena to John Melala's Chronicle printed at Oxford; and the year after was made chaplain to Dr. Stillingfleet bishop of Worcester, being tutor to his son at Wadham college. The deprivation of the bishops, who had refused the oaths to king William and queen Mary, engaged him in a controversy with Mr. Dodwell, who had till now been his friend, and spoke handsomely and affectionately of him in his Dissertations upon Iræneus, printed in 1689. The pieces Mr Hody published on this occasion were in 1691, "The unreasonableness of a separation from the new bishops: or, a treatise out of ecclesiastical history shewing, that although a bishop was unjustly deprived, neither he nor the church ever made a separation, if the successor was not an heretick. Translated out of an ancient manuscript in the public library at Oxford." He translated it afterwards into Latin, and prefixed to it some pieces out of ecclesiastical antiquity, relating to the same subject. Mr. Dodwell publishing an answer to it, intitled, "A vindication of the deprived bishops," &c. in 1692, Dr. Hody replied in a treatise which he styled, "The case of sees vacant by an unjust or uncanonical deprivation stated;

One of the
Baroecian
MSS.

De vita, &c.
p. xxvii.

Ibid. p.
xxviii.

Ibid.
p. xxxii.

“ in answer to a piece intitled, A vindication of the deprived
“ bishops, &c. Together with the several pamphlets publish-
“ ed as answers to the Baroccian treatise.” London 1693.
The part he acted in this controversy recommended him so
powerfully to Dr. Tillotson, who had succeeded Sancroft in
the archbishoprick of Canterbury, that he made him his do-
mestic chaplain in May 1694. Here he drew up his disserta-
tion “ concerning the resurrection of the same body,” which he
dedicated to bishop Stillingfleet, whose chaplain he had been
from the year 1690. Archbishop Tillotson dying in Novem-
ber following, he was continued chaplain by Dr. Tenison
his successor; who soon after gave him the rectory of Chart
near Canterbury, vacant by the death of the learned Mr.
Henry Wharton, which, before he was collated to, he ex-
changed for the united parishes of St. Michaels Royal and St.
Martins Vintry in London, being instituted to these in Au-
gust 1695. In 1696, at the command of archbishop Teni-
son, he wrote “ Animadversions on two pamphlets lately pub-
“ lished by Mr. Collier,” &c. When Sir William Perkins and
Sir John Friend were executed that year for the assassination-
plot against king William, Mr. Collier, Mr. Cook, and Mr.
Snatt, three nonjuring clergymen, formally pronounced upon
them the absolution of the church, as it stands in the office
for the visitation of the sick, and accompanied this ceremony
with a solemn imposition of hands. For this imprudent ac-
tion they were not only indicted, but also the archbishops and
bishops published, “ A declaration of their sense concerning
“ those irregular and scandalous proceedings.” Snatt and
Cook were cast into prison. Collier absconded, and from
his privacy published two pamphlets to vindicate his own, and
his brethren’s conduct: the one called, “ A defence of the
“ absolution given to Sir William Perkins at the place of exe-
“ cution;” the other, A vindication thereof, occasioned by a pa-
“ per intitled, A declaration of the sense of the archbishops
“ and bishops,” &c. in answer to which Dr. Hody published
the Animadversions above-mentioned.

In March 1698, he was appointed Regius professor of the
Greek tongue in the university of Oxford: and instituted to
the archdeaconry of Oxford in 1704. In 1701 he bore a
part in the controversy about the convocation, and published
upon that occasion, “ A history of English councils and convo-
“ cations, and of the clergy’s sitting in parliament, in which
“ is also comprehended the history of parliaments, with an
“ account of our ancient laws.” He died upon the 20th of
January in the year 1706, and was buried in the chapel be-
longing

longing to Wadham college, where he had received his education, and to which he had been a benefactor: for in order to encourage the study of the Greek and Hebrew languages, of which he was so great a master himself, he founded in that college ten scholarships of ten pounds apiece; and appointed, that five of the scholars should apply themselves to the study of the Hebrew, and five to the study of the Greek languages. ^{Ibid. p. xxxix.} He left behind him in manuscript, "An account of those learned Græcians, who retired to Italy, before and after the taking of Constantinople by the Turks, and restored the Greek tongue and learning in these western parts of the world." It was published in the year 1742 by Dr. S. Jebb under this title, "De Græcis illustribus linguæ Græcæ literarumque humaniorum instauratoribus, eorum vitis, scriptis, et elogiis libri duo. E. Codd. potissimum MSS. aliisque authenticis ejusdem ævi monumentis deprompsit Humfredus Hodius S. T. P. haud ita pridem regius professor et archidiaconus Oxon."

HOESCHELIUS (DAVID) a very learned German, was born at Augsburg on the 14th of April 1556; and spent his life in teaching the youth in the college of St. Anne, of which he was made principal by the magistrates of Augsburg in the year 1593. They made him their library-keeper also, and he acquitted himself incomparably well in this post: for he collected a great number both of manuscripts and printed books, especially in the Greek tongue, and also of the best authors and the best editions, with which he enriched their library. Neither did he let them lie there, as a treasure buried under ground; but published the most scarce and curious of them, to which he added his own notes. His publications were very numerous, among which were editions of the following authors, or at least of some part of their works; Origen, Philo Judæus, Basil, Gregory of Nyssen, Gregory of Nazianzen, Chrysostom, Hori Apollinis Hieroglyphica, Appian, Photius, Procopius, Annæ Comnenæ Alexias, &c. To some of these he made Latin translations, while he published others in the Greek only, with the addition of his own notes. Huetius has commended him, not only for the pains he took to discover old manuscripts, but also for his skill and ability in translating them. He composed, and published in the year 1595, a catalogue of the Greek manuscripts in the Augsburg library, which, for the judgment and order with which it is drawn up, is reckoned a masterpiece in its kind. ^{De claris interpretibus, p. 229. Colomies, Bibl. Chéif. kind. p. 194.}

kind. He may justly be ranked among those, who contributed to the revival of good learning in Europe: for beside these labours for the public, he attended his college closely, and made not only very good scholars, but such a number of them, that he is said to have furnished the bar with one thousand, and the church with two thousand young men. He died at Augsburg in 1617, much lamented: for he was a man of good qualities as well as great ones, and therefore not less beloved than admired.

HOFFMAN, a name common to several men, who have distinguished themselves in the republic of letters; some of whom have been divines, but more of them physicians. We shall give some account of two of the latter sort; Maurice Hoffman, and John Maurice Hoffman, his son.

Maurice Hoffman was born of a good family, at Furstenwalde in the electorate of Brandenburg, on the 20th of September 1621; and was driven early from his native country by the plague, and also by the war that followed it. His parents, having no great notion of breeding him up to letters or sciences, contented themselves with having him taught writing and arithmetic: but Hoffman's taste for books and study made him very impatient under this, and he was resolved to be a scholar at all adventures. He first gained over his mother to his scheme; but she died, when he was only fifteen years of age. This however was luckily no impediment to his purpose; for the schoolmaster of Furstenwalde, to which after many sojournings he was now returned, was so touched with his good natural parts and violent propension to learning, that he was at the pains of instructing him in secret. His father, convinced of his very uncommon abilities, permitted him at length to follow his inclinations; and in 1637, sent him to study in the college of Colun. Famine and the plague drove him from hence to Kopnik, where he buried his father; and in May 1638, he went to Altorf to an uncle by his mother's side, who was a professor of physic. Here he finished his studies in classical learning and philosophy; and then applied himself with the utmost ardour to physic. In 1641, when he had made some progress, he went to the university of Padua, which then abounded with men very learned in all sciences. Anatomy and Botany were the great objects of his pursuit; and he became very deeply skilled in them both. Bartholin tells us, that Hoffman, having dissected a turkey-cock, discovered the pancreatic duct,

Niceron,
Hommes
Illustres,
tom. xvi.

Anatomia
Renovata,
L. iii. c. 43.

duct, and shewed it to Virfungus, a celebrated anatomist of Padua, with whom he lodged: who taking the hint from thence, demonstrated afterwards the same vessel in the human body. When he had been at Padua about three years, he returned to Altorf, to assist his uncle, now growing infirm, in his business; and taking a doctor of physic's degree in 1645, he applied himself very diligently to practice, in which he had great success, and acquired great fame. In 1648, he was made professor extraordinary in anatomy and chirurgery; in 1649, professor of physic, and soon after member of the college of physicians; in 1653, professor of botany, and director of the physic-garden. He acquitted himself in these various employments very nobly, not neglecting in the mean time the business of his profession; in which his reputation was so high and so extensive, that many princes of Germany appointed him their physician. He died of an apoplexy on the 22d of April 1698, in his 77th year, after having published a great number of works, and married three wives, by whom he had eighteen children.

John Maurice Hoffman, by his first wife, was born at Altorf on the 6th of October 1653; and sent to a school at Herzprugk, where having acquired a competent knowledge of the Greek and Latin tongues, he returned to his father at Altorf at sixteen years of age; and studied first philosophy, and then physic. He went afterwards to Frankfort upon the Oder, and proposed to visit the United Provinces and England; but the wars hindering, he went to Padua, where he studied two years. Then making a tour of part of Italy, he returned to Altorf in 1674, and was admitted to the degree of doctor in physic. He spent two years in perfecting the knowledge he had acquired; and then in 1677, was made professor extraordinary in physic, which title, in 1681, was changed to that of professor in ordinary. He now applied himself in good earnest to the practice of physic; and in process of time his fame was spread so far and wide, that he was sought after by persons of the first rank. George Frederic, marquis of Anspach, of the house of Brandenburg, chose him in 1695 for his physician; and about the latter end of the year, Hoffman attended this prince into Italy, and renewed his acquaintance with the learned there. Upon the death of his father in 1698, he was chosen to succeed him in his places of botanic professor and director of the physic-garden. He was elected also the same year rector of the university of Altorf; a post, which he had occupied

in 1686. He lost his great friend and patron, the marquis of Anspach, in 1703; but found the same kindness from his successor William Frederic, who pressed him so earnestly to come nearer him, and made him withal such advantageous offers, that Hoffman in 1713 removed from Ältorf to Anspach, where he died the 31st of October 1727. He had married a wife in 1681, by whom he had five children. He published a great number of works, which are highly esteemed by those of his own faculty.

Vita Joh.
Holbenii a
Car. Patino
præfix.
Erasmi
Moriæ En-
comium. Ba-
sil. 1676.

HOLBEIN (JOHN) better known by his German name Hans Holbein, a most excellent painter, was born at Basile in Swisserland in 1498, as the generality of those, who have left us memoirs of him, say; though the learned Charles Patin places his birth three years earlier, supposing it very improbable, that he could have arrived at that maturity of judgment and perfection in painting, as he shewed in the years 1514 and 1516, if he had been born so late as 98, He learned the rudiments of his art from his father John Holbein, who was a painter, and had removed from Augsburg to Basile; but the superiority of his genius soon raised him above his master. He painted our Saviour's Passion in the town-house at Basile; and also in the fish-market of the same town, a Dance of Peasants and Death's Dance. These pieces were exceedingly striking to the curious; and the great Erasmus was so affected with them, that he requested of him to draw his picture, and was ever after his friend to serve him. Holbein in the mean time, though a great genius and fine artist, had no elegance or delicacy of manners, but was given to wine and revelling company: for which he met with the following gentle rebuke from his friend Erasmus. When Erasmus wrote his Moriæ Encomium, or Panegyric upon Folly, he sent a copy of it to Hans Holbein, who was so pleased with the several descriptions of folly there given, that he designed them all in the margin; and where he had not room to draw the whole figures, pasted a piece of paper to the leaves. He then returned the book to Erasmus, who seeing, that he had represented an amorous fool by the figure of a fat Dutch lover, hugging his bottle and his lass, wrote under it Hans Holbein, and so sent it back to the painter. Holbein, however, to be revenged of him, drew the picture of Erasmus for a musty groper, who busied himself in scraping together old manuscripts and antiquities, and wrote under it Adagia.

Moriæ En-
com. p.
193, and
196.

It is said; that a certain English nobleman, who accidentally saw some of Holbein's performances at Basile, invited him to come to England, where his art was in high esteem; and promised him great things from the encouragement, he would be sure to meet with from Henry VIII; but Holbein ^{Patin, &c.} was too much engaged in his pleasures to listen to so advantageous a proposal. A few years after, however, moved by the necessities, to which an increased family and his own mismanagement had reduced him, as well as by the persuasions of his friend Erasmus, who told him how improper a country his own was to do justice to his merit, he consented to go to England; and he consented the more readily, having a termagant for his wife. In his journey thither he stayed some days at Strasburg, and applying, as it is said, to a very great master in that city for work, was taken in, and ordered to give a specimen of his skill. Holbein finished a piece with great care, and painted a fly upon the most eminent part of it; after which he withdrew privily in the absence of his master, and pursued his journey, without saying any thing to any body. When the painter returned home, he was astonished at the beauty and elegance of the drawing; and especially at the fly, which, upon his first casting his eye upon it, he so far took for a real fly, that he endeavoured to remove it with his hand. He sent all over the city for his journey-man, who was now missing; but after many enquiries, found that ^{Patin, &c.} he had been thus deceived by the famous Holbein.

After begging his way to England, which Patin tells us he almost did, he found an easy admittance to the then lord chancellor, Sir Thomas More: for he had brought with him Erasmus's picture, and letters recommendatory from him, to that great man. Sir Thomas received him with all the joy imaginable, and kept him in his house between two and three years; during which time he drew Sir Thomas's picture, and those of many of his friends and relations. One day Holbein happening to mention the nobleman, who had some years ago invited him to England, Sir Thomas was very solicitous to know who he was. Holbein replied, that he had indeed forgot his title, but remembered his face so well, that he thought he could draw his likeness; and this he did so very strongly, that the nobleman, it is said, was immediately ^{Patin, &c.} known by it. The chancellor, having now sufficiently furnished and enriched his apartments with Holbein's productions, was determined to introduce this great painter to Henry VIII. which he did in this manner. He invited the king to an entertainment, and hung up all Holbein's pieces, disposed in

in the best order, and placed in the best light, in the great hall of his house. The king upon his first entrance into the hall, was so charmed with the sight of them, that he asked, "Whether such an artist was now alive, and to be had for money?" Upon which Sir Thomas presented Holbein to the king, who immediately took him into his service, and brought him into great esteem with the nobility and gentry of the kingdom. The king from time to time manifested the great value he had for him, and upon the death of queen Jane, his third wife, sent him into Flanders to draw the picture of the dutchess Dowager of Milan, widow to Francis Sforza, whom the emperor Charles V. had recommended to him for a fourth wife; but the king's defection from the see of Rome happening about that time, he rather chose to match with a protestant princess, in hopes by that means to engage the protestant league in Germany in his interest. Cromwell, then his prime minister, for Sir Thomas More was removed and beheaded, proposed Anne of Cleves to him; but the king was not over-sond of the match, till her picture, which Cromwell had sent Holbein to draw, was presented to him: where, as lord Herbert of Cherbury says, she was represented by this master so very fine and charming, that the king immediately resolved to marry her, and afterwards, that he might not disoblige the princes of Germany, actually did marry her, though, as soon as he saw the lady, he was greatly disgusted at her.

History of
Henry
VIII.

De Piles,
Lives of the
painters,
&c.

In England Holbein drew a vast number of admirable portraits; among others, those of Henry VII. and Henry VIII. on the wall of the palace at White-hall, which perished with it when it was burnt, though some endeavours were made to remove that part of the wall, on which the pictures were drawn. There happened an affair in England, which might have been fatal to him, if the king had not protected him. On the report of Holbein's character, a lord of the first quality came one day to see him, when he was drawing a figure after the life. Holbein begged his lordship to defer the honour of his visit to another day; which the nobleman taking for an affront, broke open the door, and very rudely went up stairs. Holbein hearing a noise, came out of his chamber, and meeting the lord at his door, fell into a violent passion, and pushed him backwards from the top of the stairs to the bottom. However, considering immediately what he had done, he escaped from the tumult he had raised, and made the best of his way to the king. The nobleman much hurt, though not so much as he pretended, was there soon after him; and
upon

upon opening his grievance, the king ordered Holbein to ask pardon for his offence. But this only irritated the nobleman the more, who would not be satisfied with less than his life; upon which the king sternly replied, "My lord, you have not now to do with Holbein, but with me; whatever punishment you may contrive by way of revenge against him, shall assuredly be inflicted upon yourself: Remember, pray my lord, that I can, whenever I please, make seven lords of seven plowmen, but I cannot make one Holbein of even seven lords."

Patin, &c.
De Piles,
&c.

It would be tedious to mention the several monuments of his art, which Holbein erected: before the edition of the "*Moriæ Encomium*" quoted above, there is an account of all his pieces, and in whose possession they are. There is also prefixed the life of Holbein at large, with two prints of him, very unlike each other; the one drawn when he was very young, the other when he was forty five years of age. Under the latter we find the following Tetrastick:

Principe pictorum, magno qui gratus Erasmo,
Immensum crevit laus, Basilea, tua.
Divisus nostro te suscipit orbe Britannus,
HOLBENI, orbe uno laus tua stare nequit.

The judgment which Charles Alphonse du Fresnoy has passed on this painter is, that "he was wonderfully knowing, and had certainly been of the first form of painters, had he travelled into Italy; since nothing can be laid to his charge, but only that he had a Gothic gusto." He declares, that Holbein "performed better than Raphael; and that he had seen a portrait of his painting, with which one of Titian's could not come into competition." "Tis amazing to think, says de Piles, that a man born in Swisserland, and who had never been in Italy, should have so good a gusto, and so fine a genius for painting." Frederick Zucherero, who travelled over England in the year 1574, was greatly surprized at the sight of Holbein's works, and said, that "they were not inferior to either Raphael's or Titian's." He painted alike in every manner: in fresco, in water-colours, in oyl, and in miniature. He was eminent also for a rich vein of invention, very conspicuous in a multitude of Designs, which he made for gravers, sculptors, jewellers, &c. He had the same singularity, which Pliny mentions of Turpilius a Roman, namely, that of painting with his left hand. He died of the plague at London in the year 1554; and

Art of
painting by
Dryden, p.
235, 236.
Lond. 1716.

Lives of the
Painters,
&c.

Nat. Hist.
L. xxxv.
c. 4.

and at his lodgings at White-hall, where he had lived from the time, that the king became his patron.

Wood's
Athenæ
Oxon.
vol. ii.

HOLDER (WILLIAM) a learned and philosophical Englishman, was born in Nottinghamshire, educated in Pembroke-hall Cambridge, and in 1642, became rector of Blechingdon in Oxfordshire. In 1660, he proceeded doctor in divinity; was afterwards canon of Ely, fellow of the Royal Society, canon of St. Paul's, sub-dean of the royal-chappel, and sub-almoner to his majesty. He was a very accomplished person, and withal a great virtuoso: and he wonderfully distinguished himself, by making a young gentleman of distinction, who was born deaf and dumb, to speak. This gentleman's name was Alexander Popham, son of colonel Edward Popham, who was sometime an admiral in the service of the long parliament. The cure was performed by him in his house at Blechingdon in 1659; but Popham losing what he had been taught by Holder, after he was called home to his friends, was sent to Dr. Wallis, who brought him to his speech again. Dr. Holder published a book, intitled "The Elements of Speech: an essay of inquiry into the natural production of letters: with an appendix concerning persons that are deaf and dumb." 1669, 8vo. In the appendix he relates, how soon, and by what methods he brought Popham to speak. In 1678, he published in 4to. "A Supplement to the Philosophical Transactions of July 1670, with some reflections on Dr. Wallis's letter there inserted." This was written to claim the glory of having taught Popham to speak, which Dr. Wallis in the said letter had claimed to himself: upon which the doctor soon after published, "A defence of the Royal Society and the Philosophical Transactions, particularly those of July 1670, in answer to the cavils of Dr. William Holder." 1678, 4to. Dr. Holder was skilled in the theory and practice of music, and wrote "A treatise of the natural grounds and principles of harmony." 1694, 8vo. He wrote also "A Discourse concerning Time, with application of the natural day, lunar month, and solar year, &c." 1694, 8vo. He died at Amen Corner in London on the 24th of January 1696-7, and was buried in St. Paul's.

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vol. ii.

HOLIDAY (BARTEN) an ingenious and learned English divine, was the son of a taylor in Oxford, and born there about the year 1593. He was entered early into Christchurch, in the time of Dr. Ravis, his relation and patron, by whom

whom he was chosen student; and in 1615, he took holy orders. He was before noted for his skill in poetry and oratory, and now distinguished himself so much by his eloquence and popularity as a preacher, that he had two benefices conferred on him in the diocese of Oxford. In 1618, he went as chaplain to Sir Francis Stewart, when he accompanied to Spain the count Gundamore; in which journey Holiday behaved in so facetious and pleasant a manner, that the count was mightily taken with him. Afterwards he became chaplain to the king, and was promoted to the archdeaconry of Oxford, before the year 1626. In 1642, he was made a mandamus doctor of divinity at Oxford; near which place he sheltered himself during the time of the rebellion. When the royal party declined, he so far sided with the prevailing powers, as to undergo the examination of the Triers, in order to be inducted into the rectory of Chilton in Berkshire; for he had lost his livings, and the profits of his archdeaconry, and could not well bear poverty and distress. This drew upon him much censure from his own party; some of whom however, says Mr. Wood, commended him, since he had thus made a provision for a second wife he had lately married. After the restoration he quitted this living; and returned to Eisleigh near Oxford, to live on his archdeaconry; and had he not acted a temporizing part, it was said he might have been raised to a see, or some rich deanery. His poetry however got him a name in those days, and he stood fair for preferment; and his philosophy also discovered in his book *De anima*, and well languaged sermons, says Wood, speak him eminent in his generation, and shew him to have traced the rough parts of learning, as well as the pleasant paths of poetry. He died at Eisleigh on the 2d of October 1661.

His works consist of twenty sermons published at different times: "*Technogamia, or the marriage of arts, a comedy.*" 1630. This was acted by some Oxford scholars at Woodstock in 1621 before king James, who is said not to have relished it at all. "*Philosophiæ politico-barbaræ specimen, in quo de anima et ejus habitibus intellectualibus quæstiones aliquot libris duobus illustrantur.*" Oxon. 1633, 4to. Survey "of the World in ten books, a poem." Oxon. 1661, 8vo. But the work he is known and esteemed for now is his translation of the Satires of Juvenal and Persius: for though his poetry is but indifferent, yet his translation is allowed to be faithful, and his notes good. The second edition of his Persius was published in 1616; and the fourth at the end of the "*Satyræ of Juvenal illustrated with notes and sculptures.*"

Ox;

Oxford, 1673, in folio. Mr. Dryden, in the dedication of his translation of Juvenal and Persius, makes the following critique upon our author's performance. "If, says he, rendering the exact sense of these authors, almost line for line, had been our business, Barten Holiday had done it already to our hands; and by the help of his learned notes and illustrations, not only Juvenal and Persius, but (what is yet more obscure) his own verses, might be understood." Speaking a little farther of close and literal translation, he says, that "Holiday, who made this way his choice, seized the meaning of Juvenal, but the poetry has always escaped him."

HOLINSHED (RAPHAEL) an English historian, and famous for the Chronicles that go under his name, was descended from a family, which lived at Bosely in Cheshire: but neither the place nor time of his birth, nor scarcely any other circumstances of his life, are known. Some say, he had an university education, and was a clergyman; while others, denying this, affirm, that he was steward to Thomas Burdett of Bromcote in the county of Warwick, Esq. Be this as it will, he appears to have been a man of considerable learning, and to have had a head particularly turned for history. His Chronicles were first published at London in 1577, in two volumes folio; and then in 1587 in three, the two first of which are commonly bound together. In this second edition, several sheets were castrated in the second and third volumes, because there were passages in them disagreeable to queen Elizabeth and her ministry: but the castrations have since been reprinted apart. Holinshed was not the sole author or compiler of this work, but was assisted in it by several other hands. The first volume opens with, "An Historical Description of the island of Britaine, in three books," by William Harrison: and then, "The Historie of England, from the time that it was first inhabited, until the time that it was last conquered," by R. Holinshed. The second volume contains, "The description, conquest, inhabitation, and troublesome estate of Ireland; particularly the description of that kingdom:" by Richard Stanihurst. "The conquest of Ireland, translated from the Latin of Giraldus Cambrensis," by John Hooker, alias Vowell, of Exeter, Gent. "The chronicles of Ireland beginning where Giraldus did end, continued untill the year 1509, from Philip Flatburie, Henrie of Marleborow, Edmund Campian," &c.

&c. by R. Holinshed; and from thence to the year 1586, by R. Stanihurst and J. Hooker. "The Description of Scotland, translated from the Latin of Hector Boethius," by R. H. or W. H. "The Historie of Scotland, containing the beginning, increase, proceedings, continuance, acts and government of the Scottish nation, from the original thereof unto the yeere 1571," gathered by Raphael Holinshed; and continued from 1571 to 1586, by Francis Boteville, alias Thin, and others. The third volume begins at "Duke William the Norman, commonlie called the Conqueror; and descends by degrees of yeeres to all the kings and queenes of England." First compiled by R. Holinshed, and by him extended to 1577; augmented and continued to 1586, by John Stow, Fr. Thin, Abraham Fleming, and others. The time of our historian's death is unknown; but it appears from his will, which Mr. Hearne prefixed to his edition of Camden's Annals, that it happened between 1578 and 1582.

As for his coadjutors; Harrison was bred at Westminster School, sent from thence to Oxford, became chaplain to Sir William Brooke who preferred him, and died in 1593. Hooker was uncle to the famous Richard Hooker, and born at Exeter about 1524: was educated at Oxford, and afterwards travelled into Germany, where at Cologn he took a degree in law. Next he went to Strasburg; and sojourned with the celebrated Peter Martyr, who instructed him in divinity. Then returning home, he married and settled in his native place; where he became a principal citizen, and was sent up a representative to the parliament, holden at Westminster in 1571. He died in 1601, after having published several works of various kinds. We know nothing of Boteville; only that Mr. Hearne styles him "a man of great learning and judgment, and a wonderful lover of antiquities."

Wood's
Athen.
Oxon. v. i.
Præfat. ad
Camd.
Annal.

HOLLAR, (WENTZEL, or WENCESLAUS) a most admired and celebrated engraver, was born at Prague in Bohemia, in the year 1607. He was at first instructed in school-learning, and afterwards put to the profession of the law; but not relishing that dry study, and then his family being ruined when Prague was taken and plundered in 1619, so that they could not make such a provision for him as had been proposed, he removed from thence in the year 1627. During his abode in several towns in Germany, he applied himself to drawing and designing, to copying the pictures of several

Life of Hol-
lar by Ver-
tue, Lond.
1745.

Life, &c.

P. 3.

several great artists, taking geometrical and perspective views and draughts of cities, towns, and countries, by land and water; wherein at length he grew so excellent, especially for his landskips in miniature, as not to be outdone in beauty and delicacy by any artist of his time. He was but eighteen years of age, when the first specimens of his art appeared in print; and the connoisseurs in his works have observed, that he inscribed the earliest of them with only a cypher of four letters, which, as they explain it, was intended for the initials of, “Wenceslaus Hollar Pragensis excudit.” He employed himself chiefly in copying heads and portraits, sometimes from Rhembrandt, Henzelman, Fælix Biler, and other eminent hands; but his little delicate views of Strasburgh, Collen, Mentz, Bonn, Frankfort, and many other towns along the Rhine, Danube, Neccer, &c. got him so much reputation, that when Thomas Howard, earl of Arundel, was sent ambassador to the emperor Ferdinand the Second in 1636, he was so highly pleased with Hollar’s performances, that he admitted him into his retinue. Hollar attended his lordship from Collen to the emperor’s court, and in this progress made several draughts and prints of the places, through which they travelled. He took that view of Wurzburg, under which is written, “Hollar delineavit, in legatione Arundeliana ad Imperatorem.” He then made also a curious large drawing, with the pen and pencil, of the city of Prague, which gave great satisfaction to his patron, then upon the spot.

After the earl had finished his negotiations in Germany, he returned to England, and brought Hollar with him: where however he was not so intirely confined to the earl’s service, but that he had the liberty to accept of employment from others. Accordingly we soon find his hand to have been engaged by the printfellers; and Peter Stent, one of the most eminent among them, prevailed upon him to make an ample view or prospect of and from the town of Greenwich in Kent, to London, which he finished in two plates in 1637: the earliest date of his works in this kingdom. In the next year appeared his elegant prospect about Richmond, when he finished also several curious plates from the fine paintings in the Arundelian collection. In the midst of this employment, arrived in London Mary de Medicis the queen mother of France, to visit her daughter Henrietta Maria queen of England; and with her an historian, who recorded the particulars of her journey and entry into this kingdom. His work, written in French, was printed in London in 1639; and

and adorned with several portraits of the royal family, etched for the same, by the hand of Hollar. The same year was published his effigies of his patron the earl of Arundel on horseback; as afterwards he etched another of him in armour, and several views of his country seat at Albrough in Surry. In 1640, he seems to have been introduced into the service of the royal family, to give the prince of Wales some taste in the art of designing; and it is intimated; that either before the irruption of the civil wars, or at least before he was driven by them abroad, he was in the service of the duke of York. This year appeared his beautiful set of figures in twenty eight plates; entitled *Ornatus Muliebris Anglicanus*; and containing the several habits of English women of all ranks or degrees: they are represented at full length, and have rendered him famous among the lovers of sculpture. In 1641, were published his prints of king Charles and his queen: but now the civil wars being broke out, and his patron the earl of Arundel leaving the kingdom to attend upon the queen and the princess Mary, Hollar was left to shift for himself. He applied himself very closely to his business, and published many other parts of his works, after Holbein, Vandyck, &c. especially the portraits of several persons of quality of both sexes, ministers of state; commanders of the army, learned and eminent authors; more especially another set or two of female habits in divers nations of Europe. Whether he grew obnoxious, as an adherent to the earl of Arundel, or as a malignant for drawing so many portraits of the royal party, is not expressly said: but now it seems he was molested, and driven to take shelter under the protection of one or more of them, till they were defeated, and he taken prisoner of war with them upon the surrendry of their garrison at Basing-house in Hampshire. This was on the 14th of October 1645; but Hollar, either making his escape, or otherwise obtaining his liberty, went over the seas after the earl of Arundel; who resided at Antwerp with his family, and had transported thither his most valuable collection of pictures.

Life of Hollar, p. 146.

Hollar remained at Antwerp several years, copying from his patron's collection; and working for printsellers, booksellers, and publishers of his works, but seems to have cultivated no interest among men of fortune and curiosity in the art, to dispose of them by subscription, or otherwise most to his advantage. In 1647 and 1648, he etched eight or ten of the painters' heads with his own, with various other

curious pieces, as the picture of Charles I. soon after his death, and of several of the royalists, and in the three following years, many portraits and landskips after Breughill, Elsheimer, and Teniers, with the triumphs of death. He etched also king Charles II. standing, with emblems; and also published a print of James duke of York, ætat. 18. ann. 1651. from a picture drawn of him, when he was in Flanders, by Teniers. He was more punctual in his dates than most other engravers, which have afforded very agreeable lights and directions, both as to his own personal history and performances, and of those of many others. At last, either not meeting with encouragement enough to keep him longer abroad, or invited by several magnificent and costly works proposed or preparing in England, wherein his ornamental hand might be employed more to his advantage, he returned hither in the year 1652. Here he afterwards performed some of the most considerable of his publications: but what is very strange, though he was an artist superior to almost all others in genius as well as assiduity; yet he had the peculiar fate to work here, as he had done abroad, still in a state of subordination, and more to the profit of other people than himself. Notwithstanding his penurious pay, he is said to have contracted a voluntary affection to his extraordinary labour; so far, that he spent almost two thirds of his whole time at it, and would not suffer himself to be drawn or disengaged from it, till his hour-glass had run to the last moment proposed. Thus he went on in full business, till the restoration of Charles II. brought home many of his friends, and him into fresh views of employment. It was but two years after that memorable epocha, that the learned and ingenious Mr. Evelyn published his “Sculptura, or the History and “Art of Chalcography and engraving in Copper:” in which he gave the following very honourable account of Hollar. “Wenceslaus Hollar, says he, a gentleman of “Bohemia, comes in the next place: not that he is not “before most of the rest for his choice and great industry, “for we rank them very promiscuously both as to time and “pre-eminence, but to bring up the rear of the Germans “with a deserving person, whose indefatigable works in “aqua fortis do infinitely recommend themselves by the “excellent choice which he hath made of the rare things “furnished out of the Arundelian collection, and from most “of the best hands and designs: for such were those of “Leonardo da Vinci, Fr. Parmensis, Titian, Julio Romano, “A. Mantegna, Corregio, Perino del Vaga, Raphael Ur-

bin,

“ bin, Seb. del Piombo, Palma, Albert Durer, Hans Hol-
 “ bein, Van Dyke, Rubens, Brœughel, Bassan, Elsheimer,
 “ Brower, Artois, and divers other masters of prime note,
 “ whose drawings and paintings he hath faithfully copied:
 “ besides several books of Landshapes, Towns, Solemnities,
 “ Histories, Heads, Beasts, Fowls, Insects, Vessels, and other
 “ signal pieces, not omitting what he hath etched after De
 “ Cleyn, Mr. Streter, and Dankerty for Sir Robert Staple-
 “ ton’s Juvenal, Mr. Ross’s Silius, Polyglotta Biblia, The
 “ Monasticon first and second part, Mr. Dugdale’s St. Paul’s
 “ and Survey of Warwickshire, with other innumerable
 “ frontispieces, and things by him published and done after
 “ the life; and to be on that account more valued and
 “ esteemed, than where there has been more curiosity about
 “ chimera’s, and things which are not in nature: so that of
 “ Mr. Hollar’s Works we may justly pronounce, there is
 “ not a more useful and instructive collection to be made.”

Mr. Evelyn, farther on, recommends, for the improvement
 of our engravers, the copying and publishing the best pieces
 in the collections of our nobility and gentry, as what would
 bring them into a good manner of designing, and render
 our nation famous abroad: “ especially, adds he, if joined
 “ to this, such as exceed in the talent, would entertain us
 “ with more landships and views of the environs, approaches
 “ and prospects of our nobly situated metropolis, Green-
 “ wick, Windsor, and other parts upon the goodly Thames;
 “ and in which, as we said, Mr. Hollar has so worthily
 “ merited, and other countries abound with, to the immense
 “ refreshment of the curious, and honour of the industrious
 “ artist. And such, we farther wish, might now and then
 “ be encouraged to travel into the Levantine parts, Indies
 “ East and West, from whose hands we might hope to re-
 “ ceive innumerable and true designs, drawn after the life,
 “ of those surprising landships, memorable places, cities,
 “ isles, trees, plants, flowers, and animals, &c. which are
 “ now so lamely and so wretchedly obtruded upon us by the
 “ ignorant, and for want of abilities to reform them.”

Sculptura,
 p. 78, 93.
 edit. 1755.

Some of the first things Hollar performed after the resto-
 ration, were, A Map of Jerusalem; The Jewish Sacrifice
 in Solomon’s Temple; Maps of England, Middlesex, &c.
 View of St. George’s Hospital at Windsor; The Gate of
 St. John of Jerusalem near London; and many animals,
 fruits, flowers, and insects, after Barlow and others: many
 heads of nobles, bishops, judges, and great men; several
 prospects about London, and London itself, as well before

Life of Hol-
lar, p. 131.

the great fire, as after its ruin and rebuilding: though the calamities of the fire and plague in 1665 are thought to have reduced him to such difficulties, as he could never intirely get the better of. Afterwards he was sent to Tangier in Africa, in the quality of his majesty's designer, to take the various prospects there of the garrison, town, fortifications, and the circumjacent views of the country: and many of his drawings upon the spot, dated 1669, still preserved in the library of the late Sir Hans Sloane, were within three or four years after made publick, upon some of which Hollar stiles himself "Scenographus Regis." After his return to England he was variously employed in finishing his views of Tangier for publication, and taking several draughts at and about Windsor in 1671, with many representations in honour of the knights of the garter. About the year 1672, he travelled northward, and drew several views of Lincoln, Southwell, Newark, and York Minster; and afterwards was engaged in etching of towns, castles, churches, and their fenestral figures, arms, &c. besides tombs, monumental effigies with their inscriptions, &c. in such numbers as it would almost be endless to enumerate. Few artists have been able to imitate his works, yet many lovers of the art, and all the curious, both at home and abroad, have, from his time to ours, been fond and even zealous to collect them. But how liberal soever they might be in the purchase of his performances, the performer himself, it seems, was so incompetently rewarded for them, that he could not, now in his old age, keep himself free from the incumbrances of debt, though it is visible, that he was variously and closely employed to a short time before his death. But as many of his plates are dated that year, in the very beginning of which, as we are informed, he died, it is probable they were somewhat antedated by him, that the sculptures might appear of the same date with the book, in which they are printed: that is, in "Thoroton's Antiquities of Nottinghamshire." Some of them appear unfinished; and the 501st page, which is intirely blank, was probably left so for a plate, that he was to have supplied. When he was upon the verge of his 70th year, he was attached with an execution at his house in Gardiners Lane Westminster: he desired only the liberty of dying in his bed, and that he might not be removed to any other prison but his grave. Whether this was granted him or no, we cannot say; but he died upon the 28th of March 1677, and, as appears from the parish register of St. Margaret's, was buried in the New Chapel Yard, near the place

place of his death. As many sumptuous and valuable monuments as Hollar had raised for others, none was erected for him. However, a friend to his memory, in hopes that some body would be grateful enough one day or other to do this honourable office for him, prepared the following epitaph; which, as it does no more than justice to his merit, we will here subjoin.

Epitaph upon H O L L A R.

The works of Nature, and of Men,
By thee preserv'd, take life again :
And e'en thy Prague serenely shines,
Secure from ravage in thy lines :
In just return, this marble fain
Would add some ages to thy name :
Too frail, alas ! 'tis forced to own,
Thy Shadows will outlast the Stone.

HOLSTENIUS, (LUCAS) a very ingenious and learned German, was born at Hamburg in the year 1596; and after a liberal education in his own country, went to France, and stayed some time at Paris, where he distinguished himself by his uncommon parts and learning. From thence he went to Rome, and attached himself to cardinal Francis Barberini; who took him under his protection, and being very fond of him, recommended him to favour. He was honoured by three popes; Urban VIII. Innocent X. and Alexander VII. The first gave him a canonry of St. Peter's: the second made him librarian of the Vatican; and the third sent him, in the year 1655, to the renowned Christina queen of Sweden, whose formal profession of the catholic faith he received at Inspruck. He spent his life in study, and died at Rome on the 2d of February 1661, aged 65 years. Cardinal Barberini, whom he made his heir, caused a monument of marble to be erected over his grave, with a Latin inscription upon it much to his honour. He was very learned both in sacred and profane antiquity, had a very exact and critical discernment, and wrote with the utmost purity and elegance. He was not the author of any great works: what he did chiefly consisted of notes and dissertations, which have been highly esteemed for the judgment and precision with which they are drawn up. Some of these were published by himself, but the greater part were communicated after his death, and inserted by his friends in their editions of authors, or

Tom. i.
p. 222.

other works that would admit them. Though Holstenius seems to have been a grave man, yet there is a bon-mot in the Menagiana, which shews some mirth and a great deal of ready wit; and which for that reason we will here relate. Disputing one day with some vehemence against two learned men at his patron and protector cardinal Barberini's table, he had the misfortune to break wind backwards. The cardinal smiled; and the company could not forbear laughing out. Holstenius however, not the least disconcerted, turned himself to the cardinal, and said, "I may very well upon this occasion apply to your eminence this line of Virgil,--
" *Tu das epulis accumbere divum*--but not the following--
" *Ventorumque facis tempestatumque potentem*:" no body suspecting in the mean time, that it was not *Ventorum*, but *Nimborum*, in Virgil. His notes and emendations upon Eusebius's book against Hierocles, upon Porphyry's Life of Pythagoras, upon Apollonius's Argonautics, upon Demophilus, Democrates, Secundus, and Sallustius the Philosopher, upon Stephanus Byzantinus de Urbibus, &c. are known to all the learned, and are to be found in the best editions of those authors. He wrote a Dissertation upon the Life and Writings of Porphyry, which is printed with his notes on Porphyry's Life of Pythagoras; and other dissertations of his are inserted in Grævius's collection of Roman Antiquities, and elsewhere.

We must not forget to observe, that Holstenius was born in the Lutheran religion; but afterwards embraced the Roman catholic, at the intercession of father Sirmond the jesuit, who had the honour to make a convert of him.

HOLYOAKE, (FRANCIS) a learned Englishman, memorable for having made an "Etymological Dictionary of Latin Words," was born at Nether Whitacre, in Warwickshire, about the year 1567, and studied in the university of Oxford about 1582; but it does not appear that he ever took a degree. He taught school at Oxford, and in his own country; and became rector of Southam in Warwickshire, in 1604. He was elected a member of the convocation of the clergy in the first year of Charles I's reign; and afterwards in the civil wars, suffered extremely for his attachment to that king. He died the 13th of November 1653, and was buried at Warwick. His Dictionary was first printed in 1606 in 4to. and the fourth edition in 1633, augmented with a prodigious number of words, was dedicated to Dr. William

Wood's
Athen.
Oxon. v. ii.

Laud,

Laud, then bishop of London. He wrote himself in Latin, "Franciscus de sacra quercu."

He had a son Thomas born at Southam, in 1616, and afterwards a student in Queen's College, Oxford, where he took the degrees in arts. Then he became a captain in behalf of the king, and did such service, that, odd as it may seem, he was made a doctor in divinity. After the surrender of Oxford, he retired into his own country; and obtaining a licence, practised physick till the restoration with good success. Then taking orders, he was presented by lord Leigh to the rectory of Whitnash, near Warwick, and afterwards obtained other good preferments. He died the 10th of June 1675, and left a Dictionary, English and Latin, and Latin and English, which was published in 1677, in a large thick folio. Before it are prefixed two epistles: one by the author's son, Charles Holyoake of the Inner Temple, dedicating the work to Foulke lord Brook, who in 1674 had conferred upon his father the donative of Breamour in Hampshire; another by Dr. Thomas Barlow bishop of Lincoln, containing many things of the work and its author. "This dictionary however, as Mr. Wood rightly observes, is made upon the foundation laid by his father."

HOMER, the most ancient of the Greek poets, was the father of poetry, as Herodotus was of history, and Hippocrates of physick. As much as he has celebrated the praises of others, he has been so very modest in regard to himself, that we do not find the least mention of him throughout his poems: so that where he was born, who were his parents, what age he lived in, and almost every circumstance of his life, remain at this day in a great measure, if not altogether, unknown. The most formal account we have of the life of Homer is that, which goes under the name of Herodotus, and is usually printed with his history: and though it is generally supposed to be a spurious piece, yet as it is ancient, was made use of by Strabo, and exhibits that idea which the later Greeks, and the Romans in the age of Augustus, entertained of Homer, we must content ourselves with giving an abstract of it.

A man of Magnesia, whose name was Menalippus, went to settle at Cumæ, where he married the daughter of a citizen called Homyres, and had by her a daughter called Critheis. The father and mother dying, the young woman was left under the tuition of Cleonax her father's friend, and suffering herself to be seduced, was got with child. The

guardian, though his care had not prevented the misfortune, was however willing to conceal it; and therefore sent Critheis to Smyrna, which was then building, eighteen years after the founding of Cumæ, and about one hundred and sixty-eight after the taking of Troy. Critheis being near her time, went one day to a festival, which the town of Smyrna was celebrating on the banks of the river Meles; where her pains coming upon her, she was delivered of Homer, whom she called Melesigenes, because he was born on the banks of that river. Having nothing to maintain her, she was forced to spin; and a man of Smyrna called Phemius, who taught literature and musick, having often seen Critheis, who lodged near him, and being pleased with her housewifery, took her into his house to spin the wool, he received from his scholars for their schooling. Here she behaved herself so modestly and discreetly, that Phemius married her, and adopted her son, in whom he discovered a wonderful genius, and the best natural disposition in the world. After the death of Phemius and Critheis, Homer succeeded to his father-in-law's fortune and school; and was admired not only by the inhabitants of Smyrna, but by strangers, who resorted from all parts to that place of trade. A ship-master called Mentès, who was a man of wit, very learned, and a lover of poetry, was so taken with Homer, that he followed him closely, and persuaded him to leave his school, and to travel with him. Homer, whose head was then upon his poem of the Iliad, and thought it of great consequence to see the places he should have occasion to treat of, embraced the opportunity. He embarked with Mentès, and during their several voyages, never failed carefully to note down all, that he thought worth observing. He travelled into Egypt, from whence he brought into Greece the names of their Gods, and the chief ceremonies of their worship. He visited Africa and Spain, in his return from whence he touched at Ithaca, where he was much troubled with a rheum falling upon his eyes. Mentès being in haste to take a turn to Leucadia his native country, left Homer well recommended to Mentor, one of the chief men of the Island of Ithaca, who took all possible care of him. There Homer was informed of many things relating to Ulysses, which he afterwards made use of in composing his Odyssée. Mentès returning to Ithaca, found Homer cured. They embarked together; and after much time spent in visiting the coasts of Peloponnesus and the islands, they arrived at Colophon, where Homer was again troubled with the defluxion upon his eyes, which proved so violent, that

he

he is said to have lost his sight. This misfortune made him resolve to return to Smyrna, where he finished his *Iliad*. Some time after the ill posture of his affairs obliged him to go to Cumæ, where he hoped to have found some relief. He staid by the way at a place called the New Wall, which was the residence of a colony from Cumæ. There he lodged in the house of an armourer called Tychus, and recited some hymns he had made in honour of the Gods, and his poem of Amphiaraus's expedition against Thebes. After staying here some time and being greatly admired, he went to Cumæ; and passing through Larissa, he writ the epitaph of Midas, king of Phrygia, then newly dead. At Cumæ he was received with extraordinary joy, and his poems highly applauded; but when he proposed to immortalize their town, if they would allow him a salary, he was answered, that "there would be no end of maintaining all the *Ὀμῆροι* or "Blind men," and hence got the name of Homer. From Cumæ he went to Phocæa, where he recited his verses in their assemblies. Here one Thestorides a school-master offered to maintain him, if he would suffer him to transcribe his verses: which Homer complying with through meer necessity, the school-master privily withdrew to Chios, and there grew rich with Homer's poems, while Homer at Phocæa hardly earned his bread by repeating them.

Getting however at last some intimation of the school-master, he resolved to find him out; and landing near that place, he was received by one Glaucus a shepherd, at whose door he was near being worried with dogs; and carried by him to his master at Bolissus, who admiring his knowledge intrusted him with the education of his children. Here his praise began to get abroad, and the school-master hearing of him fled before him. He removed some time after to Chios, where he set up a school of poetry, gained a competent fortune, married a wife, and had two daughters; one of which died young, and the other was married to his patron at Bolissus. Here he composed his *Odyssey*, and inserted the names of those to whom he had been most obliged, as Mentès, Phemius, Mentor, and resolving for Athens, he made honourable mention of that city, to dispose the Athenians for a kind reception of him. But as he went, the ship put in at Samos, where he continued the whole winter, singing at the houses of great men, with a train of boys after him. In the spring he went on board again, in order to prosecute his journey to Athens; but landing by the way at Chios, he fell sick, died, and was buried on the sea-shore.

This

This is the most regular life we have of Homer; and though probably but little of it is exactly true, yet it has this advantage over all other accounts which remain of him, that it is within the compass of probability. The only incontestable works, which Homer has left behind him, are the “*Iliad*” and the “*Odyssey*.” The “*Batrachomyomachia*,” or, “*Battle of the Frogs and Mice*,” has been disputed, but yet allowed his by many authors. The Hymns have been doubted also, and attributed by the scholiasts to Cynæthus the rapsodist: but neither Thucydides, Lucian, nor Pausanias, have scrupled to cite them as genuine. We have the authority of the two former, for that to Apollo; and of the last, for a hymn to Ceres, of which he has given us a fragment. That to Mars is objected against; and likewise that, which is the first to Minerva. The hymn to Venus has many of its lines, copied by Virgil in the interview between *Æneas* and the goddess in the first *Æneid*. But whether these hymns are Homer’s or no, they were always judged to be near as ancient, if not of the same age with him. Many other pieces are ascribed to him: Epigrams, the “*Martiges*,” the “*Cecropes*,” the “*Destruction of Oechalia*,” and several more. Time may have prevailed over Homer here by leaving only the names of these works, as memorials that such were once in being: but while the *Iliad* and *Odyssey* remain, he seems like a leader, who, though he may have failed in a skirmish or two, has carried a victory, for which he shall pass in triumph through all future ages.

Homer had the vastest, sublimest, and most universal wit that ever was. It was by his poems, that all the worthies of antiquity were formed. From hence the law-givers, the founders of monarchies and commonwealths took the model of their politicks. Hence the philosophers drew the first principles of morality, which they taught the people. Hence physicians have studied diseases and their cures; astronomers have learned the knowledge of the heavens, and geometicians of the earth; kings and princes the art to govern, and captains to form a battle, to encamp an army, to besiege towns, to fight and gain victories. It is no romantick commendation of Homer to say, that no man understood persons and things better than he; or had a deeper insight into the humours and passions of human nature. He represents great things with such sublimity, and little ones with such propriety, that he always makes the one admirable, and the other

other pleasant. Strabo, who was an excellent geographer, assures us, that Homer has described the places and countries, of which he gives account, with that accuracy, that no man can imagine who has not seen them, and no man but must admire and be astonished who has. His poems may justly be compared with that shield of divine workmanship, so inimitably represented in the 18th book of the Iliad; where we have exact images of all the actions of war and employments of peace, and are entertained with a delightful view of the universe. “Homer, says Sir William Temple, was
 “without doubt the most universal genius, that has been
 “known in the world, and Virgil the most accomplished.
 “To the first must be allowed the most fertile invention,
 “the richest vein, the most general knowledge, and the most
 “lively expressions: to the last the noblest ideas, the justest
 “institution, the wisest conduct, and the choicest elocution.
 “To speak in the painters’ terms, we find in the works
 “of Homer the most spirit, force, and life; in those of
 “Virgil, the best design, the truest proportions, and the
 “greatest grace. The colouring of both seems equal, and
 “indeed in both is admirable. Homer had more fire and
 “rapture, Virgil more light and sweetness: or at least the
 “poetical fire was more raging in the one, but clearer in
 “the other; which makes the first more amazing, and the
 “latter more agreeable. The ore was richer in the one,
 “but in the other more refined, and better allayed to make
 “up excellent work. Upon the whole, says he, I think it
 “must be confessed, that Homer was of the two, and per-
 “haps of all others, the vastest, the sublimest, and the
 “most wonderful genius; and that he has been generally
 “so esteemed, there cannot be a greater testimony given,
 “than what has been by some observed, that not only the
 “greatest masters have found the best and truest principles
 “of all their sciences and arts in him; but that the noblest
 “nations have derived from him the original of their several
 “races, though it be hardly yet agreed, whether his
 “story be true or a fiction. In short, these two immortal
 “poets must be allowed to have so much excelled in their
 “kinds, as to have exceeded all comparison, to have even
 “extinguished emulation, and in a manner confined true
 “poetry, not only to their two languages, but to their very
 “persons.”

In the mean time Homer has had his enemies; and it is certain, that the divine Plato banished his writings out of his

Miscel-
lanies, &c.

his commonwealth, which some would fix as a blemish upon the memory of the poet. But the true reason, why Plato would not suffer the poems of Homer to be in the hands of the subjects of that government, was, because he did not esteem the common people to be capable readers of them. They would be apt to pervert his meaning, and have wrong notions of God and Religion, by taking his bold and beautiful allegories in a literal sense. Plato frequently declares, that he loves and admires him as the best, the most pleasant, and the divinest of all poets, and studiously imitates his figurative and mystical way of writing: and though he forbade his works to be read in publick, yet he would never be without them in his closet. But the most memorable enemy to the merits of Homer was Zoilus, a snarling critick, who frequented the court of Ptolemy Philadelphus, king of Egypt. This fellow wrote ill-natured notes upon his poems, but received no encouragement from that prince; on the contrary, he became universally hated for his pains, and was at length put, as some say, to a most miserable death.

We must not forget to observe, that though Homer's poems were at first published all in one piece, and not divided into books, yet every one not being able to purchase them intire, they went about in separate pieces; and each of those pieces took its name from the contents, as, "The Battle of the Ships; The Death of Dolon; The Valour of Agamemnon; The Grot of Calypso; The Slaughter of the Wooers," and the like; nor were these intitled books, but Rhapsodies, as they were afterwards called, when they were divided into books. Homer's poems were not known intire in Greece before the time of Lycurgus; whether that law-giver being in Ionia carried them, after he had taken the pains to transcribe them from perfect copies with his own hands. This may be called the first edition of Homer, that appeared in Greece, and the time of its appearing there was about a hundred and twenty years before the building of Rome, that is, about two hundred years after the time of Homer. It has been said, that the Iliad and Odyssey were not composed by Homer in their present form, but only in separate little poems, which being put together and connected by some body afterwards, make the intire works they now appear: but this is so extravagant a conceit, that it scarcely deserves to be mentioned.

HOOKE (ROBERT), an eminent English mathematician and philosopher, was son of Mr. John Hooke, minister of Freshwater in the Isle of Wight, and born there July the 18th 1635. He was designed for the church; but being of a weakly constitution, and very subject to the head ach, all thoughts of that nature were laid aside. Thus left to himself, the boy followed the peculiar bent of his genius, which was naturally turned to mechanicks; and employed his time in making little mechanical toys, which he did with wonderful art and dexterity. For instance, seeing an old brass clock taken to pieces, he made a wooden one that would go: he made likewise a small ship about a yard long, fitly shaped, masted, and rigged, with a contrivance to make it fire small guns, as it was sailing cross a haven of some breadth. These indications led his friends to think of some ingenious trade for him; and as he had also a great turn for drawing, so after his father's death, which happened in October 1648, he was placed with the celebrated painter Sir Peter Lely; but the smell of the oil-colours increasing his head-ach, he quitted that business in a very short time. Afterwards he was kindly taken by Dr. Busby into his house, and supported there, while he attended Westminster school. Here he not only acquired a competent share of Greek and Latin, together with an insight into Hebrew and some other oriental languages, but also made himself master of a good part of Euclid's Elements. Wood tells us, that while he lived with Dr. Busby, he "learned of his own accord to play twenty lessons on the organ; and invented thirty several ways of flying, as himself and Dr. Wilkins of Wadham college have reported."

Life of Dr. Robert Hooke, prefixed to his Posthumous Works, by Richard Waller, esq; Lond. 1705.

Life, &c. p. 1.

Athenæ Oxon. vol. ii. col. 1039. 2d edit. 1721.

About the year 1653, he went to Christ church in Oxford, and in 1655 was introduced to the philosophical society there; where, discovering his mechanic genius, he was first employed to assist Dr. Willis in his operations of chymistry, and afterwards recommended to the honourable Robert Boyle, Esq; whom he served many years in the same capacity. He was also instructed about this time by Dr. Seth Ward, Savilian professor of astronomy, in that science: and from henceforward distinguished himself by many noble inventions and improvements of the mechanic kind. He invented several astronomical instruments, for making observations both at sea and land; and was particularly serviceable to Mr. Boyle, in completing the invention of the air-pump. Mr. Wood tells us, that he also explained Euclid's Elements and Des Cartes's philosophy to Mr. Boyle. In November 1662, Sir Robert

Life, &c. Athenæ Oxon. as above.

- Robert Moray, then president, proposed him for curator of experiments to the Royal Society; whereupon, being unanimously accepted of, it was ordered, that Mr. Boyle should have the thanks of the society, for dispensing with him for their use; and that he should come and sit amongst them, and both bring in every day three or four of his own experiments, and take care of such others, as should be mentioned to him by the society. He executed this office so much to their satisfaction, that when that illustrious body was established by the royal charter, his name was in the list of those, who were first nominated by the council May 20, 1663; and he was admitted accordingly the 3d of June following, with a peculiar exemption from all payments. On the 28th of September the same year, he was nominated by the earl of Clarendon, chancellor of Oxford, for the degree of master of arts; and on the 19th of October it was ordered, that the repository of the Royal Society should be committed to his care, the white gallery in Gresham college being appointed for that use. In May 1664, he begun to read the astronomy lecture at Gresham for the professor Dr. Pope, then in Italy; and the same year was made professor of mechanics to the Royal Society by Sir John Cutler, with a salary of 50 l. per annum, which that gentleman, the founder, settled upon him for life. Upon the 11th of January 1664-5, he was elected by that society curator of experiments for life, with an additional salary of 30 l. per annum to Sir John Cutler's annuity, settled on him "pro tempore;" and in the March following was elected professor of geometry in Gresham college.
- In 1665, he published at London, in folio, his "Micrographia, or some philosophical descriptions of minute bodies, made by magnifying glasses, with observations and enquiries thereupon;" and the same year, during the recess of the Royal Society on account of the plague, attended Dr. Wilkins and other ingenious gentlemen into Surry, where they made several experiments. September the 19th 1666, he produced a model of his own design for rebuilding the city of London, then destroyed by the great fire; which was so approved by the lord-mayor and court of aldermen, some of whom were present at the society when it was produced, that he was appointed city-surveyor, although his design was not carried into execution. It is said, that by one part of this model of Mr. Hooke's, all the chief streets, as from Leaden-hall Corner to Newgate, and the like, were to have lain in an exact strait line; all the other cross streets to have
- turned

Life, &c.

Wood, as
above.

Ward's Life
of Hooke
in the Lives
of the pro-
fessors of
Gresham
college, p.
112, 174.

Life, &c.
p. 10.

Ward, as
above.

Life, &c.
p. 11.

turned out of them at right angles; and all the churches, public buildings, market-places, &c. to have been fixed in proper and convenient places. The rebuilding of the city, according to the act of parliament, requiring an able person to set out the ground to the several proprietors, Mr. Hooke was pitched upon, as we have said, for one of the city-surveyors, and Mr. John Oliver-a glass-painter for the other. In this employment he got the greatest part of that estate, which he died possessed of; as appeared pretty evident from a large iron chest of money found after his death, locked down with a key in it, and a date of the time, which shewed it to have been so shut up for above thirty years.

Life, &c.
p. 13. and
Wood, as
above.

Life, &c.
as above.

In 1668, Mr. Hevelius, the famous astronomer at Dantzick, presented a copy of his *Cometographia* to Mr. Hooke, in acknowledgment of an handsome compliment, which Mr. Hooke had made him on account of his *Sclonographia*, printed in 1647: and Mr. Hooke in return sent Hevelius a description of the dioptric telescope, with an account of his manner of using it, and recommended it to him as preferable to those with plain sights. This we mention, because it gave rise to a great dispute between them, in which many learned men afterwards engaged, and in which Mr. Hooke managed so, as to be universally condemned, though it has since been agreed, that he had the best side of the question. In 1671, he attacked Sir Isaac Newton's "New theory of light and colours;" where, though he was forced to submit in respect to the argument, he is said to have come off with a better reputation. The Royal Society having begun their meetings at Gresham college on the 12th of November 1674, the committee, in December the 19th following, allowed him 40 l. to erect a turret over part of his lodgings, for trying his instruments, and making astronomical observations: and the year following, he published "A description of helioscopes, and some other instruments, made by R. H. with a postscript," complaining of some injustice done him by Mr. Oldenburg, the publisher of the *Philosophical Transactions*, in regard to his invention of pendulum watches. This charge drew him into a dispute with that gentleman, which ended in a declaration of the Royal Society in their secretaries favour. Mr. Oldenburg dying in August 1677, Mr. Hooke was appointed to supply his place, and began to take minutes at the meeting in October; but did not publish the *Transactions*. Soon after this, he grew more reserved than formerly; and though he read his *Cutlerian lectures*, and often made

In the pre-
face to his
*Microgra-
phia*.

Life, &c.
P. 24.

made experiments, and shewed new inventions before the Royal Society, yet he seldom left any account of them to be entered in their registers; designing, as he said, to fit them himself, and make them public, which however he never performed. In 1686, when Sir Isaac Newton's *Principia* were published, he laid claim to his discovery concerning the force and action of gravity, which was warmly resented by that great philosopher. Hooke, though a great inventor and discoverer himself, was yet so very ambitious, that he would fain have been thought the only man, who could invent and discover. This made him frequently lay claim to other people's inventions and discoveries; in which however, as well as in the present case, the thing was generally carried against him.

Life, &c.
P. 24.

Birch's
Life of
Tillotson,
p. 241. edit.
1752.

Life, &c.

In the beginning of the year 1687, his brother's daughter, Mrs. Grace Hooke, who had lived with him several years, died: and he was so affected with grief at her death, that he hardly ever recovered it, but was observed from that time to grow less active, more melancholy, and, if that could be, more cynical than ever. At the same time a chancery-suit, in which he was concerned with Sir John Cutler, on account of his salary for reading the Cutlerian lectures, made him very uneasy, and increased his disorder. In 1691, he was employed in forming the plan of the hospital near Hoxton, founded by Robert Ask alderman of London, who appointed archbishop Tillotson one of his executors; and in December the same year, Hooke was created doctor of physic, by a warrant from that prelate. Upon the 18th of July 1696, his chancery-suit for Sir John Cutler's salary was determined in his favour to his inexpressible satisfaction. His joy on that occasion was found in his diary thus expressed, "DOMSHLGISSA: that is, Deo Optimo Maximo sit honor, laus, gloria, in sæcula sæculorum. Amen. I was born on this day of July 1635, and God has given me a new birth: may I never forget his mercies to me! whilst he gives me breath, may I praise him!" In the same year 1696, an order was granted to him for repeating most of his experiments, at the expence of the Royal Society, upon a promise of his finishing the accounts, observations, and deductions from them, and of perfecting the description of all the instruments contrived by him; but his increasing illness and general decay rendered him unable to perform it. He continued some years in this wasting condition; and thus languishing, till he was quite emaciated, he died March the 3d,

1702, at his lodgings in Gresham college, and was buried in St. Helen's church Bishopsgate-street, his corpse being attended by all the members of the Royal Society then in London. Life, &c.
p. 26.

The writer of Mr. Hooke's life, to which we have all along referred our reader, has given the following character of him, which, though not an amiable one, seems to be drawn with candor and impartiality. He made but a despicable figure, as to his person, being short of stature, very crooked, pale, lean, and of a meagre aspect, with dark brown hair, very long, and hanging over his face, uncut and lank. Suitable to this person, his temper was penurious, melancholy, mistrustful, and jealous; which increased upon him with his years. He set out in his youth with a collegiate or rather monastic recluseness, and afterwards led the life of a cynical hermit; scarcely allowing himself necessaries, notwithstanding the great increase of his fortunes after the fire in London. He declared sometimes, that he had a great project in his head, as to the disposal of his estate, for the advancement of natural knowledge, and to promote the ends and designs, for which the Royal Society was instituted; to build a handsome fabric for the society's use, with a library, repository, laboratory, and other conveniencies for making experiments; and to found and endow a physico-mechanic lecture like that of Sir John Cutler. But though he was often solicited by his friends to put his designs down in writing, and make his will as to the disposal of his estate, yet he could never be prevailed on to do it, but died without any will or testament that could be found. In like manner, with respect to his philosophical treasures, when he first became known to the learned world, he was very communicative of his inventions and discoveries, but afterwards grew close and reserved to a fault; alledging for an excuse, that some persons challenged his discoveries for their own, and took occasion from his hints to perfect what he had not. For this reason he would suggest nothing, till he had time to perfect it himself, so that many things are lost which he affirmed he knew, though he was not supposed to know every thing which he affirmed. For instance, not many weeks before his death, he told Mr. Waller and others, that he knew a certain and infallible method of discovering the longitude at sea: yet it is evident, that his friends distrusted his asseveration of this discovery; and how little credit was then given to it in general, appears from Mr. Waller's own account thereof. Mr. Hooke, says he, "suffering this invention to be undiscovered to the

Life, &c.

“ last, gave some persons cause to question, whether he was
 “ ever the possessor of it; and to doubt, whether what in
 “ theory seemed very promising, would answer when put in
 “ practice. Others indeed more severely judged, that it was
 “ only a kind of boasting in him to assert that, which had
 “ not been performed, though attempted by many.” Thus
 stood the opinion of the world at Mr. Hooke’s death; and
 nothing has since appeared to alter it. In the religious part
 of his character he was so far exemplary, that he always ex-
 pressed a great veneration for the Deity; and seldom received
 any remarkable benefit in life, or made any considerable dis-
 covery in nature, or invented any useful contrivance, or found
 out any difficult problem, without setting down his acknow-
 ledgement to God, as many places in his diary plainly shew.
 He frequently studied the sacred writings in the originals;
 for he was acquainted with the ancient languages, as well as
 with all the parts of mathematics. “ To conclude, says
 “ Mr. Waller, all his errors and blemishes were more than
 “ made amends for by the greatness and extent of his natural
 “ and acquired parts, and more than common if not won-
 “ derful sagacity, in diving into the most hidden secrets of
 “ nature, and in contriving proper methods of forcing her
 “ to confess the truth, by driving and pursuing the Proteus
 “ through all her changes to her last and utmost recesses.---
 “ There needs no other proof of this, than the great number
 “ of experiments he made, with the contrivances for them,
 “ amounting to some hundreds; his new and useful instru-
 “ ments and inventions, which were numerous; his admi-
 “ rable facility and clearness in explaining the phænomena of
 “ nature, and demonstrating his assertions; his happy talent
 “ in adapting theories to the phænomena observed, and con-
 “ triving easy and plain, not pompous and amusing, expe-
 “ riments to back and prove those theories; proceeding from
 “ observations to theories, and from theories to farther trials,
 “ which he asserted to be the most proper method to succeed
 “ in the interpretation of nature. For these his happy qua-
 “ lifications he was much respected by the most learned phi-
 “ losophers at home and abroad; and as with all his failures
 “ he may be reckoned among the great men of the last age,
 “ so had he been free from them, possibly he might have
 “ stood in the front.”

Life, &c.
p. 26.

His papers being put by his friends into the hands of Ri-
 chard Waller, Esq; secretary to the Royal Society, that
 gentleman collected such as were thought worthy of the press,
 and published them under the title of his “ Posthumous
 “ Works”

“ Works” in 1705, to which he prefixed an account of his life, in folio.

HOOKER (RICHARD) an eminent English divine, and author of an excellent work, intitled “ The Laws of Ecclesiastical Polity in eight books,” was born at Heavy-tree near Exeter in 1553, or, as Wood says, about the time of Easter 1554. His parents, not being rich, intended him for a trade: but his schoolmaster at Exeter prevailed with them to continue him at school, assuring them, that his natural endowments and learning were both so remarkable, that he must of necessity be taken notice of, and that God would provide him some patron, who would free them from any future care or charge about him. Accordingly his uncle John Hooker, who was then chamberlain of the town, began to regard him; and being known to bishop Jewell, made a visit to that prelate at Salisbury soon after, and “ besought him for charity’s sake to look favourably upon a poor nephew of his, whom nature had fitted for a scholar; but the estate of his parents was so narrow, that they were unable to give him the advantage of learning; and that the bishop therefore would become his patron, and prevent him from being a tradesman, for he was a boy of remarkable hopes.” The bishop examined into the merits of the boy, found him to be what the uncle had represented him, and took him henceforward under his protection and care. He got him admitted, in 1567, one of the clerks of Corpus-Christi college in Oxford, and settled a pension on him; which, with the contributions of his uncle, afforded him a very comfortable subsistence.

Athenæ Oxon.

Life of Mr. Richard Hooker, by Isaac Walton, prefixed to his Works.

Walton, &c.

In 1571, he had the misfortune to lose his patron bishop Jewell, together with his pension; however, providence raised him up two other patrons, in Dr. Cole, then president of the college, and Dr. Edwyn Sandys, bishop of London, and afterwards archbishop of York. To the latter of these bishop Jewell had recommended him so effectually a little before his death, that though a Cambridgesman himself, he immediately resolved to send his son Edwyn to Oxford, to be pupil to Mr. Hooker, who yet was not much older: for, said he, “ I will have a tutor for my son, that shall teach him learning by instruction, and virtue by example.” Mr. Hooker had also at the same time another considerable pupil, viz. George Cranmer, grand nephew to the famous Cranmer archbishop and martyr; with whom, as well as

Walton, &c.

Life, &c.

with Mr. Sandys, he cultivated a strict and lasting friendship. In 1577, he was elected fellow of his college; and about two years after, being a good master of the oriental languages, he was appointed deputy-professor of the Hebrew tongue, in the room of a gentleman, who was disordered in his senses. In 1581, he entered into holy orders; and soon after, being appointed to preach at St. Paul's cross in London, was so unhappy as to be drawn into a most unfortunate marriage: which, because it is one of the most memorable circumstances of his life, we will here give the particulars of, as they are related by Mr. Walton. There was, it seems, then belonging to the church of St. Paul's, a house called the Shunamites house, set apart for the reception and entertainment of the preachers at St. Paul's cross, two days before, and one day after, the sermon. That house was then kept by Mr. John Churchman, formerly a substantial draper in Watling-street, but now reduced to poverty. Mr. Walton says, that Mr. Churchman was a person of virtue, but he cannot say quite so much of his wife. To this house Mr. Hooker came from Oxford so wet and weary, that he was afraid he should not be able to perform his duty the Sunday following: however Mrs. Churchman nursed him so well, that he presently recovered from the ill effects of his journey. For this he was very thankful; so much indeed that, as Mr. Walton expresses it, he thought himself bound in conscience to believe all she said: so the good man came to be persuaded by her, "that he had a very tender constitution; and that it was best for him to have a wife, that might prove a nurse to him; such a one as might both prolong his life, and make it more comfortable; and such a one she could and would provide for him, if he thought fit to marry." Mr. Hooker not considering, "that the children of this world are wiser in their generation than the children of light," and fearing no guile, because he meant none, gave her a power to chuse a wife for him; promising upon a fair summons, to return to London, and accept of her choice, which he did in that or the year following. Now, says Walton, the wife provided for him was her daughter Joan, who brought him neither beauty nor portion: and for her conditions they were too like that wife's, which Solomon compares to a dripping house; that is, says Antony Wood, she was "a clownish silly woman, and withal a mere Xanthippe."

Athenæ.
Oxon.

Mr:

Mr. Hooker, now driven from his college, remained without preferment, and supported himself as well as he could till the latter end of the year 1584, when he was presented by John Cheny, Esq; to the rectory of Drayton Beauchamp in Buckinghamshire, where he led an uncomfortable life with his wife Joan about a year. In this situation he received a visit from his two friends and pupils Sandys and Crammer, who found him with a Horace in his hand, tending his small allotment of sheep in a common field: which he told them he was forced to do, because his servant was gone home to dine, and assist his wife in some of the household business. When the servant returned and released him, his two pupils attended him to his house, where their best entertainment was his quiet company, which was presently denied them; for Richard was called to rock the cradle, and the rest of their welcome was so like this, that they staid but till the next morning, which was long enough to discover and pity their tutor's condition. At their return to London, Mr. Sandys acquainted his father with Mr. Hooker's deplorable state; who thereupon entered so heartily into his concerns, that he got him to be made master of the Temple in 1585. This, though a fine piece of preferment, was not so suitable to Mr. Hooker's temper, as the retirement of a living in the country, where he might be free from noise: nor did he accept of it without some reluctance. At the time when Mr. Hooker was chosen master of the Temple, one Walter Travers was afternoon-lecturer there; a man of learning and good manners, it is said, but ordained by the presbytery at Antwerp, and warmly attached to the Geneva government. Mr. Travers had some hopes of setting up this government in the Temple, and for that purpose endeavoured to be master of it; but not succeeding, gave Mr. Hooker all the opposition he could in his sermons, many of which were about the doctrine, discipline, and ceremonies of the church; insomuch that they constantly withstood each other to the face: for as somebody said pleasantly, "The forenoon sermon spake Canterbury, and the afternoon Geneva." The opposition became so visible, and the consequences so dangerous, especially in that place, that archbishop Whitgift caused Mr. Travers to be silenced by the high commission court. Upon that Mr. Travers presented his supplication to the privy council, which being without effect, he made it public. This obliged Mr. Hooker to publish an answer, which was inscribed to the archbishop, and procured him as much reverence and respect from some, as it did neglect and hatred from others. In

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order therefore to undeceive and win these, he entered upon his famous work “ of the Laws of Ecclesiastical Polity,” and laid the foundation and plan of it, while he was at the Temple. But he found the Temple no fit place to finish, what he had there designed : and therefore intreated the archbishop to remove him to some quieter situation in the following letter.

“ My lord, When I lost the freedom of my cell, which
 “ was my college, yet I found some degree of it in my quiet
 “ country parsonage. But I am weary of the noise and op-
 “ positions of this place ; and indeed God and nature did not
 “ intend me for contentions, but for study and quietness.
 “ And, my lord, my particular contests here with Mr. Tra-
 “ vers have proved the more unpleasant to me, because I be-
 “ lieve him to be a good man ; and that belief hath occa-
 “ sioned me to examine mine own conscience concerning his
 “ opinions. And to satisfy that, I have consulted the Holy
 “ Scripture, and other laws both human and divine, whe-
 “ ther the conscience of him, and others of his judgment,
 “ ought to be so far complied with by us, as to alter our
 “ frame of church government, our manner of God’s wor-
 “ ship, our praising and praying to him, and our established
 “ ceremonies, as often as their tender consciences shall re-
 “ quire us. And in this examination I have not only satis-
 “ fied myself, but have begun a treatise, in which I intend
 “ the satisfaction of others, by a demonstration of the rea-
 “ sonableness of our Laws of Ecclesiastical Polity.—But, my
 “ lord, I shall never be able to finish what I have begun, un-
 “ less I be removed into some quiet parsonage, where I may
 “ see God’s blessings spring out of my mother earth, and eat
 “ my own bread in peace and privacy : a place, where I
 “ may without disturbance meditate my approaching morta-
 “ lity, and that great account, which all flesh must give at
 “ the last day to the God of all spirits.”——

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&c.

Upon this application he was presented, in 1591, to the rectory of Boscomb in Wiltshire ; and on the 17th of July the same year, to the prebend of Nether-Haven in the church of Sarum, of which he was also made sub-dean. At Boscomb he finished four books, which were entered into the register book at Stationers hall the 9th of March 1592, but not printed till the year 1594. In 1595, he quitted Boscomb, and was presented by queen Elizabeth to the rectory of Bishops-Bourne in Kent, where he spent the remainder of his life. In this place he composed the fifth book of his Ecclesiastical Polity, which was dedicated to the archbishop, and

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&c. Athe-
næ Oxon.

and published by itself in the year 1597. He finished there also the sixth, seventh, and eighth books of that learned work; but whether we have them genuine, and-as left by himself, hath been a matter of much dispute. Some time after he caught cold in a passage by water between London and Gravesend, which drew upon him an illness, that put an end to his life, when he was only in his 47th year. He died November the 2d, 1600. His illness was severe and lingering; he continued notwithstanding his studies to the last. He strove particularly to finish his Ecclesiastical Polity; and said often to a friend, who visited him daily, that "he did not beg a long life of God for any other reason, but to live to finish the three remaining books of Polity; and then, Lord, let thy servant depart in peace," which was his usual expression. A very few days before his death, his house was robbed; of which having notice, he asked, "are my books and written papers safe?" And being answered, that they were, "then, said he, it matters not, for no other loss can trouble me."

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&c.

But whatever stress and value Mr. Hooker himself might put upon his books of "Ecclesiastical Polity," he could not put a greater upon them, than every body else has done. They have been admired for the soundness of reasoning, which runs through them, and the prodigious extent of learning, they every where discover: and the author has universally acquired from them the honourable titles of 'the judicious' and 'the learned.' When king James I. came out of Scotland, and ascended the throne of England, he is said to have asked archbishop Whitgift for his friend Mr. Hooker, from whose books of "Ecclesiastical Polity" he had so much profited; and being informed by the archbishop, that he died a year before the queen, he expressed the greatest disappointment and the deepest concern. King Charles I. it is well known, earnestly recommended the reading of Mr. Hooker's books to his son; and they have ever since been held in the highest veneration and esteem by all, who have had any regard to sound reasoning and good learning. An anecdote is preserved by the writer of his life, which if true shews, that Mr. Hooker's fame was by no means confined to his own country, but travelled abroad; and so far and so loudly, that it reached even the ears of the pope-himself. Cardinal Allen and the learned Dr. Stapleton, though both in Italy when his books were published, were yet so affected with the fame of them, that they contrived to have them sent for; and after reading them, are said to have told the pope, then Clement VIII. that "though

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“ his holiness had not yet met with an English book, as he
 “ was pleased to say, whose writer deserved the name of an
 “ author, yet there now appeared a wonder to them, and so
 “ they did not doubt it would appear to his holiness, if it
 “ was in Latin; which was, that ‘ a poor obscure English
 “ priest had writ four such books of Law and Church Polity,
 “ in so majestick a stile, and with such clear demonstrations of
 “ reason,’ that in all their readings they had not met with any
 “ thing that exceeded him.” This begetting in the pope a
 desire to know the contents, Dr. Stapleton read to him the
 first book in Latin; upon which the pope said, “ there is no
 “ learning that this man hath not searched into; nothing
 “ too hard for his understanding. This man indeed deserves
 “ the name of an author. His books will get reverence by
 “ age; for there is in them such seeds of eternity, that if the
 “ rest be like this, they shall continue till the last fire shall
 “ devour all learning:” all which, whether the pope said it,
 or no, we take to be strictly true.

Besides the eight books of “ Ecclesiastical Polity,” and
 his answer to Mr. Travers’s Supplication, there are some ser-
 mons of Mr. Hooker’s in being, which have of late been
 collected and printed in the volume of his works in folio.

HOOPER (Dr. GEORGE), an eminent English divine,
 was born at Grimley in Worcestershire, about the year 1640,
 and educated in grammar and classical learning at West-
 minster school, where he was king’s scholar. From thence
 he became a student of Christ-church in Oxford in 1656,
 where he took his degrees at the regular times; and distin-
 guished himself above his contemporaries by his superior
 knowledge in philosophy, mathematicks, Greek and Roman
 antiquities, and the oriental languages. In 1672, he be-
 came chaplain to Morley, bishop of Winchester, and not
 long after was made chaplain to archbishop Sheldon, who
 had begged this favour of the bishop of Winchester, and
 who in 1675 gave him the rectory of Lambeth, and after-
 wards the precentorship of Exeter, an option of his grace’s.
 In 1677, he commenced doctor of divinity; and the same
 year being made almoner to the princess of Orange, he went
 over to Holland, where, at the request of her royal highness,
 he regulated her chappel according to the usage of the church
 of England. After one year’s attendance, he repassed the
 sea, in order to compleat his marriage, the treaty for which
 had been set on foot before his departure. This done, he
 went back to her highness, who had obtained a promise from
 him

Wood’s
 Fasti, vol.
 ii.

Wood’s
 Fasti.

him to that purpose, but after a stay of about eight months, she consented to his return home. In 1680, he was offered the divinity-professorship at Oxford, which he declined; but was made king's chaplain about the same time. In 1685, by the king's command, he attended the duke of Monmouth, and had much free conversation with him in the Tower, both the evening before, and in the morning of the day of his execution. The following year he took a share in the popish controversy, and wrote a treatise, which we shall mention presently with his works. In 1691, he succeeded Dr. Sharp in the deanery of Canterbury. As he never made the least application for preferment, queen Mary surprised him with this offer, when the king her husband was absent in Holland. He was made chaplain to their majesties, the same year. In 1698, when a preceptor was chosen for the duke of Gloucester, though both the royal parents of that prince pressed earnestly to have Hooper, and no pretence of any objection was ever made against him, yet the king named bishop Burnet for that service. In 1701, he was chosen prolocutor to the lower house of convocation; and the same year was offered the primacy of Ireland by the earl of Rochester, then lord lieutenant there. The year after the accession of queen Anne to the throne, he was nominated to the bishoprick of St. Asaph. This he accepted, though against his inclination; and in half a year after, receiving a like command to remove to that of Bath and Wells, he earnestly requested her majesty to dispense with the order, not only on account of the sudden charge of such a translation, as well as a reluctance to remove, but also in regard to his friend Dr. Ken, the deprived bishop of that place, for whom he begged the bishoprick. The queen readily complied with Hooper's request; but the offer being declined by Ken, Hooper at his importunity yielded to become his successor. He sat in the see of Bath and Wells twenty four years and six months; and on the 6th of September 1627, died at Barkley in Somersetshire, whither he sometimes retired, and was interred, in pursuance of his own request, in the cathedral of Wells, under a marble monument with a Latin inscription upon it.

Besides eight sermons, he published several books in his life-time, and left several manuscripts behind him, some of which he gave leave to be printed. The following is a catalogue of both. 1. "The Church of England free from the imputation of popery." 1682. 2. "A fair and methodical discussion of the first and great controversy between
" the

Boyer's
Hist. of
queen
Anne, un-
der that
year.

“ the Church of England and the Church of Rome, concerning the Infallible Guide. In three discourses.” The two first of which were licensed by Dr. Morrice, in 1687, but the last was never printed. 3. “ The Parson’s Case under the present land-tax, recommended in a letter to a member of the house of commons.” 1689. 4: “ A Discourse concerning Lent, in two parts. The first, an Historical account of its observation; the second, an Essay concerning its original. This subdivided into two repartitions, whereof the first is preparatory, and shews, that most of our Christian ordinances are derived from the Jews; and the second conjectures, that Lent is of the same original.” 1694. 5. A paper in the Philosophical Transactions for October 1699, entitled “ A Calculation of the credibility of Human Testimony.” 6. “ New danger of Presbytery.” 1713. 7. “ Marks of a defenceless cause.” 8. “ A narrative of the proceedings of the lower house of convocation from February 10, 1700, to June 25, 1701. vindicated.” 9. “ De Valentinianorum Hæresi conjecturæ, quibus illius origo ex Ægyptiaca Theologia deducitur.” 1711. 10. “ An Inquiry into the state of the ancient measures, the Attic, the Roman, and especially the Jewish. With an appendix concerning our old English money and measures of content.” 1721. 11. “ De Patriarchæ Jacobî Benedictione Gen. 49. conjecturæ,” published by the Rev. Mr. Hunt of Hart-Hall in Oxford, with a preface and notes, according to the bishop’s directions to the editor, a little before his death. The manuscripts before mentioned are the two following: 1. A Latin Sermon, preached in 1672, when he took his batchelor of divinity’s degree; and, 2. A Latin tract on Divorce.

HOORN BEECK (JOHN) a most illustrious divine in Holland, and professor of divinity in the universities of Utrecht and Leyden, was born at Haerlem in 1617, and studied there till he was sixteen years old. Then he was sent to Leyden, and afterwards in 1635 went to study at Utrecht. In 1639, he was admitted a minister, and went to perform the functions of his office secretly at Cologne; and was never discouraged by the dangers, to which he was exposed in a city, where most of the inhabitants were zealous papists. He returned to Holland in 1643, and that year was made doctor of divinity. The proofs he gave of his great learning were such, that he was chosen in 1644 to fill the chair of divinity professor

feſſor at Utrecht; and the next year was made miniſter in ordinary of the church in that city. However difficult the functions of theſe two employments were, yet he acquitted himſelf in them with great diligence almoſt ten years. As a paſtor, he often viſited the members of his church: he encouraged the pious, inſtructed the ignorant, reproved the wicked, refuted the hereticks, comforted the afflicted, reſiſhed the ſick, ſtrengthened the weak, cheered up the drooping, aſſiſted the poor. As a profeſſor, he took as much care of the ſtudents in divinity, as if they had been his own children: he uſed to read not only public lectures, but even private ones, for them; and to hold ordinary and extraordinary diſputations. He was choſen to exerciſe the ſame employments at Leyden, which he had at Utrecht, and accepted them in the year 1654. He died in September 1666; and though he was but about forty nine years of age, yet conſidering his labours it is rather a matter of wonder, that he lived ſo long, than that he died ſo ſoon. He publiſhed a great number of works; didactical, polemical, practical, hiſtorical, and oratorical. He underſtood many languages, both ancient and modern; the Latin, Greek, Hebrew, Chaldaic, Syriac, Rabbinical, Dutch, German, Engliſh, French, Italian, and ſome little of Arabic and Spaniſh. He never departed one inch from the moſt ſtriſt orthodoxy; and he was not leſs commendable for his integrity, than for his parts and learning. Mr. Bayle ſeems to have ſet him forth in his dictionary, as the complete model of a good paſtor and divinity-profeſſor. He married at Utrecht in 1650, and left two ſons.

HOPKINS (EZEKIEL) an Engliſh biſhop, whoſe works are in good eſteem, was born in 1633 at Sandford in Devonſhire, where his father was curate; became a chorifter of Magdalen college Oxford in 1649, uſher of the ſchool adjoining when batchelor of arts, chaplain of the college when maſter, and would have been fellow, had his county qualified him. All this time he lived and was educated under preſbyterian and independent diſcipline. About the time of the reſtoration, he became an aſſiſtant to the miniſter of Hackney near London, with whom he continued till the act of conformity was publiſhed: and might have been choſen a lecturer in London, but the biſhop would not permit it, becauſe he was a popular preacher, Mr. Wood ſays, among the fanatics. Afterwards he went to Exeter, where he became miniſter of St. Mary's church, and was much approved and

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Wood's Athenæ Oxon. vol. ii.

applauded for his excellent manner of preaching by Dr. Seth Ward, bishop of that place. At length, John lord Roberts hearing him preach by accident, was so taken with him, that he offered him to be his chaplain, when he went lord lieutenant to Ireland. Hopkins attended this lord in 1669, was made dean of Raphoe the same year, and bishop in 1671. In 1681, he was translated to London-Derry; where continuing till 1688, when the forces under lord Tyrconnel appeared in favour of king James, he retired into England. The year after he was chosen by the parish of St. Aldermanbury London to be their minister, and died there on the 19th of June 1690. His works consist of two volumes of sermons; "an Exposition of the ten commandments," printed in 1692, 4to. with his picture before it; and "an Exposition of the Lord's Prayer," &c. 1692, 4to.

HORAPOLLO, or **Horus Apollo**, a grammarian, according to Suidas, of Panopolus in Egypt, who taught first at Alexandria and then at Constantinople under the reign of Theodosius. There are extant under his name two books "concerning the Hieroglyphics of the Egyptians," which Aldus first published in Greek in 1505, folio. They have often been republished since, with a Latin version and notes; but the best edition is that by Cornelius de Pauw at Utrecht in 4to. In the mean time there are many Horapollo's of antiquity; and it is not certain, that the grammarian of Alexandria was the author of these books. Suidas does not ascribe them to him; and Fabricius is of opinion, that they belong rather to another Horus Apollo of more ancient standing, who wrote upon Hieroglyphics in the Egyptian language, and from whose work an extract rather than a version has been made of these two books in Greek. His reasons may be seen in the first volume of his "Bibliotheca Græca."

HORATIUS (QUINTUS FLACCUS), an ancient Roman poet, who flourished in the age of Augustus, was born at Venusium, a town of Apulia, or of Lucania; for he himself does not determine which. His birth-day fell on the 8th of December, in the year of Rome 689, when L. Cotta and L. Manlius Torquatus were consuls; and about sixty five years before the birth of Christ. He staid in the place of his birth, till he was ten years old, and was then removed to Rome: for though his father was no more than the son of a freedman and a tax-gatherer, and not very learned, yet being a man of good sense, he knew the necessity of instructing his son by some-

Sat. 1. Lib.
ii.

Od. 21.
Lib. 1.

something more than bare precept. He removed him to Rome therefore, for the opportunity of setting before him the examples of all sorts of persons, and shewing him what behaviour he should imitate, and what he should avoid: spurring him on all the while to this imitation, by pointing out the good effects of virtue, and the ill effects of vice. This Horace himself tells us; and the old man in Terence had just the same notions. “I use him, says he, speaking of his son, “to look upon the lives of others, as upon a mirror; and “from their conduct to take a pattern for his own. Do this, “shun that; this is praise-worthy; that to be blamed.” *Consuefacio: inspicere, tanquam in speculum, in vitas “omnium jubeo, atque ex aliis sumere exemplum ibi. Hoc “facito, hoc fugito: hoc laudi est, hoc vitio datur.”* In the mean time, Horace did not want the best masters that Rome could afford; and when he was about eighteen, was sent to Athens, where he compleated what his father had so well begun, and acquired all these accomplishments, that polite learning and a liberal education could give him.

Rome bred me first, she taught me grammar rules,
And all the little authors read in schools.
A little more than this learn'd Athens shew'd,
And taught me how to sep'rate bad from good.
The academic sect possess'd my youth,
And 'midst their pleasant shades I sought for truth.
Epist. 22. B. ii. Creech.

Brutus about this time going to Macedonia, as he passed through Athens, took several young gentlemen to the army with him; and Horace, now grown up, and qualified to set out into the world, among the rest. Brutus made him a tribune: but it is probable, this general was pretty much frightened for officers and soldiers at this time, otherwise we shall not easily account for his advancing Horace. He would hardly make him an officer for his wit; and for courage he had none, as the event shewed at the battle of Philippi, where Horace left the field and fled, after he had shamefully flung away his shield. This memorable circumstance of his life he mentioned himself, in an Ode to his friend Pompeius Varus, who was with him in the same battle of Philippi, and accompanied him in his flight.

Tecum Philippos, & celerem fugam
Sensi, relicta non bene parmula.

This

Sat. 6.
Lib. i.

This was indeed the best way of palliating a disgrace upon his name, which he well knew could never be wiped off. However, though running away might possibly save his life, it could not secure his fortune, which he forfeited; for being on the weaker side, it became with those of others a prey to the conqueror. Thus reduced to want, that mother of ingenuity, "*ingeni largitor venter*," he applied himself to poetry, in which he succeeded so well, that he soon made himself known to some of the greatest men in Rome. Virgil, as he has told us, was the first, that recommended him to Mæcenas; and this celebrated patron of learning and learned men grew so fond of him, that he became a suitor for him to Augustus, and got his estate to be restored. Augustus was highly taken with his great merit and address, admitted him to a close familiarity with him in his private hours, and afterwards made him no small offers of preferment. The poet had the greatness of mind to refuse them all; and the prince was generous enough not to be offended at his freedom in so doing. He must have been, what his writings everywhere speak him to have been, very indifferent as to vain and ostentatious living, and the pride of a court, to refuse a place so honourable and advantageous, as that of secretary to Augustus. But the life he loved best, and lived as much as he could, was the very reverse of a court-life; a life of retirement and study, free from the noise and hurry of ambition: for he does but rally, when he represents himself as fond of change:

Romæ Tibur amo ventosus, Tibure Romam,

as it was his peculiar talent to be always agreeable, and, when he would glance at others, to banter himself.

Some time after, when Horace was about six and twenty years of age, Augustus found it necessary to clap up a peace with Antony, the better to destroy young Pompey their common enemy: and for this end persons were sent to Brundisium as deputies, to conclude the treaty between them. Mæcenas going on Cæsar's part, Horace, Virgil, and some others, accompanied him thither: and Horace has described the journey in a most entertaining and humorous manner, in the fifth Satire of his first book. This happened in Pollio's consulship, who was about that time writing a history of the civil wars for the last twenty years; which occasioned Horace to address the first Ode of the second book to him, and

H O R A T I U S.

to represent the many inconveniencies, such a work must necessarily expose him to.

Periculosa plenum opus alcæ
Tractas, et incedis per ignes
Suppositos cineri doloso:

justly imagining, it might ruin him with Augustus, if he mentioned the true causes of the civil war between Cæsar and Pompey, and their motives to begin it. Monsieur Dacier, in his chronology of the life of Horace, seems to have fixed happily enough the time of his writing some Odes and Epistles, and Dr. Bentley has done something more in this way: and from them it appears, that before he was thirty years of age, he had introduced himself to the acquaintance of the most considerable persons in Rome; of which this Ode to Pollio may furnish a proof. For his merit must have been well known, and his reputation well established, before he could take the liberty, he has there done, with one of Pollio's high character: and he was so great a master in the science of men and manners, that he would not have taken it, if it had been improper to be taken.

Our poet's love for retirement increasing with his age, he at last resolved upon it for good and all. For some years, he used only to be at Rome in the spring, spending the summer in the country, and the winter at Tarentum. In his retirement he gave himself so intirely up to ease, that he could not be prevailed on to undertake any great work, though he was strongly sollicitated to it. Thus, says he,

———Paupertas impulit audax
Ut versus facerem: sed quod non desit habentem,
Quæ poterant unquam satis expurgare cicutaë,
Ni melius dormire putem, quam scribere versus.

Lib. ii. Epist. 2:

Nay, there is great reason to think from the following lines, that he was sollicitated by Augustus himself:

Ere I desire to leave the humble plain,
I would be high, and write a lofty strain:
I wish I could describe your way, and shew
How barbarous nations fear, and how they bow:

* * * * *

How

H O R A T I U S.

How mean, and how submissive Parthians come :
How under thee they fear and honour Rome.

B. ii. Epist. 1.

In another part of the same epistle, his friend Trebatius is introduced advising him to heroick poetry, rather than fægres, as the nobler and more honourable way of employing his muse ; which he excuses himself from, by letting us see, that he was able to do more, than he was willing to undertake :

Cupidum, Pater optime, vires
Deficiunt : neque enim quivis horrentia pilis
Agmina, nec fracta pereuntes cuspide Gallos,
Aut labentis equo describat vulnera Parthi.

Thus he avoided the fatigue of a long work ; but his gratitude to Augustus called upon him sometimes to sing his triumphs over Pompey and Antony, or the victorious exploits of Tiberius and Drusus. His “ *Carmen sæculare* ” he composed at the express command of Augustus ; and to oblige him, wrote also the first epistle of the second book. That prince had kindly reproached him, with having said so little of him in his writings ; and asked him in a letter written on this occasion, “ whether he thought it would disgrace him with posterity, if he should seem to have been intimate with him ? ” upon which he addressed the epistle just mentioned to him.

Horatii
Vita a Suetonio.

Horace embraced the Epicurean philosophy for the greatest part of his life, but at the latter end of it, seems to have leaned a little towards the stoic. He was of a chearful temper, fond of ease and liberty, and went pretty far into the gallantries of his times, till age stole in upon his amours. Fifty, however, as he himself tells us, could not secure him : Love returned to the charge, and, after he thought he had done with it, made him feel the effects of his power :

Od. 1.
Lib. iv.

Intermissa Venus diu,
Rursum bella moves ? parce, precor, precor.
Non sum qualis eram bonæ
Sub regno Cynaræ. Define dulcium
Mater sæva Cupidinum,
Circa lustra decem flectere mollibus
Jam durum imperiis. —

After

After this attack he seems to have mastered his passions, and from this time to have lived in an undisturbed and philosophical tranquility: so that the rest of his life from this period was,

—Secretum iter, et fallentis semita vitæ.

While he was thus enjoying the sweets of retirement, his beloved friend and patron Mecænas died; and this incident is supposed to have touched him so sensibly, that he did not survive it long enough to lament him in an elegy. He had before declared, upon a dangerous fit of illness, which had attacked Mecænas, that if he went, he would not stay behind him:

Ille dies utramque
Ducet ruinam: non ego perfidum
Dixi sacramentum: ibimus, ibimus,
Utcunque præcedes, supremum
Carpere iter comites parati.

Lib. ii. Od. 17.

Whether the loss of his patron helped to shorten his life, or whether he was attacked by some distemper immediately afterwards, is uncertain: but he died November the 17th, as Mecænas did, according to Dio, the beginning of that month. This happened in the year of Rome 746, in that of Horace 57, and about eight years before Christ. He was buried near Mecænas's tomb, and declared in his last words Augustus his heir; the violence of his distemper being such, that he was not able to sign his will. As to his person, he was very short and corpulent, as we learn from a fragment of a letter of Augustus's to him, preserved in his life written by Suetonius: where the emperor compares him to the book he sent him, which was a little short thick volume. He was grey-haired about forty; subject to sore eyes, which made him use but little exercise; and of a constitution probably not the best, by its being unable to support him to a more advanced age, though he seems to have managed it with very great care. Confident of immortal fame from his works, as all allow he very justly might be, he had thus expressed his indifference to any magnificent funeral rites, or fruitless sorrows for his death.

H O R N E C K.

Abſint inani funere nœniæ
 Luſtusque turpes, et querimoniæ :
 Compeſce clamorem, ac ſepulchri
 Mitte ſupervacuos honores.

That is,

Mourn not, no friendly drops muſt fall,
 No ſighs attend my funeral,
 Thoſe common deaths may crave:
 Let no diſgraceful grief appear,
 Nor damp my glory with a tear,
 And ſpare the uſeleſs honours of a grave.

B. ii. Od. 20. CREECH.

Life of
 Horneck by
 Kidder
 Biſhop of
 Bath and
 Wells, p. 3.

Kidder, &c.
 p. 4.
 Wood's
 Faſti, v. ii.

Kidder, &c.
 p. 5.

HORNECK, (Dr. ANTHONY) a very learned and pious
 divine, was born at Baccharack, a town in the Lower Pala-
 tinate, in the year 1641. His father was recorder or ſecre-
 tary of that town, a ſtrict proteſtant; and the doctor was
 brought up in the ſame manner, though ſome, it ſeems,
 aſſerted, that he was originally a papiſt. He was deſigned
 for the holy miniſtry from his birth, and was firſt ſent to
 Heidelberg, where he ſtudied divinity under the learned
 Dr. Spanheim, afterwards profeſſor at Leyden. When he
 was nineteen years of age, he came over to England, and
 was entered of Queen's college in Oxford, upon the 24th
 of December 1663: of which, by the intereſt of Dr. Bar-
 low, then provost of that college, and afterwards biſhop of
 Lincoln, he was made chaplain ſoon after his admiſſion. He
 was incorporated maſter of arts from the univerſity of Wit-
 temberg, December the 21ſt, 1663; or, as Mr. Anthony
 Wood ſays, March the 15th following: and not long after made
 vicar of Allhallows in Oxford, which is in the gift of Lin-
 coln college. Here he continued two years, and was then
 taken into the family of the duke of Albemarle, in quality
 of tutor to his ſon lord Torrington. The duke preſented
 him to the rectory of Doulton in Devonſhire, and alſo pro-
 cured him a prebend in the church of Exeter. In 1669,
 before he married, he went over into Germany to ſee his
 friends, where he was mightily admired as a preacher, and
 was entertained with great reſpect at the court of Charles
 Lodowick elector palatine. At his return in 1671, he was
 choſen preacher in the Savoy, where he continued to offi-
 ciate till he died. This however was but a poor main-
 tenance

tenance for him and his family, the salary being but small as well as precarious, and he continued in mean circumstances for some years after the revolution; till, as Kidder says, it pleased God to raise up a friend, who concerned himself on his behalf, and that was the lord admiral Ruffel, afterwards earl of Orford. He, before he went to sea, waited on the queen to take leave, and when he was with her, begged of her that she "would be pleased to bestow some preferment on Dr. Horneck." The queen told him, that she "could not at present think of any way of preferring the "doctor;" and with this answer the admiral was dismissed. Some time after this, the queen related what had passed on this affair to archbishop Tillotson; and added withal, that she "was concerned lest the admiral should think her too "unconcerned on the doctor's behalf." Consulting with him therefore what was to be done, the archbishop advised her to promise him the next prebend of Westminster, that should happen to become void. This the queen did, and lived to make good her word in the year 1693. In 1681, he had commenced doctor of divinity at Cambridge, and was afterwards made chaplain to king William and queen Mary. His prebend of Exeter lying at a great distance from him, he resigned it; and on the 28th of September 1694, was admitted to a prebend in the church of Wells, to which he was presented by Dr. Kidder, the bishop of Bath and Wells. It was no very profitable thing; and if it had been, he would have enjoyed but little of it, since he died so soon after as January the 31st, 1696, and in the 56th year of his age. His body being opened, it appeared at once what was the cause of his death. Both his ureters were stopped, as a bottle with a cork, with a stone that entered the top of the ureter with a sharp end, the upper part of which was thick, and much too big to enter any farther. The other was stopped also with stones of much less firmness and consistence. He was interred in Westminster abbey, where a monument, with an handsome inscription upon it, was erected by his friends to his memory.

He was, says bishop Kidder, a man of very good learning, and had good skill in the languages. He had addicted himself to the Arabick from his youth, and retained it in a good measure to his death. He had great skill in the Hebrew likewise, nor was his skill limited to the Biblical Hebrew only, but he was a great master in the Rabbinical also. He was a most diligent and indefatigable reader of the Scriptures in the original languages: "Sacras literas tractavit indefesso studio,"

Life, &c.
p. 41.

"studio," says his tutor Dr. Spanheim of him, and adds, that he was then of an elevated wit, of which he gave a specimen in the year 1659, by publickly defending a Dissertation upon the vow of Jephthah concerning the sacrifice of his daughter. He had great skill in ecclesiastical history, in controversial divinity, and casuistical too; and it is said, that few men were so frequently applied to in cases of conscience as Dr. Horneck. As to his pastoral care in all its branches, he is set forth as one of the greatest examples that ever lived.

Life, &c.
p. 51, 24.

"He had the zeal, the spirit, the courage of John the Baptist," says Kidder, and durst reprove a great man; and "perhaps that man lived not that was more conscientious in this matter. I very well knew a great man, says the bishop, and peer of the realm, from whom he had just expectations of preferment; but this was so far from stopping his mouth, that he reproved him to his face, upon a very critical affair. He missed of his preferment indeed, but saved his own soul. This freedom, continues the good bishop, made his acquaintance and friendship very desirable by every good man, that would be better. He would in him be very sure of a friend, that would not suffer sin upon him. I may say of him, what Pliny says of Corellius Rufus, whose death he laments, 'amisi meæ vitæ testem,' &c. 'I have lost a faithful witness of my life;' and may add what he said upon that occasion to his friend Calvisius, 'vereor ne negligentius vivam,' 'I am afraid lest for the time to come I should live more carelessly.'"

Lib. i. Ep.
12.

Dr. Horneck was the author of sermons, and a great number of works of the religious kind; but besides these, he translated out of High Dutch into English, "A wonderful story or narrative of certain Swedish writers," printed in Mr. Joseph Glanvil's "Sadducismus Triumphatus;" in the second edition of which book is a "Preface to the Wonderful Story," with an addition of a "new relation from Sweden," translated by him out of High Dutch. He translated likewise from French into English, "An Antidote against a careless indifferency in matters of religion; in opposition to those who believe that all religions are alike, and that it imports not what men profess." This was printed at London in 1693, with an Introduction written by himself. He collected and published "Some Discourses, Sermons, and Remains of Mr. Joseph Glanvil," in 1681. He wrote likewise, in conjunction with Dr. Gilbert Burnet, "The last Confession, Prayers, and Meditations of Lieute-
nant

“ nant John Stern, delivered by him on the cart, immediately before his execution, to Dr. Burnet. Together with the last confession of George Borosky, signed by him in the prison, and sealed up in the lieutenant’s packet. With which an account is given of their deportment, both in the prison, and at the place of their execution, which was in the Pall-Mall, on the 10th of March, in the same place, in which they had murdered Thomas Thynne, Esq; on the 12th of February before, in the year 1681.” This was published at London, in folio, in the year 1682.

HORROX, (JEREMIAH) an eminent English astronomer, and memorable for being the first, from the beginning of the world, who had observed the passage of Venus over the Sun’s disk, was born at Toxteth near Liverpool in Lancashire, about the year 1619. From a school in the country, where he had made himself master of grammar learning, he was sent to Emanuel college in Cambridge, and spent some time there in academical studies. About the year 1633, he began in good earnest to study astronomy; but living at that time with his father at Toxteth, in very moderate circumstances, and being destitute of proper books and other assistances for the prosecution of this study, he could not make any considerable progress in it. He spent some of his first years in the writings of Lansbergius, of which he repented and complained afterwards; neglecting in the mean time the more valuable and profitable works of Tycho Brahe, Kepler, and other excellent astronomers. In the year 1636, he contracted an acquaintance and friendship with Mr. William Crabtree, who lived at Broughton near Manchester, and was engaged in the same studies; but living at a considerable distance from each other, they could have little correspondence but by letters. These however they frequently exchanged, communicating their observations to one another; and they sometimes consulted Mr. Samuel Foster, professor of astronomy at Gresham college in London. Mr. Horrox having now obtained a companion in his studies, assumed new spirits. Procuring astronomical instruments and books, he applied himself to the making observations; and by Mr. Crabtree’s advice laid aside Lansbergius, whose tables he found to be very erroneous, and his hypotheses inconsistent. He was pursuing his studies with great vigour and success, when he was cut off by a sudden death upon the 3d of January, 1640-1, in the twenty second or twenty third year of his age.

What we have extant of his writings is sufficient to shew, how great a loss the world had of him. He had just finished his "*Venus in Sole visa*," a little before his death. He made his observations upon this new and extraordinary phenomenon at Hool near Liverpool; but they did not appear till the year 1662, when Hevelius published them at Dantzick, with some works of his own, under this title, "*Mercurius in Sole visus Gedani anno 1661, Maij 3. cum aliis quibusdam rerum cœlestium observationibus rarisque phænomenis. Cui annexa est Venus in Sole pariter visa anno 1639, Nov. 24,*" &c. Besides this work he had began another, in which he proposed these two things: first, to refute Lansbergius's hypotheses, and to shew, how inconsistent they were with each other and the heavens; and, secondly, to draw up a new system of astronomy, agreeable to the heavens, from his own observations and those of others; retaining for the most part the Keplerian hypotheses, but changing the numbers, as observations required. Dr. John Wallis, from whose "*Epistola Nuncupatoria*" we have extracted these memoirs of Mr. Horrox, published some of his papers at London in 1673, under the title of "*Opera Posthuma*:" others were carried into Ireland by his brother Jonas Horrox, who had prosecuted the same studies, and died there, by which means they were lost: and others came into the hands of Mr. Jeremiah Shakerly, who, by the assistance of them, formed his "*British Tables*," published at London in 1653: which last papers, after Mr. Shakerly's voyage to the East Indies, where he died, are said to have remained in the possession of a bookseller, till they were destroyed by the great fire at London in September 1666.

HORSTIUS, (JAMES) an eminent physician, was born at Torgau on the 1st of May 1537; and took the degree of doctor of physic, in the university of Frankfort on the Oder, in the year 1562. He was offered the place of public physician in several places; and he exercised it successively at Sagan and at Suidnitz in Silesia, and at Iglaw in Moravia, till 1580, when he was made physician in ordinary to the archduke of Austria: and four years after, quitting that place, he was promoted to the chair of physic professor in the university of Helmstadt. The oration he delivered at his installation, "*De remoris discentium medicinam et earum remediis*," that is, "*Of the difficulties which attend the study of physic, and the means to remove them*," is a very good one; and is printed with his "*Epistolæ Philo-*"
"sophicæ"

“*sophicæ & Medicinales*,” Lips. 1596, in 8vo. Upon en-Lindenius
 tering on this post, he distinguished himself by one thing, *Renovatus*,
 which was thought a great singularity: he joined devotion^{p. 485.}
 to the practice of physic. He always prayed to God to
 bless his prescriptions; and he published a form of prayer upon
 this subject, which he made a present of to the university.
 It is easy to conceive, that no book of devotion ever sold
 worse than this which Horstius composed for the use of
 physicians: it must however be observed to their honour,
 that several of them gave him thanks for publishing these^{Epist. Phi-}
 prayers, and confessed that their art stood very much in need^{los. & Me-}
 of God’s assistance. He acquitted himself worthily in his^{dic. p. 283.}
 functions, and published some books, which kept up the re-
 putation he had already acquired. It must not be dissem-
 bled, that he published a Dissertation upon the golden tooth
 of a child in Silesia; in regard to which he suffered himself
 to be monstrously imposed upon. This golden tooth was a^{De Oracu-}
 thorough imposture, contrived for the sake of getting money;^{lis, p. 423.}
 and Vandale has related, how the cheat was discovered. Hor-^{edit. 1700.}
 stius, in the mean time, took it for a great prodigy, which
 ought to be a comfort to those christians, who were oppressed
 by the Turks; as certainly foreboding the downfall of the
 Ottoman empire. He was not, however, the only one, who
 made himself ridiculous by writing about this golden tooth:
 others did the same: and they may serve as a lesson of caution
 to the curious inquirers into nature, to make themselves sure
 of the real existence of things, before they attempt to ex-
 plain their causes. Horstius’s Dissertation was published at
 Leipzig in 1595, 8vo. with another piece of his writing, *De*
Noctambulis, or “Concerning those who walk in their
 “sleep.”

He died somewhere about the year 1600. He married his
 first wife in 1562, by whom he had ten children; and losing
 her in 1585, he married a second two years after. If this
 physician had had somewhat less religion, and a little more
 philosophy in him, it is probable he would have escaped some
 jokes.

HORSTIUS, (GREGORY) nephew of the preceding,
 gained such a reputation in the practice of physick, that he
 was usually called the *Æsculapius* of Germany. He was
 born at Torgau in 1578, admitted master of arts at Wit-^{Lindenius}
 temberg in 1601, and doctor of physic at Basil in 1606. *Renovatus*,
 He was physic-professor in several places, and at last in 1622^{p. 359.}
 accepted the place of first physician to the city of Ulm, which

he held as long as he lived. He married a wife in 1615, and lost her in November 1634. He married a second in June 1635, and died of the gout in August 1636. He published a great many books, some upon useful, some upon curious subjects, which have been much esteemed. Among these were, "*De tuenda sanitate*," Marpurg, 1648, in 12mo. "*De tuenda sanitate studiosorum & literatorum*," 1648, in 12mo. "*De causis similitudinis & dissimilitudinis in foetu, respectu parentum*," &c. 1619, in 4to. "*Dissertatio de natura amoris, additis resolutionibus de cura furoris amantorii, de philtris, atque de pulsu amantium*," 1611, in 4to. &c. Besides two daughters, he left four sons by his first wife, three of whom were physicians, and the other an apothecary. Two of the physicians, John Daniel and Gregory, published books.

Bayle's
Dict.

HOSPINIAN, (RODOLPHUS) a learned Swiss writer, who has done prodigious service to the protestant cause, was born at Altorf, near Zurich, where his father was minister, on the 7th of November 1547. He was sent at seven years of age to begin his studies at Zurich, under the direction of John Wolphius, his uncle by his mother's side; and made a vast progress. Losing his father in 1563, he found an affectionate patron in his godfather Rodolphus Gualterus. He left Zurich in March 1565, in order to visit the other universities; and he spent some time in Marpurg and Heidelberg. He was afterwards recalled and received into the ministry in 1568, and the year after married a wife, by whom he had fourteen children: nevertheless, when she died in 1612, he married a second. He had better luck in this respect than falls to the share of most men; for they were both good women, and made him very happy. The same year also, 1569, he obtained the freedom of the city; and was made provisor of the Abbey school in 1571. Though his school and his cure engrossed so much of his time, he had yet the courage to undertake a noble work of vast extent: and that was an History of the Errors of Popery. He considered, that the papists, when defeated by the holy Scriptures, had recourse to tradition; were for ever boasting of their antiquity, and despised the protestants for being modern. To deprive them of this plea, Hospinian was determined to search into the rise and progress of the popish rites and ceremonies; and to examine by what gradations the truth, which had been taught by Christ and his Apostles, had given way to innovations. The circumstance, which first suggested this thought was,

his

his falling accidentally into conversation in a country ale-house with a landlord, who was so silly as to imagine, that the monastic life came immediately from paradise. He could not complete his work, agreeably to the plan he had drawn out; but he published some considerable parts of it, as,

1. "De Templis: hoc est, de origine, progressu, usu, et abusu Templorum, ac omnino rerum omnium ad Templum pertinentium," 1587, in folio.
2. "De Monachis: seu de origine & progressu monachatus et ordinum monasticorum," 1588, in folio.
3. "De Festis Judæorum et Ethnorum: hoc est, de origine, progressu, ceremoniis, et ritibus festorum dierum Judæorum, Græcorum, Romanorum, Turcarum, et Indianorum," 1592, in folio.
4. "Festa Christianorum," &c. 1593, in folio.
5. "Historia Sacramentaria: hoc est, libri quinque de Cœnæ Dominicæ prima institutione ejusque vero usu et abusu in primæva ecclesia, necnon de origine, progressu, ceremoniis, et ritibus Missæ, Transubstantiationis, et aliorum pene infinitorum errorum, quibus Cœnæ prima institutio horribiliter in papatu polluta & profanata est," 1598, in folio.
6. "Pars altera: de origine et progressu controversiæ sacramentariæ de Cœna Domini inter Lutheranos, Ubiquistas, et Orthodoxos, quos Zuinglianos seu Calvinistas vocant, exortæ ab anno 1517 usque ad 1602 deducta," 1602, in folio.

These are all of them parts of his great work, which he enlarged in succeeding editions, and added confutations of the arguments of Bellarmin, Baronius, and Gretser. What he published on the Eucharist, and another work, intitled "Concordia Discors," &c. printed in 1607, exasperated the Lutherans in a high degree; and they wrote against him very abusively. He did not publish any answer, though he had almost finished one, but turned his arms against the jesuits; and published "Historia Jesuitica: hoc est, de origine, regulis, constitutionibus, privilegiis, incrementis, progressu, & propagatione ordinis Jesuitarum. Item, de eorum dolis, fraudibus, imposturis, nefariis facinoribus, cruentis consiliis, falsa quoque, seditiosa, et sanguinolenta doctrina," 1619, in folio.

These are his works; and they justly gained him high reputation, as they did also good preferment. He was appointed archdeacon of Caroline church in 1588; and in 1594, minister of the Abbey-church. He was deprived of his sight for near a year by a cataract, yet continued to preach as usual, and was happily couched in September 1613. In 1623, being 76 years of age, he grew childish; and so continued till

till his death, which happened on the 11th of March 1626. The public entertained so high an opinion of his learning from his writings, that he was exhorted from all quarters to refute Baronius's Annals; and no one was thought to have greater abilities for the task. A new edition of his works was published at Geneva in 1681, in seven thin volumes in folio.

HOSPITAL, (WILLIAM-FRANCIS-ANTONY marquis of) a great mathematician of France, was born of an ancient and illustrious family in the year 1661. He was a geometrician almost from his infancy; for one day being at the duke of Roan's, where some able mathematicians were speaking of a problem of Mr. Paschal's, which appeared to them extremely difficult, he ventured to say that he believed he could solve it. They were amazed at such unpardonable presumption and rashness in a boy of fifteen years of age, for he was then no more; nevertheless, in a few days he sent them the solution. He entered early into the army, yet always preserved his love for the mathematics, and studied them even in his tent; whither he used to retire, it is said, not only to study, but also to conceal his application to study: for in those days to be too knowing in the sciences was thought to derogate from nobility; and a soldier of quality, to preserve his dignity, was in some measure obliged to hide his attainments of this kind. Hospital did this very well, and was never suspected of being a great mathematician. He was a captain of horse; but being extremely short-sighted, and exposed on that account, to perpetual inconveniencies and errors, he at length quitted the army, and applied himself intirely to his favourite amusement. He contracted a friendship with Malbranch, judging by his "*Recherche de la vérité*," that he must be an excellent guide in the sciences; and he took his opinion and advice upon all occasions. His abilities and knowledge were no longer a secret: and at the age of thirty-two he gave a public solution of some problems, drawn from the deepest geometry, which had been proposed to mathematicians in the Acts of Leipzig. In 1693, he was received an honorary member of the academy of sciences at Paris; and he published a work upon Sir Isaac Newton's Calculations, intitled, "*L'Analyse des infinimens petits*." He was the first in France who wrote upon this subject; and on this account was regarded almost as a prodigy. He engaged afterwards in another work of the mathematical kind, in which he included "*Les sections coniques*,"

“ niques, les lieux geometriques, la construction des equations,” and “ Une Theorie des courbes mechaniques :” but a little before he had finished it, he was seized with a fever, of which he died on the 2d of February 1704, aged forty three years. It was published after his death. He is represented as having been a very worthy, honest, good kind of man.

HOTMAN, (FRANCIS) in Latin Hotomanus, a most learned French civilian, was born on the 23d of August 1524 at Paris, where his family, originally of Breslau in Silesia, had flourished for some time. He made so rapid a progress in the belles lettres, that at the age of fifteen he was sent to Orleans to study the civil law, and in three years was received doctor in that faculty. His father, a counsellor in parliament, had already designed him for that employment; and therefore sent for him home, and placed him at the bar. But Hotman was soon displeased with the chicanery of the court, and applied himself vigorously to the study of the Roman law and polite literature. At the age of twenty-three, he was chosen to read public lectures in the schools of Paris: but relishing the opinions of Luther, on account of which many persons were put to death in France, and finding he could not profess them at Paris, he went to Lyons the year after; that is, in 1547. Having now nothing to expect from his father, who was greatly irritated at his changing his religion, he left France, and retired to Geneva; where he lived some time in Calvin's house. From hence he went to Lausanne, where the magistrates of Bern gave him the place of professor of polite literature. He published there some books, which however, young as he was, were not his first publications; and married a French gentlewoman, who had retired thither on account of religion. His merit was so universally known, that the magistrates of Strasburg offered him a professorship of civil law; which he accepted, and held to the year 1561. In the mean time, while he was discharging the functions of this place, he received invitations from the duke of Prussia, the landgrave of Hesse, the dukes of Saxony, and even from our queen Elizabeth; but did not accept them. He did not refuse however to go to the court of the king of Navarre, at the beginning of the troubles; and he went twice into Germany, to desire assistance of Ferdinand, in the name of the princes of the blood, and even in the name of the queen-mother. The speech he made at the diet of Frankfort is published. Upon his return

Bayle's
Dict.—
Niceron,
Hommes
Illustres,
tom. xi.

to Strasburg, he was prevailed upon by John de Monluc to go and teach civil law at Valence; which he did with such success, that he raised the reputation of that university. Three years after he went to be professor at Bourges, at the invitation of Margaret of France, sister of Henry II. but he left that city in about five months, and retired to Orleans to the heads of the party, who made great use of his advice. The peace made a month after did not prevent him from apprehending the return of the storm: upon which account he retired to Sancerre, and there wrote an excellent book "De Consolatione," which his son published after his death. He returned afterwards to his professorship at Bourges, where he was very near being killed in the massacre in 1572: but luckily escaping, he left France, with a full resolution never to return thither; and went to Geneva, where he read lectures upon the civil law. Some time after he went to Basil, and taught civil law there. He was so pleased with this situation, that he refused great offers from the prince of Orange and the States General, who would have drawn him to Leyden. The plague obliging him to leave Basil, he retired to Montbeliard, where he lost his wife; and went afterwards to live with her sisters at Geneva. He returned once more to Basil, and there died on the 12th of February 1590 of a dropsy, which had seized him six years before, and kept him constantly in a state of much indisposition. During this, he revised and digested his works for a new edition; and they were published at Geneva 1599, in three volumes folio, with his life prefixed by Petrus Neveletus Doschius. The two first contain Treatises upon the civil law: the third comprises pieces relating to the government of France, and the right of succession; five books of Roman Antiquities; Commentaries upon Tully's Orations and Epistles; Notes upon Cæsar's Commentaries, &c. His "Franco-Gallia, or, Account of the ancient, free state of France," has been translated into English by lord Moleworth, author of "The Account of Denmark." He published also several other things without his name; but being of the controversial kind, they were probably not thought of consequence enough to be revived in the collection of his works.

He was one of those who would never consent to be painted; but we are told, that his picture was taken, while he was in his last agony. His integrity, firmness, and piety are vastly extolled by the author of his life; yet, if Baudouin may be believed, (whom however it is more reasonable not to believe, as he was an antagonist in the religious way)

he

he was guilty of some very great enormities. From the desire of money which he discovers in his dedications, and the means he used to extort it from the great, some have supposed him to be avaritious: but it must be remembered, that he lost his all when he changed his religion, and had no supplies but what arose from his reading lectures; for it does not appear that his wife was a fortune. It is very probable, however, that these would have been sufficient for his subsistence; but it seems he was bewitched with schemes of finding out the philosopher's stone, and we find him lamenting to a friend in his last illness, that he had squandered away his substance upon this hopeful project. It is certain therefore he had his weak side: he was nevertheless one of the greatest civilians that France ever produced.

HOTTINGER, (JOHN-HENRY) a very learned writer, and famous for his skill in the Oriental languages, was born at Zurich in Swisserland, on the 10th of March 1620, of a very good family. He had a particular turn for languages; and the progress he made in his first studies gave such promising hopes, that it was resolved he should be sent to study in foreign countries, at the public expence. He began his travels the 26th of March 1638, and went to Geneva, where he studied two months under Frederic Spanheim. Then he went into France, and from thence to Holland; and fixed at Groningen, where he studied divinity under Francis Gomarus and Henry Alting, and Arabic under Matthias Pasor. He intended to have staid here; but being very desirous of improving himself in the Oriental tongues, he went in 1639 to Leyden, to be tutor there to the children of professor Golius, who was the best skilled in those languages of any man in the world. He improved greatly by the instructions of Golius, who communicated all he could to him, and also by the assistance of a Turk, who happened to be at Leyden, in the study of the Arabic. Besides these advantages, Golius had a fine collection of Arabic books and manuscripts, which Hottinger was suffered to copy what he pleased from, during the fourteen months he staid at Leyden. In 1641, he was offered, at the recommendation of Golius, the place of chaplain to the ambassador of the States General to Constantinople, and he would gladly have attended him, as such a journey would have co-operated wonderfully with his grand design of perfecting himself in the Eastern languages; but the magistrates of Zurich did not consent to it; they chose rather to recall him, in order to

Responf. ad
Calvin. et
Bezam pro
Francisco
Balduino,
in fol.

Niceron,
Hommes
Illustres,
tom. viii.—
Bayle's
Dict.

employ him for the glory and advantage of their public schools. They permitted him, however, to visit England first; and the instant he was returned from that country, they appointed him professor of ecclesiastical history; and a year after, in 1643, gave him two professorships, that of Catechetical Divinity, and that of the Oriental tongues.

He married at twenty-two, and began to publish books at twenty-four years of age. New professorships were bestowed upon him in 1653, and he was admitted into the college of canons. In 1655, the elector Palatine, desirous to restore the credit and reputation of his university of Heidelberg, obtained leave of the senate of Zurich, for Hottinger to come, on condition that he should return at the end of three years: but before he set out for that city, he went to Basil, and there took the degree of doctor of divinity. He arrived at Heidelberg in August the same year, and was very graciously received in that city. Besides the professorship of divinity of the Old Testament, and the Oriental tongues, he was appointed principal of the Collegium Sapientiæ. He was rector of the university the year following, and wrote a book concerning the re-union of the Lutherans and Calvinists; which he did to please the elector, who was pretty zealous on that affair: but party-animosities, and that itch of disputation so natural to mankind, rendered his performance of none effect. Hottinger accompanied this prince to the electoral diet of Frankfort in 1658, and there had a conference with the famous Job Ludolf. It is well known, that Ludolf had acquired a vast knowledge of Ethiopia: and he, in conjunction with Hottinger, concerted measures for sending into Africa some persons skilled in the Oriental tongues, who might make exact enquiries concerning the state of the Christian religion in that part of the world. He was not recalled to Zurich till 1661, his superiors at the elector's earnest request having prolonged the term of years, for which they lent him: and then he returned, honoured by the elector with the title of Ecclesiastical-counsellor.

Many honourable employments were immediately conferred on him: among the rest, he was elected president of the commissioners, who were to revise the German translation of the Bible. A civil war breaking out in Swisserland in 1664, he was sent into Holland on state affairs. Many universities would willingly have drawn Hottinger to them, but were not able. That of Leyden offered him a professorship of divinity in 1667; but not obtaining leave of his superiors, he refused it. The Dutch were not disheartened

at this refusal, but insisted that he should be lent them : upon which the magistrates of Zurich consented, in complaisance to the States of Holland, who had interested themselves in this affair. As he was preparing for this journey, he unfortunately lost his life, on the 5th of June 1667, in the river which passes through Zurich. He went into a boat with his wife, three of his children, his brother-in-law, a friend, and a maid-servant, in order to go and let out upon lease an estate, which he had two leagues from Zurich. The boat striking against a pier, which lay under water, overfet : upon which Hottinger, his brother-in-law, and friend, escaped by swimming. But when they looked upon the women and children, and saw the danger they were in, they jumped back into the water : the event of which was, that Hottinger, his friend, and his three children, lost their lives, while his wife, his brother-in-law, and servant-maid were saved. His wife was the only daughter of John Henry Huldric, minister of Zurich, a man of very great learning, and brought him several children : for besides the three who were drowned with him, and those who died before, he left four sons and two daughters.

Hottinger commenced author, as we have observed, at the age of twenty-four ; and he seems to have been so pleased with that character, that he was afterwards for ever publishing books. Mr. Bayle says, “ it was not very difficult for “ him to do this, since he was very laborious and blessed “ with a very happy memory :” but in this gives a wiper upon his parts and judgment. It is nevertheless surprizing, that a man, who had possessed so many academical employments ; was interrupted with so many visits, for every body came to see him, and consulted him as an oracle ; and was engaged, as he was, in a correspondence with all the literati of Europe :—that such a man should have found time to write more than forty volumes, especially when it is considered, that he did not reach fifty years of age. We shall mention some of the most considerable of his works ; and those particularly, as being the most interesting, which relate to Oriental affairs and literature. I. “ *Exercitationes Antimorinianæ, de Pentateucho Samaritano,*” &c. 1644, 4to. Father Morin had asserted, in the strongest manner, the authenticity of the Samaritan Pentateuch ; which he preferred to the Hebrew text, upon a pretence that this had been corrupted by the Jews : and it was to combat this opinion, that Hottinger wrote these Exercitations. This work, though the

Hist. Critiq.
de V. T.
liv. iii. c.
29.

the first, is, in the judgment of father Simon one of the best he wrote; and if he had never wrote any thing more, it is probable that he would have left behind him a higher notion of his abilities than he has: for certainly it was no small enterprize for him at his green years, to attack, on a very delicate and knotty subject, and with supposed success too, one of the most learned men in Europe at that time.

The next works we shall mention, relate immediately to Oriental affairs; and may always be of use, although we should consider him as a mere collector. 2. "Thesaurus Philologicus, seu clavis Scripturæ, qua quicquid fere Orientalium, Hebræorum maxime et Arabum, habent monumenta de religione ejusque variis speciebus, Judaismo, Samaritanismo, Muhammedismo, Gentilismo, de theologia et theologis, verbo Dei, &c. breviter et aphoristice ita referatur et eperitur, ut multiplex inde ad philologiæ et theologiæ studiosos fructus redundare possit," 1649, 4to. There was a second edition in 1659, 4to. "in qua Samaritica, Arabica, Syriaca suis quæque nativis characteribus exprimuntur." 3. "Historia Orientalis, quæ ex variis Orientalium monumentis collecta agit, primo, de Muhammedismo, ejusque causis tum procreantibus tum conservantibus: secundo, de Saracenismo, seu religione veterum Arabum: tertio, de Chaldaismo, seu superstitione Nabatæorum, Chaldæorum, Charranæorum: quarto, de statu Christianorum & Judæorum tempore orti & nati Muhammedanismi: quinto, de variis inter ipsos Muhammedanos circa religionis dogmata et administrationem sententiis, schismatis, et hæresibus excitatis," &c. 1651, 4to. 1660, 4to. augmented. No man was better qualified to write on Oriental affairs than Hottinger, as he was skilled in most of the languages, which were anciently, as well as at present, spoke in the East: namely, the Hebrew, Syriac, Chaldee, Arabic, Turkish, Persian, and Coptic. 4. "Promptuarium, sive Bibliotheca Orientalis, exhibens catalogum sive centurias aliquot tam auctorum, quam librorum Hebraicorum, Syriacorum, Arabicorum, Ægyptiacorum: addita mantissa Bibliothecarum aliquot Europæarum," 1658, 4to. Mr. Baillet does not speak very advantageously of this work of Hottinger, whom he accuses of not being very accurate in any of his compositions: and indeed his want of accuracy is a point pretty well agreed on by both papists and protestants. 5. "Etymologicon Orientale, sive Lexicon Harmonicum Heptaglotton:" &c. 1661, 4to. The seven languages contained in this Lexicon are, the Hebrew, Chaldee, Syriac, Arabic, Samaritan, Ethiopic, and Rabbinical.

These

These are the principal, if not the only works of Hottinger, which are of any use: and they are by far more valuable for containing materials of a curious nature, and which were before only accessible to persons skilled in Oriental languages, than for any ingenuity, accuracy, or judgment, discoverable in the writer. If the reader is particularly desirous of seeing an exact catalogue of the works of this laborious man, he may consult the *Bibliotheca Tigurina*; or the Latin life of Hottinger, published by Heidegger at Zurich 1667, in 12mo: in either of which places, he will find them all drawn up and digested into regular order. We cannot help repeating, that the number of them is astonishing.

HOUGH, (JOHN) bishop of Worcester, memorable for that noble stand he made when president of Magdalen college in Oxford, against king James II. in behalf of our religion and civil liberties, was born in the county of Middlesex in the year 1650. He was brought up at the school of Birmingham, in Warwickshire, and from thence removed to Magdalen college in Oxford in 1669, of which in 1675, he was elected fellow. Upon the breaking out of the popish plot in 1679, his chamber was searched upon suspicion of his corresponding with one of that religion; but nothing was discovered against him; and in 1681, being appointed domestick chaplain to the duke of Ormond, chancellor of the university, but then lord-lieutenant of Ireland, he crossed the sea in February, and waited upon his grace at Dublin. No vacancies, as we suppose, of any consequence happening, he returned the year after, unpreferred, to England; where, in 1685, he was collated to a prebend in the church of Worcester. In April 1687, he was statutably elected president of his college by a majority of the fellows, after they had rejected a mandamus from king James II. in behalf of one Anthony Farmer, A. M. of that house; but he was soon removed from his presidentship by the ecclesiastical commissioners, and Dr. Samuel Parker bishop of Oxford put in his place. However, when the prince of Orange declared his intention of coming to England, Magdalen college was restored to its rights, and Dr. Hough restored to his presidentship. "It is disputable, says a certain writer, whether he shewed greater courage and constancy, or prudence and temper, in the management of so important a contest with a misguided crown; and whether he displayed a greater love of the liberties of his country, in baffling the instruments

Willis's Account of the Cathedral, vol. ii. p. 437.

Some Account of the Life of Dr. John Hough.

“ ments of an illegal ecclesiastical commission, or integrity
 “ and conscience in adhering so firmly to the statutes of his
 “ college, and his own oath, in opposition to all the artifices
 “ as well as menaces of an arbitrary court; in his engaging
 “ by his weighty influence the members of that learned
 “ body to act unanimously; and in confirming by his own
 “ example their resolutions to sacrifice their interest to their
 “ duty on that great occasion.”

Wood's
 Athen.
 Oxon. and
 Fasti.

Some Ac-
 count, &c.
 p. 19.

Willis's Ac-
 count of
 Cathedrals,
 vol. iii.
 p. 657.

Some Ac-
 count, &c.
 p. 15.

After the revolution he was nominated by king William, in April 1690, to the bishoprick of Oxford; and translated to the see of Lichfield and Coventry in August 1699. On the death of Dr. Tennison, in 1715, the archbishoprick of Canterbury was offered to him, which, it is said, he declined the acceptance of out of modesty; but upon the decease of Dr. Lloyd, succeeded him in the see of Worcester, in September 1717. He was a great benefactor wherever he came. When he removed from the see of Oxford to that of Lichfield and Coventry, he did not merely repair, but almost rebuild as well as adorn the episcopal house at Eccleshall; and upon his translation to the see of Worcester, he rebuilt so great a part of the episcopal palace there, and made such improvements in his other seat, the castle of Hurtlebury, that he is supposed to have expended upon both these houses at least seven thousand pounds. And these schemes were executed with so nice a judgment, that he left little to be done by any of his successors towards perfecting both those episcopal sees. He was near seventy years of age, when he entered upon the see of Worcester; yet he lived upwards of twenty-six years bishop of that place, in a constant exemplary residence upon his diocese, and discharging all the duties of his episcopal function. A little before his death he wrote a letter to his friend lord Digby, where we find the following remarkable words: “ I am weak and
 “ forgetful—In other respects I have ease to a degree beyond
 “ what I durst have thought on, when years began to multiply upon me. I wait contentedly for a deliverance out
 “ of this life into a better, in humble confidence, that by
 “ the mercy of God, through the merits of his Son, I shall
 “ stand at the resurrection on his right hand. And when
 “ you, my lord, have ended those days which are to come,
 “ which I pray may be many and comfortable, as innocently
 “ and as exemplarily as those which are passed, I doubt not
 “ of our meeting in that state, where the joys are unspeak-
 “ able, and will always endure.” He died March the 8th;

1743, having extended his age to the beginning of his 93d year, and almost to the completion of the 53d year of his episcopate.

HOULIERES (ANTOINETTA DE LA GARDE DES) of all the French ladies, who have studied poetry, has succeeded the best; for her verses still continue to be more read, than any other of her sex. She was born at Paris in the year 1638, had all the charms of her sex, and wit enough to shine in the age of Lewis XIV. Her taste for poetry was cultivated by the celebrated Henault, who is said to have instructed her in all he knew, or imagined he knew. She did her master great honour; but the misfortune was, she not only imitated him in his poetry, but also in his irreligion; Sec HEN-NAULT. for her verses favour very strongly of epicurism. She composed in all ways; Epigrams, Odes, Eclogues, Tragedies; but she succeeded best in the Idylle or Pastoral, which some affirm she carried to perfection. She died at Paris in 1694, and left a daughter of her own name, who had some talent for poetry, but inferior to her mother's. However, the first verses of this lady's composing bore away the prize at the French academy; which was highly to her honour, if it be true as is reported, that the ingenious Fontenelle wrote at the same time and upon the same subject. She was a member of the academy of the Ricovrati of Padua, as was her mother, who was also of that of Arles. She died at Paris in 1718. The works of these two ladies were correctly published in 1747, in two volumes 12mo.

HOWARD (SIR ROBERT) an English writer of some Wood's parts and learning, was a younger son of Thomas earl of Athenæ Berkshire, and educated at Magdalen college in Oxford. Oxon. During the civil war, he suffered with his family, who ad- vol. ii. hered to king Charles I. but at the restoration was made a knight, and chosen for Stockbridge in Hampshire, to serve in the parliament, which began in May 1661. Afterwards he was made auditor of the Exchequer, and was reckoned a creature of Charles II. whom he advanced on account of his faithful services in cajoling the parliament for money. In 1679, he was chosen to serve in parliament for Castle-Rising in Norfolk: and re-elected for the same place in 1688. He was a mighty advocate for the revolution, and became so fiery and passionate an abhorrer of the nonjurors, that he disclaimed all manner of conversation and intercourse with

persons of that character. His obstinacy and pride procured him many enemies, and amongst them the duke of Buckingham; who intended to have exposed him under the name of Bilboa in the Rehearsal, but afterwards altered his resolution, and levelled his ridicule at a much greater name, under that of Bayes. He was so extremely positive, and so sure of being in the right upon every subject, that Shadwell the poet, though a man of the same principles, could not help ridiculing him in his comedy of the Sullen Lovers, under the character of Sir Positive At-all. In the same play, there is a lady Vaine, a courtesan, which the wits then understood to be the mistress of Sir Robert; whom he afterwards married, and therein acted like those, who, says Montaigne, “first shit in the basket, and then put it upon their head.” He published poems and plays: “the History of the reigns of Edward and Richard II. with reflections and characters of their chief ministers and favourites; also a comparison of these princes with Edward I. and III.” 1690, 8vo. A letter to Mr. Samuel Johnson, occasioned by a scurrilous pamphlet, intitled, “Animadversions on Mr. Johnson’s answer to Jovian.” 1692, 8vo. “The History of Religion.” 1694, 8vo. The fourth book of Virgil translated, 1660, 8vo. Statius’s Achilles translated, 1660, 8vo.

There was one Edward Howard, Esq; likewise, a descendant of the same family, who exposed himself to the severity of our satyrists, by writing some bad plays.

Memoirs of
Mr. Howe
by Calamy,
p. 5. 1724,
8vo.—
Wood’s
Athenæ
Oxon.
vol. ii.

HOWE (JOHN) a very learned English non-conformist divine, was born the 17th of May 1630, at Loughborough in Leicestershire; of which town his father was minister, but was afterwards ejected by archbishop Laud, on account of his adherence to the Puritans. He went into Ireland, where he continued till the Irish rebellion; then returned to England, and settled in Lancashire, where our author was educated in the rudiments of learning, and the knowledge of the tongues. He was sent from thence to Christ’s-college in Cambridge; then removed to Oxford, and became Bible-clerk of Brazen-nose college in 1648. He was made a demy of Magdalen college by the parliament-visitors, and afterwards fellow: and in 1652, took the degree of master of arts. Soon after this, having commenced preacher, he became minister of Great Torrington in Devonshire; and in 1654, married the daughter of Mr. George Hughes, minister of Plymouth. He was afterwards appointed household chaplain

to Cromwell, and became lecturer of St. Margaret's Westminster ; but seems to have been in a good measure free from the fanaticism in fashion, and offended Cromwell greatly by preaching against the notion of a particular faith, which the ministers of his court mightily encouraged. It was a common opinion among them, that such as were in a special manner favoured of God, when they prayed either for themselves or others, often had such impressions made upon their minds and spirits by a divine hand, as signified to them, not only in general that their prayers were heard, but that the particular mercies sought for would be certainly bestowed : and this, which they called a particular faith, Mr. Howe ventured to preach against, though it was espoused even by his master. Upon the death of Oliver, he continued chaplain to Richard : and when the army had set Richard aside, he returned to his people at Torrington. He continued among these, till the act of uniformity took place in August 1662 ; after which he preached for some time in private houses in Devonshire. In 1671, he went to Ireland ; where he lived as chaplain to lord Massarene in the parish of Antrim : and in 1675, returned to England, and settled in London, where he was highly respected, not only by his brethren among the dissenters, but by many eminent divines of the church of England, as Whitchcot, Kidder, Fowler, Lucas, and others. In 1685, he travelled beyond sea with lord Wharton, and the year following settled at Utrecht : but the year after that, on king James's publishing his declaration for liberty of conscience, he returned to London, where he died on the 2d of April 1705. He had published a great number of sermons and works in the religious way. Mr. Wood tells us, that " he was a person of neat and polite parts, and not of that " sour and unpleasant converse, as most of his persuasion " were : so moderate also and calm in those smaller matters " under debate between the church and his party, that he " had not so much as once interested himself in any fruit- " less quarrels of this kind, but hath applied himself wholly " to more beneficial and useful discourses on practical sub- " jects ; in which undertaking he hath acquitted himself so " well, that his books are much read and commended by " very many conformists, who generally have them in good " esteem."

HOWELL (JAMES) an English writer, was the son of ^{Wood's} Thomas Howell, minister of Abernant in Caermarthenshire, ^{Athenæ} and born about the year 1596. He was sent to the free school ^{Oxon. v. ii.}

at Hereford, and entered of Jesus college in Oxford in 1610: his elder brother Thomas Howell being fellow of that society, afterwards king's chaplain, and nominated in 1641 to the see of Bristol. Our author, having taken a batchelor of arts degree in December 1613, left college, and removed to London; for being, says Mr. Wood, a pure cadet, a true Cosmopolite, not born to land, lease, house, or office, he had his fortune to make; and being withal not so much inclined to a sedentary as an active life, this situation pleased him best, as most likely to answer his views. The first employ he got was that of steward to a glass-house in Broadstreet, which was procured for him by Sir Robert Mansel, who was principally concerned therein. The proprietors of this work, intent upon improving the manufactory, came to a resolution to send an agent abroad, who should procure the best materials and workmen that could be got; and they pitched upon Mr. Howell, who, setting off in 1619, visited several of the principal places in Holland, Flanders, France, Spain, and Italy. About Christmas 1621, he returned to London; having executed the purpose of his mission very well, and particularly having acquired a most masterly knowledge in the modern languages. "Thank God, says he, "I have this fruit of my foreign travels, that I can pray "unto him every day of the week in a separate language, and "upon Sunday in seven."

Howell's
Letters,
vol. i.

Soon after his return, he quitted his stewardship of the glass-house; and having experienced the pleasures of travelling, laid his plan for more employments in this way. In 1622, he was sent into Spain, in order to recover a rich English ship, seized on by the viceroy of Sardinia for his master's use, on pretence of its having prohibited goods on board. In 1623, during his absence abroad, he was chosen fellow of Jesus college in Oxford, upon the new foundation of Sir Eubule Theloal: for he had taken care to cultivate his interest there all along. He tells Sir Eubule, in his letter of thanks to him, that he "will reserve his fellowship, and "lay it by as a good warm garment against rough weather, "if any fall on him:" in which he was followed by Mr. Prior, who alledged the same reason for keeping his fellowship at St. John's college in Cambridge. He returned to England in 1624; and was soon after appointed secretary to lord Scrope, afterwards earl of Sunderland, who was made lord president of the north. This post brought him to York: and while he resided there, the corporation of Richmond, without any application from himself, and against several

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com-

competitors, chose him one of their representatives in the parliament which began in 1627. In 1632, he went secretary to Robert earl of Leicester, ambassador extraordinary from king Charles I. to the court of Denmark, on occasion of the death of the queen dowager, who was grandmother to that king: and here gave proofs of his oratorical talents, in several Latin speeches before the king of Denmark and other princes of Germany. After his return to England, his fortune proved more unstable than ever: for except an inconsiderable affair, on which he was dispatched to Orleans in France by secretary Windebank in 1635, he was destitute of any employment for some years. At last in 1639, he went to Ireland, and was received very kindly by the lord lieutenant, who had aforetime made him warm professions of kindness. The lieutenant employed him as an assistant-clerk upon some business to Edinburgh, and afterwards to London: but all Mr. Howell's rising hopes were ruined in the unhappy fate, which the earl of Strafford met with soon after. However, in 1640, he was dispatched upon some business to France; and the same year was made clerk of the council: which post was the most fixed in point of residence, and the most permanent in its nature, of any he had ever enjoyed. But his royal master, having departed from his palace at Whitehall, was not able to secure his continuance long in it: for in 1643, being come to London upon some business of his own, all his papers were seized by a committee of the parliament, his person secured, and in a few days after committed close prisoner to the Fleet. This at least Mr. Howell himself makes the cause of his imprisonment: but Mr. Wood insinuates, that he was thrown into prison, for debts contracted through his own extravagancy; and indeed some of his own letters give room enough to suspect it. But whatever was the cause, he bore it cheerfully; of many instances of which the following epitaph upon himself is one.

Here lies entomb'd a walking thing,
Whom Fortune with the states did fling
Between these walls. Why? ask not that:
That blind whore doth she knows not what.

He had now nothing to trust to but his pen: and he applied himself therefore wholly to write and translate books. This work he managed so well, that it brought him in a comfort-

able subsistence, during his long stay in that prison, where he was confined till some time after the king's death; and as he got nothing by his discharge from thence but his liberty, he was obliged to continue the same employment afterwards. His numerous productions, written rather out of necessity than choice, shew however a readiness of wit, and an exuberant fancy. Though always a firm royalist, he does not seem to have approved the measures pursued by Buckingham, Laud, and Strafford; and was far from approving the imposition of ship-money, and the policy of creating and multiplying monopolies. Yet the unbridled insolence and outrages of the republican governors disgusted him so, that he was not displeased, when Oliver assumed the sovereign power under the title of protector; and in this light he addressed him on that occasion in a fair speech, which shall be mentioned presently. His behaviour under Cromwell's tyranny was no more than prudential, and was so considered; for king Charles II. at his restoration, thought him worthy of his notice and favour: and his former post under the council being otherwise disposed of, a new place was created, by the grant of which he became the first historiographer royal in England. He died in November 1666, and was interred in the Temple church, London, where a monument was erected to his memory, with the following inscription upon it; which was taken down when the church was repaired in 1683, and has not since been replaced. "*Jacobus Howell Cambro-Britannus Regius Historiographus, in Anglia primus, qui post varios peregrinationes tandem naturæ cursum peregit, fatur annorum et famæ; domi forisque huc usque erraticus, hic fixus 1666.*"

Now for some account of his works. 1. "*Dodona's Grove, or The Vocal Forest:*" a poem. 1640, 4to. 2. "*The Vote:*" a poem, presented to the king on New-Year's day. 1641. 3. "*Instructions for forraigne travell:*" shewing by what course, and in what compass of time, one may take an exact survey of the kingdomes and states of Christendome, and arrive to the practical knowledge of the languages to good purpose." 1642, in 12mo. Dedicated to prince Charles. Reprinted 1650, in 12mo. with additions. These works were published before Mr. Howell was thrown into prison. 4. "*Casual Discourses and Interlocutions between Patricius and Peregrin, touching the distractions of the times.*" Written soon after the battle of Edgehill, and the first book published in vindication
of

of the king. 5. "Mercurius Hibernicus: or a discourse of
 "the Irish massacre." 1644. 6. "Parables reflecting on
 "the times. 1644. 7. "England's Tears for the present
 "wars," &c. 1644. 8. "Preheminence and pedigree of
 "parliaments." 1644. 9. "Vindication of some pas-
 "sages reflecting upon him in Mr. Prynne's book, called the
 "Popish Royal Favourite." 1644. 10. "Epistolæ Ho-
 "Elianæ:" "Familiar Letters Domestic and Foreign, di-
 "vided into sundry sections, partly Historical, partly Politi-
 "cal, partly Philosophical." 1645. Another collection
 was published in 1647; and both these with the addition of
 a third came out in 1650. A few additional letters appeared
 in some subsequent editions: of which the eleventh was
 printed in 8vo. in 1754. It is not to be wondered indeed, that
 these letters have run through so many editions; since they
 not only contain much of the history of his own times, but
 are also interspersed with many pleasant stories properly intro-
 duced and applied. It cannot be denied, that he has given
 way frequently to very low witticisms, the most unpardon-
 able instance of which is his remark upon king Charles the
 first's death, where he says, "I will attend with patience
 "how England will thrive, now that she is let blood in the
 "Basilical vein, and cured as they say of the king's evil:" but
 this may be said in his favour, that he was led into this manner
 by the humour of the times. Mr. Wood relates, it does
 not appear on what authority, that "many of these letters were
 "never written before the author of them was in the Fleet,
 "as he pretends they were, but only feigned and purposely
 "published to gain money to relieve his necessities:" but be
 this as it will, he allows they "give a tolerable history of
 "those times," which if true is very sufficient to recommend
 them. Vol. iii.

It is one great rule in the conduct of our work, to give
 not only memoirs of the lives, but also catalogues of the
 writings, of remarkable men, especially the English; or else
 we could gladly be excused transcribing the dull list that fol-
 lows, since the above letters are almost the only work of
 our author, that is now regarded: but however to go on.
 11. "A Nocturnal Progress: or, a perambulation of most
 "countries in Christendom, performed in one night by
 "strength of imagination." 1645. 12. "Lustra Ludo-
 "vici: or the life of Lewis XIII. king of France," &c.
 13. "An account of the deplorable state of England in
 "1647, &c. 1647. 14. "Letter to lord Pembroke con-
 "cern-

“cerning the times, and the sad condition both of prince
 “and people.” 1647. 15. “Bella Scot-Anglica: A brief
 “of all the battles betwixt England and Scotland from all
 “times to this present.” 1648. 16. “Corollary declar-
 “ing the causes, whereby the Scot is come of late years to
 “be so heightened in his spirits.” 4to. 17. “The instru-
 “ments of a king: or, a short discourse of the sword,
 “crown, and sceptre,” &c. 1648, 4to. 18. “Winter-
 “Dream.” 1649. 19. “A Trance, or News from Hell
 “brought first to town by Mercurius Acheronticus.” 1649.
 20. “Inquisition after blood,” &c. 1649. 21. “Vision, or
 “Dialogue between Soul and Body.” 1651. 22. “Survey
 “of the Signory of Venice,” &c. 1651. 23. “Some
 “sober inspections made into the carriage and consults of the
 “late long parliament, whereby occasion is taken to speak
 “of parliaments in former times, and of Magna Charta:
 “with some reflections upon government in general.” 1653;
 12mo. Dedicated to Oliver lord Protector, whom he com-
 pares to Charles Martel, and compliments in language much
 beyond the truth and the sentiments of his own heart. The
 fourth edition of this book came out in 1660, with several ad-
 ditions.

His next publication, for we have not near done, was,
 24. “History of the Wars of Jerusalem epitomised.” 25. Ah,
 “Ha; Tumulus, Thalamus: two counter-poems: the first
 “an Elegy on Edward late earl of Dorset; the second an
 “Epithalamium to the marquis of Dorchester.” 1653.
 26. “The German diet: or ballance of Europe,” &c. 1653.
 folio. The author’s picture at whole length is set before the
 title. 27. Parthenopeia: or, “the History of Naples,”
 &c. 1654. 28. Londinopolis. 1657. A short discourse,
 says Wood, mostly taken from Stow’s Survey of London.
 29. “Discourse of the Empire, and of the election of the
 “king of the Romans.” 1658. 30. Lexicon Tetraglot-
 ton: “An English-French-Italian-Spanish Dictionary,” &c.
 1660. 31. “A Cordial for the Cavaliers.” 1661. Answered
 immediately by Sir Roger L’Estrange, in a book intitled,
 “A Caveat for the Cavaliers:” replied to by Mr. Howell in,
 32. “Some sober inspections made into those ingredients,
 “that went to the composition of a late Cordial for the Ca-
 “valiers:” 1661. 33. A French Grammar, &c. 34. “The
 “Parley of Beasts,” &c. 1660. 35. The second part of
 “Casual Discourses and Interlocutions between Patricius and
 “Pe-

"Peregrin," &c. 1661. 36. "Twelve Treatises of the late Revolutions." 1661. 37. "New English Grammar for foreigners to learn English: with a grammar for the Spanish and Castilian tongue; with special remarks on the Portuguese Dialect, for the service of her majesty." 1662. 38. "Discourse concerning the precedency of kings." 1663. 39. "Poems:" collected and published by Serjeant-Major, P. F. that is, Payne Fisher, who had been poet-laureate to Cromwell. The editor tells us, that our author Howell "may be called the prodigy of the age for the variety of his volumes; for there hath passed the press above forty of his works on various subjects, useful not only to the present times, but to all posterity. And it is to be observed," says he, that in all his writings there is something still new, either in the matter, method, or fancy, and in an untrodden tract." He published next, 40. "A treatise concerning ambassadors." 1664. 41. "Concerning the surrender of Dunkirk, that it was done upon good grounds." 1664.

Besides these works of his own, he translated several things from foreign languages; as, 1. "St. Paul's late progress upon earth about a divorce betwixt Christ and the Church of Rome, by reason of her dissoluteness and excesses," &c. 1644, 8vo. The author of this book published it about the year 1642, and was forced to fly from Rome on that account. He withdrew in the company, and under the conduct of one, who pretended friendship for him; but who betrayed him at Avignon, where he was first hanged and then burnt. 2. "A Venetian looking-glass: or, a letter written very lately from London to cardinal Barberini at Rome by a Venetian Clarissimo, touching the present distempers in England." 1648. 3. "An exact History of the late Revolutions in Naples," &c. 1650. 4. "A Letter of advice from the prime statesmen of Florence, how England may come to herself again." 1659. All these were translated from the Italian. He translated also from the French, "The nuptials of Peleus and Thetis," &c. 1654; and from the Spanish, "The process and pleadings in the court of Spain, upon the death of Anthony Ascham, resident for the parliament of England," &c. 1651.

Lastly, Mr. Howell published, in 1649, "The late King's declaration in Latin, French, and English:" and in 1651, "Cottoni Posthuma, or divers choice pieces of that renowned antiquary Sir Robert Cotton, knight and baronet." in 8vo.

HUARTE (JOHN) a native of France, though he usually passes for a Spaniard, who lived in the sixteenth century. We know nothing more of him, than that he gained great fame by a work, he published in the Spanish tongue, upon a very curious and interesting subject. The title of it runs thus: "Examen de ingenios para las Ciencias," &c. or, "an examination of such genius's, as are fit for acquiring the sciences, and were born such: wherein by marvellous and useful secrets, drawn from true philosophy both natural and divine, is shewn the gifts and different abilities found in men, and for what kind of study the genius of every man is adapted in such a manner, that whoever shall read this book attentively, will discover the properties of his own genius, and be able to make choice of that science, in which he will make the greatest improvement." This book has been translated into several languages, and born several impressions. It was translated into Italian, and published at Venice in 1582: at least, the dedication of that translation bears that date. It was translated into French by Gabriel Chappuis in 1580: but there is a better French version than this by Savinien d'Alquie, printed at Amsterdam in 1672. He has taken in the additions, inserted by Huarte in the last edition of his book, which are considerable both in quality and quantity. It has been translated also into Latin, and lastly into English. This very admired author has been highly extolled for acuteness and subtilty, and undoubtedly had a great share of these qualities: Mr. Bayle however thinks, that "it would not be prudent for any person to trust either his maxims or authorities; for, says he, he is not to be trusted on either of these heads, and his hypotheses are frequently chimerical, especially when he pretends to teach the formalities to be observed by those, who would get children of a virtuous turn of mind. There are, in this part of his book, a great many particulars repugnant to modesty: and he deserves censure for publishing, as a genuine and authentic piece, a pretended letter of Lentulus the proconsul from Jerusalem to the Roman senate, wherein a portrait is given of Jesus Christ, a description of his shape and stature, the colour of his hair, the qualities of his beard," &c.

Bayle's
Dict.

HUDSON (CAPTAIN HENRY) an eminent English navigator, who flourished in high fame in the beginning of the last century. Where he was born and educated, we have

no certain account; as we have not of any private circumstances of his life. The custom of discovering foreign countries for the benefit of trade not dying with queen Elizabeth, in whose reign it had been zealously pursued, Mr. Hudson among others attempted to find out a passage by the north to Japan and China. His first voyage was in the year 1607, at the charge of some London merchants; and his first attempt was for the north east passage to the Indies. He departed therefore on the 1st of May; and after various adventures through icy seas and regions intensely cold, returned to England, and arrived in the Thames on the 15th of September. The year following he undertook a second voyage for discovering the same passage, and accordingly set sail with fifteen persons only on the 22d of April; but not succeeding, returned homewards, and arrived at Gravesend on the 26th of August. A remarkable occurrence, mentioned in captain Hudson's journal of this voyage, was the sight of a mermaid, when they were about 76 degrees north latitude; of which take the account in his own words. "The 15th of June, "one of our company looking over board saw a mermaid, "and calling up some of the company to see her, one more Purchas's Pilgrims, Part iii. edit. 1625. p. 575. Harris's Voyages, vol. i. edit. 1705. p. 566. came up, and she was then come close to the ship's side, "looking earnestly on the men. Soon after a sea came and "overturned her. From the navel upwards her back and "breasts were like a woman's, her body as big as one of us, "her skin very white, and long black hair hanging down "behind. In her going down they saw her tail, like the "tail of a porpus, and speckled like mackarel."

Not disheartened by his two former unsuccessful voyages, Mr. Hudson undertook again, in 1609, a third voyage to the same parts for farther discoveries; and was fitted out by the Dutch East India company. He sailed from Amsterdam, with twenty men English and Dutch, on the 25th of March; and on the 25th of April, doubled the north cape of Finmark in Norway. He kept going along the coasts of Lapland towards Nova Zembla, but found the sea so full of ice, that there was no getting forwards. Then turning about, he went towards America, and arrived at the coast of New France on the 18th of July. He sailed from place to place, without any hopes of succeeding in their grand scheme; and the ship's crew disagreeing, and being in danger of mutinying, he pursued his way homewards, and arrived on the 7th of November at Dartmouth in Devonshire: of which he gave advice to his directors in Holland, sending them also a journal

journal of his voyage. In 1610, he was again fitted out by some gentlemen, with a commission to try, if through any of those American inlets, which Captain Davis saw but durst not enter, on the western side of Davis's Straights, any passage might be found to the South-sea. They sailed from St. Catherine's the 17th of April, and on the 4th of June came within sight of Greenland. The 9th they were off Forbisher's Straights, and on the 15th came in sight of Cape Desolation. Thence they proceeded north-west-ward, among great quantities of ice, until they came to the mouth of the Straights, that bear Hudson's name. They advanced in those Straights westerly, as the land and ice would permit, till they got into the bay, which has ever since been called by the bold discoverer's name, "Hudson's Bay." He gave names to places, as he went along; and called the country itself "Nova Britannia," or New Britain. He sailed above a hundred leagues south into this bay, being confident that he had found the desired passage: but perceiving at last that it was only a bay, he resolved to winter in the most southern point of it, with an intention of pursuing his discoveries the following spring. He was so bent upon this, that he did not consider how unprovided he was with necessities to support himself during a severe winter in that desolate place: however, they drew their ship on the 3d of November in a small creek, where they would all infallibly have perished, if they had not been unexpectedly and providentially supplied with uncommon flights of white fowl, which served them for provision. In the spring, when the ice began to waste, Captain Hudson, in order to compleat his discovery, made several efforts of various kinds: but notwithstanding all his endeavours, he found himself necessitated to abandon his enterprize, and to make the best of his way home; and therefore distributed to his men with tears in his eyes all the bread he had left, which was only a pound to each: though it is said other provisions were afterwards found in the ship. In his despair and uneasiness, he had let fall some threatening words, of setting some of his men on shore: upon which a few of the sturdiest, who had before been very mutinous, entered his cabin in the night, tied his arms behind him, and exposed him in his own shallop at the west end of the Straights; with his own son John Hudson, and seven of the most sick and infirm of his men. There they turned them adrift, and it is supposed they all perished, being never heard of more. The crew proceeded with the ship to England; but going on shore near the Straight's mouth, four of them were killed by the savages. The rest, after enduring the great-
est

est hardships, and ready to die for want, arrived at Plymouth in September 1611.

Purchas,
as above.
Vol. iii. p.
602—608.

HUDSON (Dr. JOHN) a very learned English critic, was born at Widehope near Cockermouth in Cumberland in the year 1662; and after having been educated in grammar and classical learning, was entered in 1676 of Queen's college in Oxford, where he made a very great progress in philosophy, but especially in polite literature. Soon after he had taken his master of arts degree, he removed to University college, of which he was chosen fellow in March 1686, and became a most considerable and esteemed tutor. He also distinguished himself by several valuable editions of Greek and Latin authors, which he afterwards published. In April 1701, on the resignation of Dr. Thomas Hyde, he was elected head-keeper of the Bodleian library; and in June following, accumulated the degrees of bachelor and doctor in divinity. With this librarian's place, which he held till his death, he kept his fellowship till June 1711, when according to the statutes of his college he would have been obliged to have resigned it; but he had just before disqualified himself for holding it any longer, by marrying Margaret, daughter of Sir Robert Harrison, knight, an alderman of Oxford, and a Mercer. In 1712, he was appointed principal of St. Mary Hall by the chancellor of the university, through the interest and sollicitation of the famous Dr. Rattcliffe: and it is said, that to Dr. Hudson's interest with Dr. Rattcliffe, the university of Oxford is obliged for the most ample benefactions, she received from that physician. Dr. Hudson's studious and sedentary way of life brought him at length into an ill habit of body, which turning to a dropsy, kept him about a year in a very languishing condition; and then he died on the 27th of November 1719, leaving only one daughter, and a widow.

Wood's
Athenæ,
vol. ii. col.
940. edit.
1721.—
Ant. Hall,
Præfat. ad
J. Hudson.
Josephum.

His publications were as follow: 1. "Introductio ad Chronographiam: five ars chronologica in Epitomen redacta." 1691, 8vo. Extracted from bishop Beveridge's Treatise on that subject, for the use of his pupils. 2. "Velleius Paterculus, cum variis lectionibus et notis et indice." 1693, 8vo. A second edition with the notes enlarged in 1711. 3. "Thucydides." 1696, folio. A neat and beautiful edition, but somewhat diminished in its credit by that of Duker and Wasse. 4. "Geographiæ Veteris Scriptores Græci Minores. Cum Dissertationibus & Annotationibus Henrici Dodwelli." 8vo. The first published in 1698, the second

second in 1703, and the third and fourth in 1712. 5. "Dionysii Halicarnassensis opera omnia." 1704, in two volumes folio. A beautiful and valuable edition, enriched with the various readings of an ancient copy in the Vatican library, and of several manuscripts in France. The learned editor has subjoined to his own notes several of Sylburgius, Portus, Stephens, Casaubon, and Valesius. 6. "Dionysius Longinus." 1710, 4to. and 1718, 8vo. A very beautiful edition, and the notes, like all the rest of Dr. Hudson's, very short. 7. "Moeris Atticista de vocibus Atticis et Hellenicis. Gregorius Martinus de Græcarum literarum pronunciatione." 1712, 8vo. 8. "Fabulæ Ætopicæ." Greek and Latin. 1718, 8vo. 9. "Flavii Josephi Opera," he had just finished, but did not live to publish. He had proceeded as far as the third index, when finding himself unable to go quite through, he recommended the work to his intimate friend Mr. Antony Hall, who published it in 1720 in two volumes folio. 'Tis a neat and beautiful edition, and superior in every respect to Havercamp's, except in the number and value of the notes. Mr. Hall did also another respectful office to Dr. Hudson after his death: he married his widow.

Dr. Hudson, if he had lived, intended to have published a catalogue of the Bodleian library, which he had caused to be fairly transcribed in six volumes folio. He was very assisting to several editors in Oxford, particularly to Dr. Gregory in his Euclid, and to the industrious Mr. Hearne in his Livy, &c. He corresponded with many learned men in foreign parts: with Muratori, Salvini, and Bianchini, in Italy; with Boivin, Kuster, and Lequien, in France; with Olearius, Menckenius, Christopher Wolfius, and, whom he chiefly esteemed, John Albert Fabricius, in Germany; Eric Benzel in Sweden; Frederic Rostgard in Denmark; with Pezron, Reland, Le Clerc, in Holland, &c. He used to complain of the vast expence of foreign letters; for he was far from being rich, having never been possessed of an ecclesiastical preferment; of which he used also to make frequent and heavy complaints.

Eloge Historique de Mr. Huet, par Mr. l'Abbé Olivet, prefixed to his Traite Phi-

HUET (PETER DANIEL) bishop of Avranches in France, and one of the greatest as well as politest scholars, that any age has produced, was born of a good family at Caen in Normandy, on the 8th of February 1630. His parents dying when he was scarcely out of his infancy, he fell into the hands of guardians, who neglected him: however, his

own invincible and seemingly innate love of letters made him amend for all disadvantages, and he finished his course of studies in the Belles Lettres, before he was thirteen years of age. In the prosecution of his philosophical studies, he happened upon an excellent professor, father Mambrun, a Jesuit; who, after Plato's example, directed him to begin with learning a little geometry. But Huet went farther in it, than his tutor desired; and contracted such a relish for it, that he slighted in a manner all his other studies. He went through every branch of mathematicks, and maintained public Theses at Caen, a thing never before done in that city. Having passed through his classes, it was his business to study the law, and to take his degrees in it: but two books, that were then published, drew him off from this pursuit. These books were "The principles of Des Cartes," and "Bochart's art's sacred geography." He was a great admirer of Des Cartes, and adhered to his philosophy for many years; but afterwards saw the falseness and vanity of it, and as we shall see, wrote against it also. "A lesson of caution this, says his eulogist, to all, to embrace no system whatever, till they have carefully examined the principles, on which it is built: since even the wisest and most discerning men are through such rashness or inadvertency liable to be deceived." Bochart's geography made a vast impression upon him, as well on account of the immense erudition with which it abounded, as by the presence of its author, who was minister of the Protestant church at Caen. This book was full of Greek and Hebrew learning, and inspired Huet with an ardent desire of mastering those languages; who, to forward his way to them, contracted a friendship with Bochart, and put himself under his directions.

philosophique
de la Foi-
blesse de
l'Esprit hu-
main.
Huetii
Commenta-
rius de rebus
ad eum per-
tinentibus,
p. 16.

Commenta-
rius, &c.
p. 29. and
Eloge, &c.
p. xiii.

Commenta-
rius, &c.
p. 42, 43.

At the age of twenty years and one day, he was delivered by the custom of Normandy from the tuition of his guardians: and soon after took a journey to Paris, not so much out of curiosity to see that place, as for the sake of purchasing books, and making himself acquainted with the learned men of the times. He soon became known to father Sirmond, Petavius, Vavassor, Naudæus, and, in short, to almost all the scholars in France. About two years after, he had also an opportunity of introducing himself to the learned in Holland. For queen Christina of Sweden having invited Bochart to her court, Huet accompanied him, and they set out in April 1652. He saw Salmasius at Leyden, and Isaac Vossius at Amsterdam. He often visited the queen, who would have engaged him in

her service; but Bochart not being very graciously received through the intrigues of Bourdelot her physician, who was jealous of him, and the queen's fickle temper being known to every body, Huet declined all offers, and after a stay of three months returned to France. The chief fruits of his journey was a copy of a manuscript of Origen's Commentaries upon St. Matthew, which he transcribed at Stockholm, and the acquaintance he contracted with the learned men in Sweden and Holland, through which he passed. Upon his return to his own country, he resumed his studies with more vigour than ever, in order to publish his manuscript of Origen. While he was employed in translating this work, he was led to consider the rules to be observed in translations, as well as the different manners of the most celebrated translators. This gave occasion to his first performance, which came out at Paris in 1661, under this title, "De interpretatione libri duo:" and it is written in the form of a dialogue between Isaac Caufabon, Fronto Ducaeus the Jesuit, and Thuanus. Mr. de Segrays tells us, that "nothing can be added to this treatise, either with respect to strength of critical judgment, variety of learning, or elegance of style; which last, says the Abbé Olivet, is so very extraordinary, that it might have done honour to the age of Augustus." This book was first printed in a thin 4to, but afterwards in 12mo, and 8vo. In 1668 were published at Roan, in two volumes folio, his "Origenis Commentaria, &c. cum Latina interpretatione, notis, & observationibus;" to which is prefixed a large preliminary discourse, wherein is collected all that antiquity relates of Origen. The sixteen years interval, between his return from Sweden and the publication of this work, was spent entirely in study, excepting a month or two every year, when he went to Paris: during which time he gave the public a specimen of his skill in polite literature, in an elegant collection of poems, intitled "Carmina Latina & Græca;" which were published at Utrecht in 1664, and afterwards enlarged in several successive editions. While he was employed upon his Commentaries of Origen, he had the misfortune to quarrel with his friend and master Bochart; who desiring one day a sight of his manuscript, for the sake of consulting some passages about the Eucharist, which had been greatly controverted between Papists and Protestants, discovered an hiatus or defect, which seemed to determine the sense in favour of the Papists, and reproached Huet with being the contriver of it.

Huet

Preface de
Virgile,
num. 22.

Eloge, &c.
p. xix.

Huet at first thought, that it was a defect in the original manuscript ; but upon consulting another very ancient manuscript in the king's library at Paris, he found that he had omitted some words in the hurry of transcribing, as he says, and that the mistake was his own. Bochart still supposing, ^{Commentarius, &c. p. 150.} that this was a kind of pious fraud in Huet, to support the doctrine of the church of Rome in regard to the Eucharist, alarmed the Protestants every where, as if Origen's Commentaries were going to be very unfairly published ; and by that means dissolved the friendship, which had long subsisted between Huet and himself.

In the year 1659, Mr. Huet was invited to Rome by queen Christina, who had abdicated her crown, and retired thither ; but remembering the cool reception, which Bochart had met ^{Commentarius, &c. p. 208.} with from her majesty, after as warm an invitation, he refused to go. Those, says the Abbé Olivet, who judge of actions by events, will suppose him to have acted very wisely ^{Eloge, &c. p. xix.} in continuing in France ; for ten years after, when Mr. Bosuet was appointed by the king preceptor to the Dauphin, Mr. Huet was chosen for his colleague with the title of sub-preceptor, which honour had some time been designed him by Monsieur de Montausier, the Dauphin's governor. He went to court in 1670, and stayed there till the year 1680, when the dauphin was married. Though his employment must needs take up a considerable part of his time, yet he found enough to complete his " *Demonstratio Evangelica*," which as great and laborious a work as it may seem, was begun and ended amidst the embarrassments of a court. It was published at Paris in 1679 in folio ; and has been reprinted since in folio, quarto, and octavo. Mr. Huet owns, that ^{Commentarius, &c. p. 284.} this work of his was better received by foreigners, than by his own countrymen ; many of whom considered it as a work full of learning indeed, but utterly void of that demonstration, to which it so formally and pompously pretends. Others less equitable borrowed from it, and attacked it at the same time, to cover their plagiarism ; which, though Mr. Huet complains very heavily of it, is not a fate peculiar to him or his book ; there being hardly any country, which will not afford instances of authors, who have been served in the same manner. Father Simon had a design to make an abridgment of this work ; but Mr. Huet being informed, that it was to alter it as he thought proper, to add to it, and strike out of it at pleasure, desired him to excuse himself that trouble. We must not forget the service, which Mr. Huet at this time did the republic of letters, in promoting the editions of the

Commentarius, &c.
p. 291.

Commentarius, &c.
p. 292.

Cens. Phil.
Cart. cap.
viii. 7.

classicks “in Usum Delphini:” for though the first idea of the commentaries for the use of the Dauphin was started by the duke de Montausier, yet it was Mr. Huet who formed the plan, and directed the execution of it, as far as the capacity of the persons employed in that work would permit. He undertook, he tells us, only to promote and conduct the work, “*procurator esse & ἐργολάτῃς, non et operarius;*” but at last came in for a share of it. For when Michael Faye, who took upon him the care of setting out Manilius, but who by the way was not equal to the task, found himself gravelled, as he often did, with passages in that obscure author, he had recourse to Mr. Huet, who having formerly read him with great attention, and made several notes and observations upon him, was thereupon induced to digest them into order, and to publish them, as he did at the end of the Delphin edition of that author in 1679. We must remember also to observe, that Mr. Huet had been chosen a member of the French academy; and that his Speech pronounced on the occasion before that illustrious body, had been published at Paris in 1674.

While he was employed in composing his “*Demonstratio Evangelica*,” the sentiments of piety, which he had from his earliest youth, moved him to enter into holy orders, which he did at forty-six years of age. In 1678, he was presented by the king to the abbey of Aunay in Normandy, which was so agreeable to him, that he retired there every summer, after he had left the court. In 1685, he was nominated to the bishoprick of Soissons; but before the bulls for his institution were expedited, the abbey de Sillery having been nominated to the see of Avranches, they exchanged bishopricks with the consent of the king; though by reason of the differences between the court of France and that of Rome, they could not be consecrated till 1692. In 1689, Mr. Huet published his “*Censura Philosophiæ Cartesianæ*,” and addressed it to the duke de Montausier. It appears, that Mr. Huet was greatly piqued at the Cartesians, when he wrote this book. He was displeased, that these philosophers infinitely preferred those who cultivate their reason to those who only cultivate their memory; and required, that men should endeavour more to know themselves, than to know what was done in former ages. “What, says he, because we are men of learning, shall this make us obnoxious to the raillery of the Cartesians?” We will agree with Mr. Huet, that there was no occasion for raillery in the case; but must needs own ourselves of opinion, that if mankind were more

more solicitous about the conduct of the understanding, and less so about storing and stuffing the magazine of the memory with a vast variety of uninteresting facts and opinions, they would at least be more rational than they are. In 1690, he published at Caen, in quarto, his "*Questiones Alnetanae de Concordia Rationis & Fidei*:" which is written in the form of a dialogue, after the manner of Cicero's "*Tusculan Questions*." It is divided into three books: the first of which lays down the rules, by which the agreement between faith and reason is to be regulated; the second compares the doctrines of christianity with the doctrines of paganism; and the third the practical precepts of each, and how they tend to improve and perfect human life in piety and morals. This is not only a very learned, but a very entertaining work; being written in an elegant and polite manner, and in most excellent latin, as all his works are.

In the year 1699, he resigned his bishoprick of Avranches, and was presented by the king to the abbey of Fontenay, near the gates of Caen. His love to his native place determined him to fix there, for which purpose he improved the house and gardens belonging to the abbot. But several grievances and law-suits coming upon him, he removed to Paris, and lodged among the jesuits in the *Maison Professe*, whom he had made heirs to his library, reserving to himself the use of it while he lived. Here he spent the last twenty years of his life, dividing his time between devotion and study. He did not consider the Bible as the only book to be read, but thought that all other books, in short, must be read, before it could be rightly understood. He employed himself chiefly in writing notes on the vulgate translation; for which purpose he read over the Hebrew text four and twenty times, comparing it, as he went along, with the other Oriental texts, and, as his elogist tells us, spent every day two or three hours in this work from 1681 to 1712. He was then seized with a very severe distemper, which confined him to his bed for near six months, and brought him so very low, that he was given up by his physicians, and received extreme unction. However, recovering by degrees, he applied himself to the writing of his life, which was published at Amsterdam in 1718, under the title of, "*Per. Dan. Huetii, Episcopi Abrincensis Commentarius de rebus ad eum pertinentibus*:" where the criticks have often wondered, that so great a master of Latin as Huetius was, and who has written it, perhaps, as well as any of the moderns, should be guilty of a solecism in the very title of his book, as he was in writing "*eum*," when he should have mani-
Commensarius, &c.
P. 354.
Huetiana,
P. 182.
Eloge. &c.
P. xxiii.

Eloge, &c.
p. xxvi.

festly written "se." This performance however, though drawn up in a very amusing and entertaining manner, and with great elegance of stile, is not done with that order and exactness, which appears in his other works; his memory being then decayed, and afterwards declining more and more, so that he was not any longer capable of a continued work, but only committed detached thoughts to paper. The abbé Olivet in the mean time relates a most remarkable singularity of him, namely, that "for two or three hours before his death, he recovered all the vigour of his genius and memory." He died January the 26th 1721, in the ninety first year of his age.

Besides the considerable works, which we have had an opportunity of mentioning in the course of these memoirs, he published several others of a smaller nature, viz. "De l'Origine des Romans," Paris 1670. "De la situation du Paradis Terrestre," Paris 1691. "Nouveaux Memoires pour servir a l'Histoire du Cartesianisme," Paris 1692. "Statuts Synodaux pour le diocese d'Avranches," &c. 1693. to which were added three supplements in the years 1695, 1696, 1698. "De Navigationibus Salomonis," Amst. 1698. "Notæ in Anthologiam Epigrammatum Græcorum," Ultraj. 1700. "Origines de Caen," Roan 1702. "Lettre la Monsi. Perrault, sur le parallele des Anciens et des Modernes du 10 Oct. 1692," printed without the author's knowledge in the third part of the "Pièces Fugitives," Paris 1704. "Examen du sentiment de Longin sur ce passage de la Genese, Et Dieu dit, que la Lumiere soit faite, & la Lumiere fut faite," inserted in tome the 10th of Le Clerc's "Bibliotheque Choisée," Amst. 1706. Mr. Huet in his "Demonstratio Evangelica" had asserted, that there was nothing sublime in this passage, as Longinus had observed, but that it was perfectly simple. Messieurs de Port Royal and Boileaux, who gave translations of Longinus, asserted its sublimity on that very account; and this occasioned the Examen just mentioned. "Lettre à M. Foucault conseiller d'état sur l'origine de la poesie Françoisse, du 16 Mar. 1706," inserted in the "Memoires de Trevoux" in 1711. "Lettre de M. Morin, (that is of Mr. Huet) de l'academie des inscriptions a M. Huet, touchant le livre de M. Tolandus Anglois, intitulé, Adeisidemon, et origines Judaicæ:" inserted in the "Memoires de Trevoux" for Sept. 1709, and in the collection, which the abbé Tilladet published of monsieur Huet's works, under the title of "Dissertations sur diverses matieres de la Reli-

“Religion & de Philologie,” Paris 1612. “Histoire de
 “Commerce et de la navigation des Anciens,” Paris 1716.
 After his death were published, “Traité Philosophique de
 “la foiblesse de l’esprit humain,” Amst. 1723. “Huetiana,
 “ou pensées diverses de M. Huet,” Paris 1722. These
 contain those loose thoughts he flung upon paper after his
 last illness, when, as we have already observed, he was in-
 capable of producing a close connected work. “Diane de
 “Castro ou le faux Yncas,” Paris 1728. A romance,
 written when he was very young. There are yet in being
 other manuscripts of his, which, as far as we know, have
 not been published; viz. “A Latin translation of Longus’s
 “Loves of Daphnis and Cloe; An Answer to monsieur
 “Regis with regard to Des Cartes’s Metaphysicks; His Notes
 “upon the vulgate translation of the Bible;” and a collec-
 tion of between five and six hundred letters in Latin and
 French, written to learned men.

To conclude with monsieur Huet, “when we consider,
 “as the abbé Olivet says, that he lived to ninety years of
 “age and upwards, that he had been a hard student from his
 “infancy, that he had had almost all his time to himself,
 “that he had enjoyed an uninterrupted state of good health,
 “that he had always somebody to read to him even at his
 “meals, that in one word, to borrow his own language,
 “neither the heat of youth, nor a multiplicity of business,
 “nor the love of company, nor the hurry of the world,
 “had ever been able to moderate his invincible love of let-
 “ters, we must needs conclude him to have been one of the
 “most learned men, that any age has produced.”

Eloge, &c.
p. xxvi.

Huetiana,
p. 4.

Account of
the Life of,
Hughes
prefixed to
his poems.

HUGHES, (JOHN) a good English poet, and an agree-
 able writer in prose, was the son of a citizen of London,
 and born at Marlborough in Wiltshire, on the 29th of Ja-
 nuary 1677. He was brought early to London, and re-
 ceived the rudiments of learning in some private schools there.
 He had a weak or at least a delicate constitution, which per-
 haps restrained him from severer studies, and inclined him to
 pursue the softer arts of poetry, music, and drawing; in
 each of which he made a very considerable progress. His
 acquaintance with the muses and the graces did not render
 him averse to business: he had a place in the office of
 ordnance, and was secretary to several commissions under the
 great seal for purchasing lands, in order to the better secur-
 ing the royal docks and yards at Portsmouth, Chatham, and
 Harwich. He continued, however, to pursue his natural in-
 clination

clination to letters, and added to a competent knowledge of the learned an intimate acquaintance with the modern languages. The first testimony he gave in public of his poetic vein, was in a poem "on the peace of Ryswick," printed in 1697, and received with uncommon approbation. Two years after, in 1699, "The Court of Neptune," was written by him on king William's return from Holland; and the same year he wrote a song on the duke of Gloucester's birthday. In 1702, he published, on the death of king William, a Pindaric ode, intitled, "Of the House of Nassau," which he dedicated to Charles duke of Somerset; and in 1703, his Ode, "in praise of music," was performed with great applause at Stationers-hall.

His numerous performances, for he had all along employed his leisure hours in translations and imitations from the ancients, had by this time introduced him, not only to the most considerable members of the republic of letters, such as Mr. Addison, Mr. Congreve, Mr. Pope, Mr. Southerne, Mr. Rowe, and many others, but also to some of the greatest men in the kingdom; and among these to the earl of Wharton, who offered to carry him over, and to provide for him, when appointed lord lieutenant of Ireland: but having other views at home, he declined the offer. In the year 1717, the lord chancellor Cowper, to whom Mr. Hughes was then but lately known, was pleased of his own accord, and without any previous solicitation, to make him secretary for the commissions of the peace, and to distinguish him with singular marks of his esteem; and upon his lordship's resigning the great seal, Mr. Hughes was, at his particular recommendation, and with the ready concurrence of his successor, continued in the same employment under the earl of Macclesfield. He held this place to the time of his death, which happened on the 17th of February 1719; and on the very night in which his tragedy, intitled, "The Siege of Damascus," was first acted at Drury-lane house. A few weeks before he died, he sent, as a testimony of gratitude, to his noble friend and patron earl Cowper, his own picture drawn by Sir Godfrey Kneller, which he had received as a present from that admirable painter: upon which the earl wrote him the following letter. "24 Jan. 1719-20. "Sir, I thank you for the most acceptable present of your picture, and assure you, that none of this age can set an higher value on it than I do, and shall while I live: though I am sensible posterity will outdo me in that particular. I am,

" am, with the greatest esteem and sincerity, Sir, your most affectionate and obliged humble servant, COWPER."

In the year 1735, Mr. Duncombe, who married our author's sister, collected his poems, and published them in two volumes, 12mo. under the following title: " Poems on several occasions, with some select Essays in prose." Mr. Hughes was also the author of several other works in prose. The " Advices from Parnassus," and the " Political Touchstone of Trajano Boccalini," translated by several hands, and printed in folio 1706, were revised and corrected, and had a preface prefixed to them, by Mr. Hughes. He translated himself the following works: namely, " Fontenelle's Dialogues of the dead; and his Discourse concerning the Ancients and Moderns; the abbé de Vertot's History of the revolutions in Portugal; and the Letters of Abelard and Heloisa." He wrote the preface to the collection of the History of England by various hands, called, " The Complete History of England," printed in 1706, in three volumes folio; in which he gives a clear, satisfactory, and impartial account of the historians there collected. Several papers in the Tatlers, Spectators, and Guardians, were written by him. He is supposed to have written the whole, or at least a considerable part of the " Lay-Monastery; consisting of Essays, Discourses, &c. published singly under the title of the Lay-Monk: being the sequel of the Spectators." The second edition of this was printed in 1714, 12mo. Lastly, he published, in the year 1715, a very accurate edition of the works of Spencer, in six volumes, 12mo. to which are prefixed the life of Spencer, an Essay on allegorical poetry, Remarks on the Fairy-Queen, and other writings of Spencer; and a Glossary, explaining old words: all by Mr. Hughes.

HUMPHREY, (LAURENCE) a very learned English writer, was born at Newport Pagnell in Buckinghamshire, about the year 1527, and educated in the Greek and Latin languages at Cambridge: after which he became first a demy, then a fellow of Magdalen college in Oxford. He took the degree of master of arts in 1552, and about that time was made Greek reader of his college, and entered into holy orders. In June 1555, he had leave from his college to travel into foreign parts, and went to Zurich, and associated himself with the English there, who had fled their country on account of their religion. After the death of Queen Mary, he

Wood's
Athen.
Oxon. v. 1.

returned to England; and was restored to his fellowship in Magdalen college, from which he had been expelled, because he did not return within the space of a year, which was one condition on which he was permitted to travel; as was another, that he should refrain from all heretical company. In 1560, he was appointed the queen's professor of divinity at Oxford; and the year after elected the president of his college. In 1562, he took both the degrees in divinity; and in 1570, was made dean of Gloucester. In 1580, he was removed to the deanery of Winchester; and had probably been promoted to a bishoprick, if he had not been disaffected to the church of England. For Mr. Wood tells us, that from the city of Zurich, where the preaching of Zuinglius had fashioned people's notions, and from the correspondence that he had at Geneva, he brought back with him so much of the Calvinist both in doctrine and discipline, that the best that could be said of him was, that he was a moderate and conscientious nonconformist. This was at least the opinion of several divines, who used to call him and Dr. William Fulke of Cambridge, standard-bearers among the nonconformists: though others thought they grew more conformable in the end. Be this as it will, "sure it is, says Mr. Wood, "that Humphrey was a great and general scholar, an able "linguist, a deep divine; and for his excellency of style, "exactness of method, and substance of matter in his writings, went beyond most of our theologists." He died in February 1589-90: leaving a wife, by whom he had had twelve children.

His writings are, 1. "*Epistola de Græcis literis, et Homeris lectione et imitatione.*" Printed before a book of Hadrian Junius, intitled, "*Cornu-copia,*" at Basil 1558. 2. "*De Religionis conservatione & reformatione, deque primatu regum,*" Bas. 1559. 3. "*De ratione interpretandi auctores,*" Bas. 1559. 4. "*Optimates: sive de nobilitate, ejusque antiqua origine,*" &c. Bas. 1560. 5. "*Joannis Juelli Angli, Episcopi Sarisburiensis, vita & mors, ejusque veræ doctrinæ defensio,*" &c. Lond. 1573. 6. "Two Latin Orations spoken before queen Elizabeth: one in 1572, another in 1575." 7. "Sermons; and 8. "Some Latin pieces against the papists, Campian in particular." Mr. Wood quotes Tobias Matthew, an eminent archbishop, he says, that knew him well, as declaring, that "Dr. Humphrey had read more fathers than Campian the "jesuit ever saw; devoured more than he ever tasted; and
"taught

“ taught more in the university of Oxford, than he had
 “ either learned or heard.”

HUNTINGTON, (ROBERT) a very learned English divine, was born at Deorhyrst in Gloucestershire, where his father was minister, in February 1636. Having been educated in school learning at Bristol, he was sent to Merton college in Oxford, of which in due time he was chosen fellow. He ran through the usual course of arts and sciences with great applause, and then applied himself most diligently to the study of divinity, and of Oriental languages. The latter became of infinite service to him afterwards; for he was chosen chaplain to the English factory at Aleppo, and sailed from England in September 1670. During his eleven years residence in this place, he applied himself particularly to search for and procure manuscripts; and for this purpose kept a correspondence with the learned and eminent of every profession and degree, which his knowledge in the Eastern languages, and especially the Arabic, enabled him to do. He travelled also for his diversion and improvement, not only into the adjacent, but even into distant places; and after having carefully visited almost all Galilee and Samaria, he went to Jerusalem. In 1677, he went into Cyprus; and the year after, undertook a journey of 150 miles for the sake of beholding the venerable ruins of the once noble and glorious city of Palmyra; but instead of having an opportunity of viewing the place, he and they that were with him, were very near being destroyed by two Arabian princes, who had taken possession of those parts. He had better success in a journey to Egypt in 1680, where he picked up several curiosities and manuscripts; and had the pleasure of conversing with John Lascaris, archbishop of Mount Sinai.

D. Robert
 Hunting-
 toni Vita,
 scriptore
 T. Smith,
 Lond. 1704,
 8vo.

In 1682, he embarked, and landed in Italy: and having visited Rome, Naples, and other considerable places, and taken Paris in his way, where he staid a few weeks, he arrived after many dangers and difficulties safe into his own country. Immediately he retired to his fellowship at Merton college; and in 1683, took the degrees in divinity. About the same time, through the recommendation of bishop Fell, he was appointed master of Trinity college in Dublin, and went over thither, though against his will; but the troubles that happened in Ireland at the revolution forced him back into England for a while; and though he returned after the reduction of that kingdom, yet he resigned his mastership in 1691, and came home, as he intended, for good and all.

In

In the mean time he sold for 700 l. his fine collection of manuscripts to the curators of the Bodleian library; having before made a present of thirty-five to the same library. In 1692, he was presented by Sir Edward Turnor to the rectory of Great Hallingbury in Essex, and the same year married a wife. He was offered about that time the bishopric of Kilmore in Ireland, but refused it: however, in 1701, he accepted that of Raphoe, and was consecrated in Christ church, Dublin, on the 20th of August. He survived his consecration but twelve days; for he died the 2d of September, in the 66th year of his age, and was buried in Trinity college chapel.

All that he published himself was, "An Account of the " Porphyry Pillars in Egypt:" in the Philosophical Transactions, No. 161. Some of his Observations are printed in "A Collection of curious Travels and Voyages," in two volumes, 8vo. by Mr. J. Ray: and thirty-nine of his letters, chiefly written by him whilst abroad, were published by Dr. T. Smith at the end of his life.

HUNTORST, (GERARD) one of the best painters of his time, was born at Utrecht in 1592. He was Blomeart's disciple, and afterwards went to Rome; where having studied designing, he exercised it in drawing night-pieces with the utmost success. When he returned to Utrecht, he applied himself to history-painting. He had a vast number of scholars from Antwerp. He taught also the queen of Bohemia's children to design. Charles I. invited him over to England, and he did several grand performances for this king, who loved painting. He returned to Holland, where he painted for the prince of Orange. The time of his death is not mentioned.

HUSS, (JOHN) a very celebrated divine and martyr, was born at a town in Bohemia, called Hussenitz, somewhere about the year 1376; and liberally educated in the university of Prague. Here he took a bachelor of arts degree in 1393, and a master's in 1395; and we find him in 1400, in orders and minister of a church in that city. About this time the writings of our Wicklif had spread themselves among the Bohemians, and were particularly read by the students at Prague, among the chief of whom was John Hus; who, being greatly taken with Wicklif's notions, and having abundance of warmth in his make, began to preach and write with great zeal against the superstitions and errors of the church

Cave Hist.
Liter. tom.
ii. Append.
p. 102.
Oxon.
1740.

church of Rome. He succeeded so far, that the sale of indulgences began greatly to decrease and wax cold among the Bohemians; and the pope's party cried aloud, that there would soon be an end of religion, if measures were not taken to oppose the restless endeavours of the Hussites. With a view therefore of stopping this evil, Subinco, the archbishop of Prague, issued forth two mandates in the year 1408; one, addressed to the members of the university, by which they were ordered to bring together all Wicklif's writings, that such as were found to contain any thing erroneous or heretical, might be burnt; the other to all curates and ministers, commanding them to teach the people, that after the consecration of the elements in the holy sacrament, there remained nothing but the real body and blood of Christ, under the appearance of bread and wine. Hufs, whose credit and authority in the university was very great, as well for his piety and learning, as on account of some considerable services he had done it, found no difficulty in persuading many of its members of the unreasonableness and absurdity of these mandates: the first being, as he said, a plain encroachment upon the liberties and privileges of the university, whose members had an indisputable right to possess, and to read all sorts of books; the second, inculcating a most abominable error. Upon this foundation they appealed to Gregory XII, and the archbishop Subinco was summoned to Rome. But upon his acquainting the pope that the errors and heretical notions of Wicklif were gaining ground apace in Bohemia, through the zeal of some preachers who had read his books, a bull was granted him for the suppression of all such errors in his province. By virtue of this bull, the archbishop condemned the writings of Wicklif, and proceeded against four doctors, who had not complied with his mandate, in bringing in their copies. John Hufs and some others, who were involved in this sentence, protested against this procedure of the archbishop, and appealed from him a second time, in June 1410. The matter was then brought before pope John XXIII. who ordered Hufs, accused of many errors and heresies, to appear in person at the court of Rome; and gave a special commission to cardinal Colonna to cite him. Hufs, however, under the protection and countenance of Wenceslaus king of Bohemia, did not appear, but sent three deputies to excuse his absence, and to answer all which should be alledged against him. The cardinal Colonna paid no regard to the deputies, nor to any defence they could make; but declared Hufs guilty of contumacy to the court

Dupin No-
vel. Bibl.
des Aut.
Ecclef. tom.
xii. p. 132.
Paris 1700.

court of Rome, and excommunicated him for it. Upon this the deputies appealed from the cardinal to the pope, who commissioned four other cardinals to examine into the affair. These commissaries confirmed all which cardinal Colonna had done. Nay, they did more; the excommunication, which was limited to Hufs, they extended to his friends and followers; they declared him an Heresiarch, and pronounced an interdict against him.

All this while, utterly regardless of what was doing at Rome, Hufs continued to preach and write with great zeal against the errors and superstitions of that church, and in defence of Wicklif and his doctrines. He preached directly against the pope, the cardinals, and the clergy of that party; and at the same time published writings, to shew the lawfulness of exposing the vices of ecclesiasticks. In the year 1413, the religious tumults and seditions were become so violent, that Subinco the archbishop applied to Wenceslaus to appease them. Wenceslaus banished Hufs from Prague; but still the disorders continued. Then the archbishop had recourse to Sigismond the emperor, who promised him to come into Bohemia, and assist in settling the affairs of the church: but before Sigismond could be prepared for the journey, Subinco died in Hungary. About this time bulls were published by John XXIII. at Prague against Ladislaus king of Naples; in which a crusade was proclaimed against that prince, and indulgences promised to all who would go to the war. This furnished Hufs, who had returned to Prague upon the death of Subinco, with a fine occasion of preaching against indulgences, crusades, and of refuting these bulls: and the people were so affected and inflamed with his preaching, that they declared pope John to be the Antichrist. Upon this some of the ringleaders among the Hussites were seized and imprisoned; which however was not consented to by the people, who were prepared to resist, till the magistrate had promised that no harm should happen to the prisoners. But he did not keep his word: they were executed in prison; which the Hussites discovering, took up arms, rescued their corpses, and interred them honourably, and as martyrs, in the church of Bethlehem, which was Hufs's church.

Dupin, as
above.

Thus things went on at Prague and in Bohemia, till the council of Constance was called: where it was agreed between the pope and the emperor, that John Hufs should appear, and give an account of himself and his doctrine. The emperor promised for his security against any danger, and that nothing should be attempted against his person: upon

which

which Hufs set out, after declaring publickly, that he was going to the council at Constance, to answer the accusations which were formed against him, and challenging all people, who had any thing to except to his life and conversation, to do it without delay. He made the same declarations in all the towns through which he passed, and arrived at Constance upon the 3d of November, 1414. Here he was accused in form, and a list of his heretical notions and errors laid before the pope and the prelates of the council. He was summoned to appear the twenty-sixth day after his arrival; and declared himself ready to be examined, and to be corrected by them, if he should be found to have taught any doctrine worthy of censure. The cardinals soon after withdrew to deliberate upon the most proper method of proceeding against Hufs; and the result of their deliberations was, that he should be imprisoned. This accordingly was done, notwithstanding the emperor's parole for his security; nor were all his endeavours afterwards sufficient to release him, though he exerted himself to the utmost. He was tossed about from prison to prison for six whole months, suffering great hardships and pains from those who had the care of him; and at last was condemned of heresy by the council, in his absence and without a hearing, for maintaining, that the Eucharist ought to be administered to the people in both kinds. The emperor, in the mean time, complained heavily of the contempt that was shewn to himself, and of the usage that was shewn to Hufs; insisting, that Hufs ought to be allowed a fair and publick hearing. Therefore, upon the 5th and 7th of June 1415, he was brought before the council, and permitted to say what he could in behalf of himself and his doctrines; but every thing was carried on with noise and tumult, and Hufs soon given to understand, that they were not disposed to hear any thing from him, but a recantation of his errors: which however he absolutely refused, and was ordered back to prison. Upon the 6th of July, he was brought again before the council; where he was condemned of heresy, and ordered to be burnt. The ceremony of his execution was this: he was first stripped of his sacerdotal vestments by bishops nominated for that purpose; next he was formally deprived of his university-degrees; then he had a paper crown put upon his head, painted round with devils, and the word Heresiarch inscribed in great letters; then he was delivered over to the magistrate, who burnt him alive, after having first burnt his books at the door of the church. He died with great firmness and resolution; and his ashes were after-

afterwards gathered up and thrown into the Rhine. His writings were very numerous and very learned; and collected into a body, when printing began.

Account of
his Life pre-
fixed to his
"System of
Moral Phi-
losophy."
Glasgow
1755.

HUTCHESON, (Dr. FRANCIS) a very fine writer and excellent man, was the son of a dissenting minister in the north of Ireland; and was born on the 8th of August 1694. He discovered early a superior capacity, and ardent thirst after knowledge; and when he had gone through his school education, was sent to an academy to begin his course of philosophy. In the year 1710, he removed from the academy, and entered a student in the university of Glasgow in Scotland. Here he renewed his study of the Latin and Greek languages, and applied himself to all parts of literature, in which he made a progress suitable to his uncommon abilities. Afterwards he turned his thoughts to divinity, which he proposed to make the peculiar study and profession of his life; for the prosecution of which he continued several years longer in the university of Glasgow.

He then returned to Ireland, and entering into the ministry, was just about to be settled in a small congregation of dissenters in the north of Ireland, when some gentlemen about Dublin, who knew his great abilities and virtues, invited him to take up a private academy there. He complied with the invitation, and met with much success. He had been fixed but a short time in Dublin, when his singular merits and accomplishments made him generally known; and his acquaintance was sought by men of all ranks, who had any taste for literature, or any regard for learned men. The late lord viscount Moleworth is said to have taken great pleasure in his conversation, and to have assisted him with his criticisms and observations upon his "Enquiry into the ideas of beauty and virtue," before it came abroad. He received the same favour from Dr. Synge, lord bishop of Elphin, with whom he also lived in great friendship. The first edition of this performance came abroad without the author's name, but the merit of it would not suffer him to be long concealed. Such was the reputation of the work, and the ideas it had raised of the author, that lord Granville, who was then lord lieutenant of Ireland, sent his private secretary to enquire at the bookseller's for the author; and when he could not learn his name, he left a letter to be conveyed to him: in consequence of which he soon became acquainted with his excellency, and was treated by him,

him, all the time he continued in his government, with distinguishing marks of familiarity and esteem.

From this time his acquaintance began to be still more courted by men of distinction, either for station or literature in Ireland. Archbishop King, the author of the celebrated book, "*De origine mali*," held him in great esteem; and the friendship of that prelate was of great use to him in screening him from two several attempts made to prosecute him, for daring to take upon him the education of youth, without having qualified himself by subscribing the ecclesiastical canons, and obtaining a license from the bishop. He had also a large share in the esteem of the primate Bolter, who through his influence made a donation to the university of Glasgow of a yearly fund for an exhibitioner, to be bred to any of the learned professions. A few years after his "*Enquiry into the ideas of Beauty and Virtue*," his "*Treatise on the Passions*" was published: both these works have been often reprinted; and always admired both for the sentiment and language, even by those who have not assented to the philosophy of them, nor allowed it to have any foundation in nature. About this time he wrote some philosophical papers accounting for laughter, in a different way from Hobbes, and more honourable to human nature: which papers were published in the collection called "*Hibernicus's Letters*." Some letters in the *London Journal* 1728, subscribed Philaretus, containing objections to some parts of the doctrine in "*The Enquiry*," &c. occasioned Dr. Hutcheson's giving answers to them in those public papers. Both the letters and answers were afterwards published in a separate pamphlet.

After he had taught in a private academy at Dublin for seven or eight years with great reputation and success, he was called in the year 1729 to Scotland, to be a professor of philosophy in the university of Glasgow. Several young gentlemen came along with him from the academy, and his high reputation drew many more thither both from England and Ireland. After his settlement in the college, he was not obliged, as when he kept the academy, to teach the languages and all the different parts of philosophy, but the profession of morals was the province assigned to him; so that now he had full leisure to turn all his attention to his favourite study, human nature. Here he spent the remainder of his life in a manner highly honourable to himself, and ornamental to the university, of which he was a member. His whole time was divided between his studies and the duties of his

office; except what he allotted to friendship and society. A firm constitution and a pretty uniform state of good health, except some few slight attacks of the gout, seemed to promise a longer life; yet he did not exceed the fifty-third year of his age. He was married soon after his settlement in Dublin, to Mrs. Mary Wilson, a gentleman's daughter in the county of Langford; by whom he left behind him one son, Francis Hutcheson, doctor of medicine. By this gentleman was published, from the original manuscript of his father, "A System of Moral Philosophy, in three books, by Francis Hutcheson, L. L. D. at Glasgow 1755, in two volumes, 4to." To which is prefixed, "Some Account of the life, writings, and character of the author," by the Rev. William Leechman, D. D. professor of divinity in the same university.

Dr. Hutcheson was an extraordinary man, whether we consider his accomplishments, or his virtues. In the earlier part of his life, he had entered deeply into the spirit of the ancients; and his knowledge and taste in Latin appears from what he has wrote in that language. His Synopsis of metaphysics, pneumatics, natural theology, and his Compendium of ethics, are written with a spirit and purity of stile, seldom to be met with in modern Latin compositions. He was not only acquainted with these subjects, which are connected with his profession; but he understood natural philosophy, as now improved by the assistance of mathematics and experiments. He was well acquainted with the history of arts and sciences: he knew civil and ecclesiastical history, ancient and modern: he had studied too the Old Testament in the original language, although his other engagements did not suffer him to become a critic in it. These singular acquisitions were accompanied with the most amiable dispositions and the most useful virtues. His integrity was strict and inviolable: his heart was finely turned for friendship; and he had a remarkable portion of rational enthusiasm for the interests of learning, liberty, religion, virtue, and human happiness, which animated him at all times, and was a distinguishing part of his character. Lastly, he had a full persuasion and warm sense of the great truths of natural and revealed religion; and taught upon all occasions, that without a practical observance of these, there could be no such things as perfection or happiness among men.

It is not agreeable to our plan, to give an analysis of Dr. Hutcheson's philosophy. He had high thoughts of human nature, of its original dignity; and was persuaded, that
even

even in this corrupt state it was capable of great improvements by proper instructions and assiduous culture. This is the foundation on which he has built his system : which will therefore pass for a visionary one with the followers of Montaigne, Hobbes, Mandeville, and others, who have set human nature as low as possible, by drawing it in the meanest and most odious colours.

HUTCHINSON (JOHN) an English author, whose writings have made no inconsiderable noise in the learned world, was born at Spennythorn in Yorkshire in the year 1674. His father was possessed of a small estate of about 40*l.* per annum, and determined to qualify his son for a stewardship to some gentleman or nobleman. He had given him such school-learning, as the place afforded ; and the remaining part of his education was finished by a gentleman, that boarded with his father, who is said to have instructed him, not only in such parts of the mathematics, as were more immediately connected with his destined employment, but in every branch of that useful science, and at the same time to have furnished him with a competent knowledge of the celebrated writings of antiquity.

At the age of nineteen, he went to be steward to Mr. Bathurst of Skutterkelf in Yorkshire, and from thence to the earl of Scarborough, who would gladly have engaged him in his service ; but his ambition to serve the duke of Somerset would not suffer him to continue there, and accordingly he removed soon after into this nobleman's service. About the year 1700, he was called to London to manage a lawsuit of considerable consequence between the duke and another nobleman ; and during his attendance in town, he contracted an acquaintance with the late Dr. Woodward, who was physician to the duke his master. Between 1702 and 1706, his business carried him into several parts of England and Wales, where he made many observations, which he published in a little pamphlet, entitled, " Observations made by J. H. mostly in the year 1706."

While he travelled from place to place, he employed himself in collecting fossils ; and we are told, that the large and noble collection, which Dr. Woodward bequeathed to the university of Cambridge, was actually made by him. Whether Dr. Woodward had no notion of Mr. Hutchinson's abilities in any other way, than that of a steward and mineralist, or whether he did not suspect Mr. Hutchinson at that

time as likely to commence author, both which are supposed, is not certain: Mr. Hutchinson however complains in one of his books, that “ he was bereft in a manner not to be mentioned of those observations, and those collections; nay, “ even of the credit of being the collector.”

Mr. Hutchinson is said to have put his collections into Dr. Woodward’s hands, with observations on them, which the doctor was to digest and publish with farther observations of his own: but the doctor putting him off with excuses, when from time to time he solicited him about this work, first suggested to Mr. Hutchinson unfavourable notions of his intention. On this he resolved to wait no longer, but to trust to his own pen; and that he might be more at leisure to prosecute his studies, he begged leave of the duke of Somerset to quit his service. The request at first piqued the pride of that nobleman; but when he was made to understand by Mr. Hutchinson, that he did not intend to serve any other master, and was told what were the real motives of his request, the duke not only granted his suit, but made him his riding purveyor; being at that time master of the horse to king George I. As there is a good house in the Meuse belonging to the office of purveyor, a fixed salary of 200 l. per annum, and the place a kind of sinecure, Mr. Hutchinson’s situation and circumstances were quite agreeable to his mind; and he gave himself up to a studious and sedentary life. The duke also gave him the presentation of the living of Sutton in Suffex, to which he presented the Rev. Mr. Julius Bate; a great favourite of Mr. Hutchinson, and zealous promoter of his doctrines.

In the year 1724, our author published the first part of his “ Moses’s Principia;” in which he ridiculed Dr. Woodward’s “ Natural History of the Earth,” and his account of the settlement of the several strata, shells, and nodules, by the laws of gravity, which he tells him every dirty impertinent collier could contradict and disprove by ocular demonstration. “ Moses’s Principia,” wherein gravitation is exploded, is apparently opposed to “ Newton’s Principia,” wherein that doctrine is established. Mr. Hutchinson also threw out some hints concerning what had passed between Dr. Woodward and himself, and the doctor’s design of robbing him of his collection of fossils. From this time to his death, he continued publishing a volume every year, or every other year; which, with the manuscripts he left behind him, were published 1748, in twelve volumes 8vo. An abstract

of them was also published in 1753, 12mo. Mr. Hutchinson's followers look upon the breach between Dr. Woodward and him, as a very happy event; because, say they, had the doctor fulfilled his engagements, Mr. Hutchinson might have stopped there, and not have extended his researches to the lengths he has done, and thereby deprived the world of writings which they deem valuable. Others, however, talk in quite another strain, as if persuaded, that had Mr. Hutchinson never written a word, the only consequence would have been, that there would have been some fools and madmen the fewer: such is the discrepancy of human opinions.

In the year 1727, he published the second part of "Moses's Principia;" which contains the sum and substance, or the principles of the scripture-philosophy. As Sir Isaac Newton made a vacuum and gravity, the principles of his philosophy, our author on the contrary asserts, that a plenum and the air are the principles of the Scripture-Philosophy. In the introduction to this second part, Mr. Hutchinson hinted, that the idea of the Trinity was to be taken from the three grand agents in the system of nature, fire, light, and spirit; these three conditions of one and the same substance, viz. Air, answering wonderfully in a typical or symbolical manner to the three persons of one and the same essence. This, we are told, so forcibly struck the celebrated Dr. Samuel Clarke, that he sent a gentleman to Mr. Hutchinson with compliments upon the performance, and desired a conference with him on that proposition in particular: which, however, it is added, after repeated solicitations Mr. Hutchinson thought fit to refuse.

Some time in the year 1712, Mr. Hutchinson is said to have completed a machine of the watch-kind, for the discovery of the longitude at sea, which was approved by Sir Isaac Newton; and Mr. Whiston, in his "Longitude and latitude, &c. has given a testimony in favour of our author's mechanical abilities. "I have also, says he, very lately been shewn by Mr. Hutchinson, a very curious and inquisitive person, a copy of a manuscript map of the world, made about eighty years ago, taken by himself from the original: wherein the variation is reduced to a theory, much like that which Dr. Halley has since proposed, and in general exactly agreeing to his observations.—But with this advantage, that therein the northern pole of the internal loadstone is much better stated, than it is by Dr. Halley—its place then being, according to this unknown

“ very curious and sagacious author, about the meridian, &c.
 “ which ancient and authentic determination of its place, I
 “ desire my reader particularly to observe.

Mr. Hutchinson had been accustomed to make an excursion for a month or so into the country for his health ; but neglecting this in pursuit of his studies, he is supposed to have brought himself into an ill habit of body, which prepared the way for his death. The immediate cause is said to be an overflowing of the gall, occasioned by the irregular fallies of an high-kept unruly horse, and the sudden jerks given to his body by them. On the Monday before his death, Dr. Mead was with him, and urged him to be bled ; saying at the same time in a pleasant way, “ I will soon send “ you to Moses.” Dr. Mead meant, to his studies, two of his books being intitled “ Moses’s Principia :” but Mr. Hutchinson taking it in the other sense, answered in a muttering tone, “ I believe Doctor, you will ;” and was so displeased with Dr. Mead, that he afterwards dismissed him for another physician. He died on the 28th of August 1737, aged 63. He seems to have been a very odd composition of a man. He certainly did not want parts, nor knowledge, nor learning ; but it may well be questioned, whether he did not want judgment to apply them properly. His temper seems to have stood very much in his way : for it is evident from his writings, that he either did not know, or did not consider, what spirit he was of, since much ill language, and a violent propensity to persecution and cruelty, but too plainly appears in them. And to this it is probably owing, that he not only died unnoticed, but that so little attention has been paid to his works. Not that we pretend to be an advocate for them, for it is not our business to be of any party ; but we are of opinion, that if his works had abounded as much with good sense, good learning, and enlightening knowledge, as they are said to abound with absurd, ill-grounded, vain opinions, yet his furious and vindictive spirit might have prevented an impartial attention to them : and from this no doubt it is, that many have pronounced him fool and madman, who have taken these characters of him upon credit.

The above memoirs are extracted from an account of him, lately published in a work called “ Bibliotheca Biographica,” as communicated by Robert Spearman, Esq; who was concerned with Mr. Julius Bate, in the publication of Mr. Hutchinson’s works.

HUTTEN (ULRIC de) a gentleman of Franconia, of un-
 common parts and learning, was born on the 20th of April
 1488 at Steckenburg, the seat of his family; was sent to the
 abbey of Fulde at eleven years of age; and took his master
 of arts degree at eighteen, at Frankfort on the Oder, being
 the first promotion made in that newly opened university. In
 1509, he was at the siege of Padua, in the emperor Maxi-
 milian's army; and he owned, it was the want of money,
 which forced him to make that campaign. His father, not
 having the least taste or esteem for polite literature, thought
 it unworthy the pursuit of persons of exalted birth; and
 therefore would not afford his son the necessary supplies for
 a life of study. He would have had him to apply himself to
 the civil law, which might have raised him in the world; but
 Hutten had no inclination for that kind of study. Finding
 however there was no other way of being upon good terms
 with his father, he went to Pavia in April 1511, where he
 stayed but a little time; that city being besieged and plunder-
 ed by the Swifs, and himself taken prisoner. He returned
 afterwards to Germany, and there, contrary to his father's
 inclinations, began to apply himself anew to his studies. Hav-
 ing a genius for poetry, he first set out as an author in that
 way; and published several things, which were much admired
 and gained him great credit. He travelled to various places,
 among the rest to Bohemia and Moravia; and waiting on
 the bishop of Olmutz in a very poor condition, that pre-
 late, who was a great Mæcenas, received him graciously,
 presented him with a horse, and gave him money to pursue
 his journey. The correspondence he held with Erasmus was
 of great advantage to him, and procured him respect from
 all the literati in Italy, and especially at Venice.

At his return to Germany in 1516, he was recommended
 in such strong terms to the emperor, that this prince bestow-
 ed the poetical crown on him; and from that time Hutten
 had himself drawn in armour, with a crown of laurel on his
 head, and took vast delight in being represented in that man-
 ner. He was of a very military make, and had given many
 proofs of courage, as well in the wars as in private ren-
 counters. Being once at Viterbo, where an ambassador of
 France stopped, there happened a general quarrel to arise;
 in which Hutten, forsaken by his comrades, was attacked by
 five Frenchmen at once, and put them all to flight, after re-
 ceiving some small wounds. He wrote an Epigram on that

Melchior
 Adam de
 vitis, &c. —
 Bayle's
 Dict.—
 Nicéron,
 Hommes
 illustres,
 tom. 15.

occasion, "in quinque Gallos a se profligatos," which may be seen in Melchior Adam. He had a cousin John de Hutten, who was court-marshal to Ulric duke of Wirtemberg, and was murdered by this duke in 1515, for the sake of his wife, whom the duke enjoyed afterwards as a mistress. Our poet and soldier, as soon as he heard of it, breathed nothing but resentment; and because he had no opportunity of shewing it with his sword, fell to work with his pen, and wrote several pieces in the form of Dialogues, Orations, Poems, and Letters. A collection of these was printed in the castle of Steckelberg in the year 1519, 4to.

He was in France in the year 1518, from whence he went to Mentz, and engaged in the service of the elector Albert; whom he attended a little after to the diet of Augsburg, where the elector was honoured with a cardinal's hat. At this diet articles were exhibited against the duke of Wirtemberg, on which occasion the murder of John de Hutten, the marshal of his court, was not forgot: and a league soon after was formed against him. Our Hutten served in this war with great pleasure; yet he was soon disgusted with a military life, and grew very hungry after his studies and a retirement. This we find by a letter of his to Frederic Piscator, dated the 21st of May 1519: in which he discovers an inclination for matrimony, and expresses himself very singularly on that subject. He informs his correspondent, "that
 " he wanted a wife to take care of him; that whatever fine
 " things might be said of a single life, yet he was by no
 " means fit for it, and did not like even to lie alone; that he
 " wanted a female, in whose company he might unbend his
 " mind, sooth his cares, play, joke, and tattle; that she
 " must be beautiful, young, well-educated, merry, modest,
 " and patient; that he did not require much money with
 " her, nor insist much on her high birth, since whoever
 " married him would be sufficiently ennobled: *ad genus quod
 " pertinet, satis nobilem futuram puto, quæcunque Hutteno
 " nupserit.*"

Believing Luther's cause a very good one, he joined in it with great warmth; and published Leo the Xth's Bull against Luther in 1520, with interlineary and marginal glosses, in which that pope was made the object of the strongest ridicule. The freedom, with which he wrote against the irregularities and disorders of the court of Rome, exasperated Leo in the highest degree; and induced him to command the Elector of Mentz to send him to Rome bound hand and foot,
 which

which however the Elector did not do, but suffered him to depart in peace. Hutten then withdrew to Brabant, and was at the court of the emperor Charles V. but did not stay long there, being told that his life would be in danger. He then retired to Ebernberg, where he was protected by Francis de Sickingen, Luther's great friend and guardian, to whom the castle of Ebernberg belonged : from whence he wrote in 1520 his complaint to the emperor, to the Electors of Mentz and Saxony, and to all the states of Germany, against the attempts which the pope's emissaries made against him. It was from the same place, that he wrote to Luther in May 1521, and published several pieces in favour of the reformation. He did not declare openly for Luther, till after he had left the Elector of Mentz's court ; but he had written to him before from Mentz, and his first letter is dated June the 4th, 1520. While he was upon his journey to Ebernberg, he met with Hochstratus ; upon which he drew his sword, and running up to him, swore he would kill him, for what he had done against Reuchlin and Luther : but Hochstratus, throwing himself at his feet, conjured him so earnestly to spare his life, that Hutten let him go, after striking him several times with the flat of his sword. This shews the heat of his zeal : it was indeed so hot, that Luther himself, than whom nothing could scarce be hotter, blamed it. During his stay at Ebernberg, he performed a very generous action in regard to his family. Being the eldest son, and succeeding to the whole estate, he gave it all up to his brothers ; and even, to prevent their being involved in the misfortunes and disgraces which he expected, by the suspicions that might be entertained against them, he enjoined them not to remit him any money, nor to hold the least correspondence with him.

It was now that he devoted himself wholly to the Lutheran party, to advance which he laboured incessantly both by his writings and actions. We do not know the exact time, when Hutten quitted the castle of Ebernberg ; but it is certain that in January 1523, he left Basil, where he had flattered himself with the hopes of finding a safe asylum, but on the contrary had been exposed to great dangers. Erasmus, though his old acquaintance and friend, had here refused a visit from Hutten, for fear, as he pretended, of heightening the suspicions which were entertained against him : but this was only a pretence ; his true reason, as he afterwards declared it in a letter to Melancthon, being, " that he should
 " then have been under a necessity of taking into his house that
 " proud

“proud boaster, oppressed with poverty and the pox, who only sought for a nest to lay himself in, and to borrow money of every one he met.” Take his words: “quod Hutteni colloquium deprecabar, non invidiæ metus tantum in causa fuit; erat aliud quiddam. Ille egens et omnibus rebus destitutus quærebat nidum aliquem, ubi moraretur. Erat mihi gloriosus ille miles cum sua scabie in ædes recipiendus,” &c. This refusal of Erasmus provoked Hutten to attack him pretty severely, and accordingly he published an *Expostulatio* in 1523, which chagrined Erasmus extremely: who answered it however the same year in a very lively piece, intitled, “*Spongia Erasmi adversus adspergines Hutteni.*” Hutten would certainly have made a reply, had he not been snatched away by death; but he died in an island of the lake Zurich, where he had hid himself to be safe, on the 29th of August 1523. He is said to have died of the pox; which, though some treat as a calumny, is generally and upon good grounds believed to have been the case. For, not to insist on his having declared that he could not live without women, although he was never married, he published a Latin work in 1519, “Of curing the pox by Guaiacum wood:” in the dedication of which to the Elector of Mentz, a spiritual prince, he was not ashamed to own, that having been grievously afflicted with the distemper, which is the subject of his book, he had recovered his health wholly by the application of this medicine. What a strange medley of a character is this! Hutten, abjuring all connexions with temporalities and the things of this world; Hutten, wandering from place to place on account of his religion; Hutten, persecuted with the most ardent zeal;—this very Hutten carries the pox about with him wheresoever he goes, and at last dies of it!

He was a man of little stature; of a weak and sickly constitution; extremely brave, but much too passionate: for he was not satisfied with attacking the Roman Catholics with his pen, he attacked them with his sword too. He acquainted Luther with the double war, which he carried on against the clergy. “I received a letter from Hutten, says Luther, filled with rage against the Roman Pontiff, declaring he would attack the tyranny of the clergy both with his pen and sword: he being exasperated against the pope for threatening him with daggers and poison, and commanding the bishop of Mentz to send him bound to Rome.” Camerarius says, that Hutten was vastly impatient, that his air and discourse shewed him to be of a cruel disposition; and applied

Luther.
Oper. vol. i.
Epist. 282.

plied to him what was said of Demosthenes, namely, that ^{In vita} "he would have turned the world upside down, had his ^{Melancthonis.} power been equal to his will." Nevertheless they all admired him for his genius and learning. His works are very numerous, though he died young; which made Mr. Bayle ^{His age at} say, that had he lived five and thirty years longer, he would ^{his death.} have overflowed Europe with a deluge of books and libels: for libels he is supposed to have written in great numbers. A collection of his Latin Poems was published at Franckfort in 1538, 12mo; all which, except two poems, were reprinted in the third part of the "*Deliciæ Poetarum Germanorum.*" He was the author of a great many works, chiefly satyrical, in the way of Dialogue; and Thuanus has not scrupled to compare him to Lucian. He had also a considerable share in the celebrated work, called, "*Epistolæ virorum obscurorum.*"

HUYGENS (CHRISTIAN) a very great mathematician ^{Hugen.} and astronomer, was born at the Hague in Holland upon the ^{vita prefix-} 14th of April 1629, and was son of Constantine Huygens, ^{ed to his} lord of Zuylichem, who had served three successive princes ^{opera varia.} of Orange in the quality of secretary. He spent his whole life in cultivating the mathematicks; and not in the speculative way only, but in making them subservient to the uses of life. From his very infancy he applied himself to this study, and made a considerable progress in it, even at nine years of age, as he did also in music, arithmetic, and geography; in all which he was instructed by his father, who in the meantime did not suffer him to neglect the Belles Lettres. At thirteen years of age, he was put upon the study of mechanics; for he had discovered a wonderful curiosity that way, in examining machines and the like: and two years after had the assistance of a master in mathematics, under whom he made a surprising progress. In the year 1645, he went to study law in the university of Leyden under the learned Civilian Vinnius; yet did not attach himself so closely to this study, but that he found time to continue his mathematicks under the famous professor Schooten. He left this university at the end of one year, and went to Breda, where an university had just been founded, and put under the direction of his father; and here he made the law his chief study for two or three years. In the year 1651, he gave the world a specimen of his genius for mathematicks, in a treatise intitled, "*Theoremata de quadratura Hyperboles, Ellipsis, & Circuli,*"

ex

“ ex dato portionum gravitatis centro :” in which he shewed very evidently, what might be expected from him afterwards.

After his return to the Hague in 1649, he went to Holstein in Denmark, in the retinue of Henry count of Nassau; and was extremely desirous of going to Sweden, in order to see Des Cartes; but the short stay of the count in Denmark would not permit him. In the year 1655, he travelled into France, and took a doctor of laws degree at Angers. In 1658, he published his “*Horologium*” at the Hague. He had exhibited in a preceding work, intitled, “*Brevis institutio de usu Horologiorum ad inveniendas longitudes,*” a model of a new invented pendulum; but as some persons, envious of his reputation, were labouring to deprive him of the honour of the invention, he wrote this book to explain the construction of it; and to shew, that it was very different from the pendulum of astronomers invented by Galileo. In 1659, he published his “*Systema Saturninum, sive de causis mirandorum Saturni phænomenon, & comite ejus planeta novo.*” Galileo had endeavoured to explain some of the surprising appearances of the planet Saturn. He had at first perceived two stars, which attended it; and some time after he was amazed to find them disappear. Christian Huygens, being extremely desirous to account for these changes, laboured with his brother Constantine to bring the telescopes to greater perfection; and made himself glasses, by which he could view objects at a greater distance, than any that had yet been contrived. With these he applied himself to observe all the places and appearances of Saturn, and drew a journal of all the different and very varying aspects of that planet. He discovered a satellite attending it, for none of the five were then known any thing of; and after a long course of observations perceived, that the planet was surrounded with a solid and permanent ring, which never changes its situation. These new discoveries gained him a very high rank among the astronomers of his time.

In the year 1660, he took a second journey into France, and the year after passed over into England, where he communicated his art of polishing glasses for telescopes, and was made fellow of the Royal Society. About this time the air-pump was invented, which received considerable improvements from him. This year also he discovered the laws of the collision of elastic bodies; as did afterwards our own countrymen and celebrated mathematicians Wallis and Wren, with

with whom Huygens had a dispute about the honour of this discovery. After he had staid some months in England, he returned to France again, in 1663, where his merit became so conspicuous, that Monsieur Colbert resolved to fix him at Paris, by settling a considerable pension upon him. Accordingly in 1665, letters were sent to him to the Hague, whither he was returned, written in the king's name, to invite him to Paris, with the promise of a large stipend, and other considerable advantages. Huygens consented to the proposal, and resided at Paris from the year 1666 to the year 1681; where he was made a member of the royal academy of sciences. All this time he spent in mathematical pursuits, wrote several works, which were published from time to time, and invented and perfected several useful instruments and machines. But continual application began then to impair his health; and, though he had visited his native air twice, viz. in 1670 and 1675, for the sake of recovering himself from indisposition and illness, yet he was now obliged to betake himself to it altogether. Accordingly he left Paris in 1681, and went into his own country, where he spent the remainder of his life in the same pursuits and employments. He died at the Hague upon the 8th of June 1695, in the sixty seventh year of his age, while his *Cosmotheoros*, or Latin treatise concerning a plurality of worlds, was printing: however, he provided in his will for its publication, desiring his brother Constantine, to whom it was addressed, to take that trouble upon him. But Constantine was so occupied with business, as being secretary in Holland to the king of Great Britain, that he died also before it could be printed; so that the book did not appear in public, till the year 1698. One would almost be tempted to think, that death was the portion of all, who attempted to make discoveries about other worlds. While Kepler was printing his "*Somnium astronomicum*," a book written upon much the same subject, he died. The person, to whom the care of the impression fell, died too, before it was finished; so that, as we have related under his article, a third person was unwilling to undertake it, for fear the same unhappy fate should attend him.

In the year 1703, were printed at Leyden in one volume quarto his "*Opuscula Posthuma, quæ continent Dioptricam, Commentarios de vitris figurandis, Dissertationem de Corona et Parheliis, Tractatum de motu & de vi centrifuga, descriptionem Automati Planetarii.*" Mr. Huygens had left by will to the university of Leyden his mathematical writings,

writings, and requested Messieurs de Volder and Fullenius, the former of whom was professor of natural philosophy and mathematicks at Leyden, and the other at Franeker, to examine these works, and publish what they should think proper. This is what they have done in this volume. Mr. Huygens had written in Low Dutch the second of the tracts it contains, relating to the art of forming and polishing telescope-glasses, to which he had greatly applied himself; but Dr. Boerhaave, professor of physic at Leyden, had taken the pains to translate it into Latin. In the year 1704, were published in quarto his "*Opera Varia*." This collection is generally bound in four volumes; contains the greatest part of the pieces, which he had published separately, and is divided into four parts. The first part contains the pieces relating to mechanicks; the second those, relating to geometry; the third those, relating to astronomy; and the fourth those, which could not be ranged under any of these titles. Mr. Gravesande had the care of this edition, in which he has inserted several additions to the pieces contained in it, extracted from Mr. Huygens's manuscripts. In the year 1728, were printed in two volumes in quarto at Amsterdam his "*Opera Reliqua*:" which new collection was published also by Mr. Gravesande. The first tome contains his treatises of light and gravity; the second his "*Opuscula Post-huma*," which had been printed in the year 1703. In such curious and useful researches was Mr. Huygens's whole life spent. He loved a quiet and studious life; which perhaps was the chief reason, why he never married. He was an amiable, chearful, worthy man; and in all respects as good, as he was great.

Wood's
Athenæ
Oxon. and
Fasti.

HYDE (EDWARD), earl of Clarendon, and lord high chancellor of England, was descended from an ancient family in Cheshire, and born at Dinton near Hindon in Wiltshire on the 16th of February 1608. In Lent term 1622, he was entered of Magdalen-hall in Oxford, and in 1625 took a batchelor of arts degree; but failing of a fellowship in Exeter college, for which he stood, he removed to the middle Temple, where he studied the law for several years, and became very famous in it. When the lawyers resolved to give a public testimony of their dissent to the new doctrine, advanced in Prynne's *Histriomastrix*, wherein was shewn an utter disregard of all manner of decency and respect to the crown, Mr. Hyde and Mr. Whitlocke were appointed the

ma-

Life of the
Lord chan-
cellor Hyde,
prefixed to
several of
his pieces,
&c. p. 2.
Lond. 1727.

managers of the masque, presented on that occasion to their majesties at Whitehall on Candlemas-day 1633-4. At the same time he testified, upon all occasions, his utter dislike to that excess of power, which was then exercised by the court, and supported by the judges in Westminster-hall. He condemned the oppressive proceedings of the high commission court, the star-chamber, the council-board, the earl marshal's court, or court of honour, and the court of York. This just way of thinking is said to have been formed in him by a domestic accident, which bishop Burnet has related in the following manner. "When he first began, says that right Reverend Historian, to grow eminent in his profession of the law, he went down to visit his father in Wiltshire; who one day, as they were walking in the fields together, observed to him, that 'men of his profession were apt to stretch the prerogative too far, and injure liberty: but charged him, if ever he came to any eminence in his profession, never to sacrifice the laws and liberty of his country to his own interest, or the will of his prince.' He repeated this twice, and immediately fell into a fit of apoplexy, of which he died in a few hours; and this advice had so lasting an influence upon the son, that he ever after observed and pursued it."

*History of
his own
times, vol.
i. B. 2.*

In the parliament, which began at Westminster, April the 10th 1640, he served as burghers for Wotton-Basset in Wiltshire; in which he distinguished himself upon the following occasion. His majesty having acquainted the house of commons, that he would release the ship-money, if they would grant him twelve subsidies, to be paid in three years, great debates arose in the house that day and the next; when Mr. Hampden, seeing the matter ripe for the question, desired it might be put, "whether the house should comply with the proposition made by the king, as it was contained in the message?" Hereupon serjeant Glanville the speaker, for the house was then in a committee, endeavoured in a pathetic speech to persuade them to comply with the king, and so reconcile him to parliaments for ever. No speech ever united the inclination of a popular council more to the speaker than this did; and if the question had been presently put, it was believed, that few would have opposed it. But after a short silence, the other side recovering new courage, called again with some earnestness, that Mr. Hampden's question should be put; which being like to meet with a concurrence, Mr. Hyde, being very solicitous to keep things in some tolerable

lerable calmness, then stood up; and giving his reasons for his dislike to that question, proposed, that “to the end every man might freely give his yea or no, the question might be put only upon giving the king a supply; and if this was carried, another might be put upon the manner and proportion: if not, it would have the same effect with the other proposed by Mr. Hampden.” This, after it had been some time opposed and diverted by other propositions, which were answered by Mr. Hyde, would, as it is generally believed, have been put and carried in the affirmative, though positively opposed by Herbert the solicitor-general, if Sir Henry Vane the secretary had not stood up, and assured them as from his majesty, that if they should pass a vote for a supply, and not in the proportion proposed in his majesty’s message, it would not be accepted by him, and therefore desired that the question might be laid aside. This being again urged by the solicitor-general; and it being near five in the afternoon, it was readily consented to, that the house should adjourn till the next morning, at which time they were suddenly dissolved. And within an hour after, Mr. Hyde met Mr. St. John, who was seldom known to smile, but then had a most chearful aspect, and observing Mr. Hyde melancholy, asked him, “what troubled him?” who answered, “The same he believed that troubled most good men, that in a time of so much confusion, so wise a parliament should be so imprudently dissolved.” Mr. St. John replied somewhat warmly, that “all was well: that things must grow worse, before they would grow better; and that that parliament would never have done what was requisite.”

History of
the Rebel-
lion, &c.
B. ii.

This parliament being dissolved, Mr. Hyde was chosen for Saltash in Cornwall in the long parliament, which began the 3d of November the same year, where his abilities began to be taken public notice of; and when the commons prepared a charge against the lord chief baron Davenport, baron Weston, and baron Trevor, Mr. Hyde was sent up with the impeachment to the lords, to whom he made a most excellent speech. It begins thus: “My lords, there cannot be a greater instance of a sick and languishing commonwealth, than the business of this day. Good God! how have the guilty these late years been punished, when the judges themselves have been such delinquents? It is no marvel, that an irregular, extravagant, arbitrary power, like a torrent, hath broken in upon us, when our banks and our bulwarks, the laws, were in the custody of such persons.”

H Y D E.

“ sons. Men, who had left their innocence, could not pre-
 “ serve their courage; nor could we look that they, who
 “ had so visibly undone us, themselves should have the vir-
 “ tue or credit to rescue us from the oppression of other men.
 “ It was said by one, who always spoke excellently, that
 “ the twelve judges were like the twelve lions under the throne
 “ of Solomon;’ under the throne of obedience, but yet
 “ lions. Your lordships shall this day hear of six, who, be
 “ they what they will else, were no lions: who upon vulgar
 “ fear delivered up their precious forts, they were trusted
 “ with, almost without assault, and in a tame easy trance
 “ of flattery and servitude, lost and forfeited, shamefully
 “ forfeited, that reputation, awe, and reverence, which the
 “ wisdom, courage, and gravity of their venerable prede-
 “ cessors had contracted and fastened to the places they now
 “ hold; and even rendered that study and profession, which
 “ in all ages hath been, and, I hope, now shall be of ho-
 “ nourable estimation, so contemptible and vile, that had not
 “ this blessed day come, all men would have had that quarrel
 “ to the law itself, which Marius had to the Greek tongue,
 “ who thought it a mockery to learn that language, the
 “ masters whereof lived in bondage under others. And I
 “ appeal to these unhappy gentlemen themselves, with what
 “ a strange negligence, scorn, and indignation, the faces of
 “ all men, even of the meanest, have been directed towards
 “ them, since, to call it no worse, that fatal declension of
 “ their understanding in those judgments, of which they
 “ stand here charged before your lordships.” The conclusion
 runs thus: “ If the excellent, envied constitution of this
 “ kingdom hath been of late distempered, your lordships see
 “ the causes. If the sweet harmony between the king’s
 “ protection and the subjects obedience hath unluckily suf-
 “ fered interruption; if the royal justice and honour of the
 “ best of kings have been mistaken by his people; if the
 “ duty and affection of the most faithful and loyal nation
 “ have been suspected by their gracious sovereign; if by
 “ these misrepresentations, and these misunderstandings, the
 “ king and people have been robbed of the delight and com-
 “ fort of each other, and the blessed peace of this island
 “ been shaken and frightened into tumults and commotions,
 “ into the poverty, though not into the rage, of war, as a
 “ people prepared for destruction and desolation; these are
 “ the men actively or passively, by doing or not doing, who
 “ have brought this upon us: *Misera servitus falso pax vo-*
 “ *catur; ubi judicia deficiunt, incipit bellum.*”

Rush-
 worth’s
 Hist. Col-
 lect. vol. ii.

But though Mr. Hyde was very zealous for redressing the grievances of the nation, he was no less so for the security of the established church, and the honour of the crown. When a bill was brought in to take away the bishops vote in parliament, and to leave them out of all commissions of the peace, or any thing that had relation to temporal affairs, he was very earnest for throwing it out, and said, that "from the time that parliaments begun, bishops had always been a part of it; that if they were taken out, there was nobody left to represent the clergy; which would introduce another piece of injustice, which no other part of the kingdom could complain of, who being all represented in parliament were bound to submit to whatever was enacted there, because it was, upon the matter, with their own consent: whereas if the bill was carried, there was nobody left to represent the clergy, and yet they must be bound by their determination." Mr. Hyde was one of the committee, employed to prepare the charge against the earl of Strafford: but as soon as he saw the unjustifiable and unreasonable violence, with which the prosecution was pushed, he left them, and opposed the bill of attainder warmly. He was afterwards appointed a manager at the conference with the house of lords, for abolishing the court of York, whereof that earl had been several years president; and was chairman also of several other committees, appointed upon the most important occasions, as long as he continued his presence among them. But when they began to put in execution their ordinance, for raising the militia against his majesty, Mr. Hyde being persuaded that this was an act of open rebellion, left them; and they felt the blow given to their authority by his absence so sensibly, that, in their instructions shortly after to the earl of Essex their general, he was excepted with a few others from any grace or favour.

He withdrew to the king at York, having first obtained the great seal to be sent thither on May 20, 1642: and upon his arrival, was taken into the greatest confidence, though he was not under any character in the court for some months. But, towards the latter end of the year, upon the promotion of Sir John Colepepper to be master of the rolls, he succeeded him in the chancellorship of the Exchequer, and the same year was knighted, and made a privy councillor. With these characters he sat in the parliament assembled at Oxford in January 1643; and in 1644, was one of the king's commissioners at the treaty of Uxbridge. Not
long

Hist. of the
Rebellion,
P. iii.

Whit-
locke's Me-
morials,
&c. p. 62.
and Hist.
of the Re-
bellion,
D. vi.

long after this, the king sending the prince of Wales into the west, to have the superintendency of the affairs there, Sir Edward Hyde was appointed to attend his highness, and to be of his council: where he entered, by his majesty's command, into a correspondence with the marquis of Ormond, then lord lieutenant of Ireland. Upon the declining of the king's cause, he with the lords Capel and Colepepper sailed from Pendennis castle in Cornwall to Scilly, and thence to Jersey, where he arrived in March 1645; but being greatly disgusted at the prince's removal thence the following year to France, he obtained leave to stay in that island. His disgust at the prince's removal into France is strongly expressed in the following letter to the duke of Ormond:

Lives of
the lord
chancellors,
&c. vol. i.
p. 46. Lond.
1708.

" My Lord,

" Your lordship hath been long since informed, whither my
" lord Digby attended the prince, and from thence have par-
" doned my not acknowledging your grace's favour to me;
" from the impossibility of presenting it to you. I confess,
" in that conjuncture of time, I thought the remove from
" Jersey to Ireland to be very fit to be deliberately weighed,
" before attempted; but I would have chosen it much more
" chearfully than this that is embraced, which I hope will
" be a memorial to my weakness: for it is my misfortune
" to differ from those, with whom I have hitherto agreed,
" and especially with my best friend, which I hope will not
" render me the less fit for your charity, though I may be
" for your consideration. Indeed, there is not light enough
" for me to see my way, and I cannot well walk in the
" dark; and therefore I have desired leave of the prince to
" breathe in this island a little for my refreshment, till I may
" discern some way in which I may serve his majesty. I hope
" your lordship will never meet with any interruption in the
" exercise of that devotion, which hath rendered you the
" envied example of three kingdoms, and that I shall yet
" find an opportunity to attend upon your lordship, and have
" the honour to be received by you in the capacity of,

Collection
of Letters
to and from
the duke of
Ormond by
Carte, No.
378.

" My Lord, your Lordship's, &c.

June 22, 1646.

" Edward Hyde."

We see here not barely a disgust, but even a resentment shewn to the prince's going to Paris; the ground of which undoubtedly lay in the manifest danger his religion was thereby brought into from the restless endeavours of his mother; since it is notorious, that the chancellor was never upon any

tolerable terms with her majesty, on account of his watchfulness against every attempt of this kind.

During his retirement in the isle of Jersey, he began to write his "History of the Rebellion," which had been particularly recommended to him, and in which he was assisted also by the king, who supplied him with several of the materials for it. We learn from the history itself, that upon the lord Capel's waiting on the king at Hampton Court in 1647, his majesty writ to the chancellor a letter, in which he "thanked him for undertaking the work he was upon; " and told him, he should expect speedily to receive some "contribution from him towards it: and within a very short "time afterwards, he sent to him memorials of all that had "passed from the time he had left his majesty at Oxford, "when he waited upon the prince into the west, to the very "day that the king left Oxford to go to the Scots; out of which "memorials the most important passages in the years 1644 "and 1645, are faithfully collected." Agreeably to this, the ninth book opens with declaring, that "the work was "first undertaken with the king's approbation, and by his "encouragement; and particularly, that many important "points were transmitted to the author by the king's immediate direction and order, even after he was in the hands "and power of the enemy, out of his own memorials and "journals." So much for the exact time, when this history was begun; and now we are upon the subject, we may as well fix the time, when it was finished, which may be done to the same degree of exactness, from the dedication of our author's "Survey of the Leviathan," wherein he addresses himself to king Charles II. in these terms. "As soon as I "had finished a work, at least recommended, if not enjoined, to me by your blessed father, and approved, and, "in some degree, perused by your majesty, I could not "think of," &c. This dedication is dated Moulins, May 10, 1673; whence it appears, that the history was not completed till the beginning of that, or the latter end of the preceding year. And this may account for those passages in it, where facts are related which happened long after the Restoration; as for instance, that "Sir John Digby lived "many years after the king's return;" and that the "Earl "of Sandwich's expedition was never forgiven him by some "men:" which, we see, might very consistently be observed in this history, though that earl did not lose his life till 1672.

History, &c.
b. x.

B. xi.

B. xvi.

About the middle of May 1648, Sir Edward received a letter from the queen to call him to Paris; where, after the king's death, he was continued both in his seat at the privy council, and in his office of the exchequer, by king Charles II. In November 1649, he was sent by the king with lord Cottington ambassador extraordinary into Spain, to apply for that monarch's assistance in the recovery of his crown; but returned without success in July 1651. Soon after his arrival, the king gave him an account of his escape after the battle of Worcester, in that unfortunate expedition to Scotland, which had been undertaken during Sir Edward's absence, and much against his judgment. He now resided for some time at Antwerp, but left no means unattempted, by letters and messages to England, for compassing the Restoration; wherein, however, he solely relied upon the episcopal party. In 1653, he was accused of holding a correspondence with Cromwell, but being declared innocent by the king, was afterwards secretary of state. More attempts were made to ruin him with the king; but in vain; for in 1657, he was made lord high chancellor of England. Upon the Restoration, as he had been one of the greatest sharers in his master's sufferings, so he had a proportionable share in his glory. Besides the post of lord chancellor, in which he was continued, he was chosen chancellor of the university of Oxford in October 1660; and the November following created a peer, by the title of baron Hyde of Hindon, in Wiltshire; to which were added, in April the year following, the titles of viscount Cornbury in Oxfordshire, and earl of Clarendon in Wiltshire. These honours, great as they were, were however not a whit greater than his merit. He had, upon the Restoration, shewn great prudence, justice and moderation, in settling the just boundaries between the prerogative of the crown and the liberties of the people. He had reduced much confusion into order, and adjusted many clashing interests, where property was concerned. He had endeavoured to make things easy to the presbyterians and malcontents by the act of indemnity, and to satisfy the royalists by the act of uniformity. But it is not possible to stand many years in a situation so much distinguished as his was, without becoming the object of envy; which being the natural parent of malice, created him such enemies, as both wished and attempted his ruin, and at last effected it.

In the mean time nothing perhaps contributed more, if so much, to inflame this passion against him than the incident of his eldest daughter's marriage with the duke of York,

Hist. of the
Rebellion,
b. xiii.

Wood's
Athens
Oxon.

Carte's
History of
the duke of
Ormond,
v. ii. P.
188.

Hist. of his
Own Times,
v. i.

Eachard's
Hist. of
England,
ad annum
1660.

Lives of the
Lord Chan-
cellors, &c.
p. 207.

which came out in a few months after the king's return. She had been one of the maids of honour to the princess royal Henrietta, some time during the exile, when the duke fell in love with her; and being disappointed by the defeat of Sir George Booth, in a design he had formed of coming with some forces to England in 1659, he went to Breda, where his sister then resided. Spending some weeks there, he took this opportunity, as bishop Burnet tells us, of soliciting miss Hyde to a compliance without marriage; but she managed the matter with such address, that in the conclusion he married her, the 4th of November that year, with all possible secrecy, and unknown to her father. After their arrival in England, growing big with child and near her time, she called upon the duke to own his marriage; and though he endeavoured to draw her from claiming him both by great promises and great threatnings, yet she had the spirit and wisdom to tell him, "She would have it known that she was his wife, let him use her afterwards as he pleased." The king ordered some bishops and judges to peruse the proofs of her marriage; and they reporting, that it was according to the doctrine of the gospel and the law of England, he told his brother, that he must live with her whom he had made his wife, and at the same time very generously preserved the honour of an excellent servant, who had not at first been privy to it, assuring him, that "this accident should not lessen the esteem and favour he had for him."

The first open attack upon him was made by the earl of Bristol; who, in 1663, exhibited against him a charge of high treason to the house of lords. There had been a long course of friendship both in prosperity and adversity between the chancellor and the earl of Bristol; but they gradually falling into different measures upon the account of religion and politicks, and the chancellor refusing a small boon, as the earl took it to be, which was said to be the passing a patent in favour of a court lady, the latter thought himself so dishonoured, that he let loose his fiery temper, and resolved upon nothing but revenge. The substance of the whole accusation was as follows: "That the chancellor being in place of highest trust and confidence with his majesty, and having arrogated a supreme direction in all things, had, with a traiterous intent to draw contempt upon his majesty's person, and to alienate the affections of his subjects, abused the said trust in manner following. 1. He had endeavoured to alienate the hearts of his majesty's subjects, by artificially insinuating to his creatures and de-

pen-

pendents, that his majesty was inclined to popery, and designed to alter the established religion. 2. He had said to several persons of his majesty's privy council, that his majesty was dangerously corrupted in his religion, and inclined to popery: that persons of that religion had such access and such credit with him, that unless there were a careful eye had upon it, the protestant religion would be overthrown in this kingdom. 3. Upon his majesty's admitting Sir Henry Bennet to be secretary of state in the place of Sir Edward Nicholas, he said, that his majesty had given 10,000 l. to remove a zealous protestant, that he might bring into that place a concealed papist. 4. In pursuance of the same traitorous design, several friends and dependents of his have said aloud, that 'were it not for my lord chancellor's standing in the gap, popery would be introduced into this kingdom.' 5. That he had persuaded the king, contrary to his reasons, to allow his name to be used to the pope and several cardinals, in the solicitation of a cardinal's cap for the lord Aubigny, great almoner to the queen: in order to effect which, he had employed Mr. Richard Bealing, a known papist, and had likewise applied himself to several popish priests and jesuits to the same purpose, promising great favour to the papists here, in case it should be effected. 6. That he had likewise promised to several papists, he would do his endeavour, and said, 'he hoped to compass taking away all penal laws against them;' to the end they might presume and grow vain upon his patronage; and by their publishing their hopes of toleration, encrease the scandal designed by him to be raised against his majesty throughout the kingdom. 7. That being intrusted with the treaty between his majesty and his royal consort the queen, he concluded it upon articles scandalous and dangerous to the protestant religion. Moreover, he brought the king and queen together without any settled agreement about the performance of the marriage rites; whereby, the queen refusing to be married by a protestant priest, in case of her being with child, either the succession should be made uncertain for want of the due rites of matrimony, or else his majesty be exposed to a suspicion of having been married in his own dominions by a Romish priest. 8. That having endeavoured to alienate the hearts of the king's subjects upon the score of religion, he endeavoured to make use of all his scandals and jealousies, to raise to himself a popular applause of being the zealous upholder of the

“ protestant religion, &c. 9. That he farther endeavoured
 “ to alienate the hearts of the king’s subjects, by venting in
 “ his own discourse, and those of his emissaries, opprobrious
 “ scandals against his majesty’s person and course of life;
 “ such as are not fit to be mentioned, unless necessity shall
 “ require it. 10. That he endeavoured to alienate the af-
 “ fections of the duke of York from his majesty, by sug-
 “ gesting to him, that ‘ his majesty intended to legitimate
 “ the duke of Monmouth.’ 11. That he had persuaded the
 “ king, against the advice of the lord general, to withdraw
 “ the English garrisons out of Scotland, and demolish all
 “ the forts built there, at so vast a charge to this kingdom;
 “ and all without expecting the advice of the parliament of
 “ England. 12. That he endeavoured to alienate his ma-
 “ jesty’s affections and esteem from the present parliament,
 “ by telling him, that ‘ there never was so weak and in-
 “ considerable a house of lords, nor never so weak and in-
 “ heady a house of commons;’ and particularly, that ‘ it
 “ was better to sell Dunkirk, than be at their mercy for want
 “ of money.’ 13. That contrary to a known law made
 “ last session, by which money was given and applied for
 “ maintaining Dunkirk, he advised and effected the sale of
 “ the same to the French king. 14. That he had, con-
 “ trary to law, enriched himself and his treasurers by the
 “ sale of offices. 15. That he had converted to his own
 “ use vast sums of publick money, raised in Ireland by way
 “ of subsidy, private and public benevolences, and other-
 “ wise given and intended to defray the charge of the go-
 “ vernment in that kingdom. 16. That having arrogated
 “ to himself a supreme direction of all his majesty’s affairs,
 “ he had prevailed to have his majesty’s customs farmed at
 “ a lower rate than others offered; and that by persons,
 “ with some of whom he went a share, and other parts of
 “ money resulting from his majesty’s revenue.”

Lives of the
 Lord Chan-
 cellors, &c.

A charge urged with so much anger and inconsistency as
 this was, it is easy to imagine, could not capitally affect
 him; on the contrary, we find, that the prosecution ended
 greatly to the honour of the chancellor; notwithstanding
 which, his enemies advanced very considerably by it in their
 design, to make him less gracious to his master, less respect-
 ed in parliament, and less beloved by the people. The build-
 ing of a magnificent house, which was begun in the follow-
 ing year 1664, furnished fresh matter for obloquy: “ The
 “ king, says bishop Burnet, had granted him a large piece
 “ of ground near St. James’s palace to build upon. He

“intended a good ordinary house; but not understanding
 “these matters himself, he put the management of it into
 “the hands of others, who run him to a vast expence of
 “above 50,000 l. three times as much as he had designed to
 “lay out upon it. During the war, and in the plague year,
 “he had about 300 men at work; which he thought would
 “have been an acceptable thing, when so many men were
 “kept at work, and so much money as was daily paid circu-
 “lated about. But it had a contrary effect; it raised a great
 “outcry against him. Some called it Dunkirk House, in-
 “timating that it was built by his share of the price of Dun-
 “kirk: others called it Holland House, because he was be-
 “lieved to be no friend to the war, so it was given out he
 “had the money from the Dutch. It was visible, that in
 “a time of public calamity, he was building a very noble
 “palace. Another accident was, that before the war there
 “were some designs on foot for the repairing of St. Paul’s,
 “and many stones were brought thither for the purpose.
 “That project was laid aside; upon which he bought the
 “stones, and made use of them in building his own house.
 “This, how slight soever it may seem to be, yet had a Hist. of his Own Times, v. 1.
 “great effect by the management of his enemies.” To the
 bishop’s remark it may be added, that this stately pile was
 not finished till 1667; so that it stood a growing monu-
 ment for the popular odium to feed upon, almost the whole
 interval between his first and his last impeachment; and to
 aggravate and spread that odium, there was published a most
 virulent satirical song, intitled, “Clarendon’s House-warm-
 “ing,” consisting of many stanza’s, to which, by way of
 sting at the tail, was added the following clumsy but bitter
 epigram:

Upon the H O U S E.

Here lie the sacred bones
 Of Paul beguiled of his stones.
 Here lie the golden bribes
 Of many ruined families.
 Here lies the Cavalier’s debenture wall,
 Fixed on an eccentric basis:
 Here’s Dunkirk town and Tangier hall,
 The queen’s marriage and all,
 The Dutchmens Templum Pacis.

Hist. of
England,
ad annum
1667.

In August 1667, he was removed from his post of lord chancellor, and in November following impeached by the house of commons of high treason and other crimes and misdemeanors: upon which, in the beginning of December, he retired to France, and on the 19th an act of banishment was passed against him. Mr. Eachard observes, that “ it “ has been often admired, that the king should not only con- “ sent to discard, but soon after banish a friend, who had “ been as honest and faithful to him as the best, and perhaps “ more useful and serviceable, than any he had ever employed ; “ which surely could never have been brought to bear with- “ out innumerable enviers and enemies.” But to conceive how these were raised, we need only remember, that during the height of his grandeur, which continued two years after the Restoration without any rivalry, as well as the rest of his ministry, he manifested an inflexible steadiness to the constitution of the church of England, in equal opposition to the papists on one side, and the dissenters on the other ; so that none of these could ever be reconciled to him or his proceedings. Yet at first he seemed so forward to make a coalition of all parties, that the cavaliers and strict churchmen thought themselves much neglected ; and many of them upon that account, though unjustly, entertained insuperable prejudices against him, and joined with the greatest of his enemies. But the circumstances, which were supposed to weaken his interest with, and at length make him troublesome and disagreeable to the king, were rather of a personal nature, and such as concerned the king and him only. It is allowed on all hands, that the chancellor was not without the pride of conscious virtue ; so that his personal behaviour was accompanied with a sort of gravity and haughtiness, which struck a very disagreeable awe into a court filled with licentious persons of both sexes. He often took the liberty to give such reproofs to these persons of mirth and gallantry, as was very unacceptable to them ; and sometimes thought it his duty to advise the king himself in such a manner, that they took advantage of him, and as he passed in court, would often say to his majesty, “ There goes your school- “ master.” The chief of these was the duke of Buckingham, who had a surprizing talent of ridicule and buffoonery ; and that he might make way for his ruin, by bringing him first into contempt, he often acted and mimicked the chancellor in the presence of the king, walking stately with a pair of bellows before him for the purse, and colonel Titus carrying a fire-shovel on his shoulder for the mace: with
which

which sort of banter and farce the king, says Mr. Eachard, was too much delighted and captivated. These, with some more serious of the popish party, assisted by the solicitations of the ladies of pleasure, made such daily impressions upon the king, that he at last gave way, and became willing, and even pleased to part both from his person and services. It was also believed, that the king had some private resentments against him, as checking of those who were too forward in loading the crown with prerogative and revenue; and particularly we are told, that he had countermined the king in a grand design, which he had to be divorced from the queen, under pretences, "that she had been pre-engaged to another person, or, that she was incapable of bearing children." The person designed to supply her place was Mrs. Stuart, a beautiful young lady, who was related to the king, and had some office under the queen. The chancellor, to prevent this, sent for the duke of Richmond, who was of the same name, and seeming to be sorry, that a person of his worth and relation to his majesty should receive no marks of his favour, advised him to marry this lady, as the most likely means to advance himself. The young nobleman, liking the person, followed his advice, made immediate application to the lady, who was ignorant of the king's intentions, and in a few days married her. The king thus disappointed, and soon after informed how the match was brought about, banished the duke and his new dutchess from court, reserving his resentment against the chancellor to a more convenient opportunity. Be this as it will, the private reasons of the king's abandoning the chancellor were expressed in a letter to the duke of Ormond, then in Ireland; which the king wrote to that duke for his satisfaction, knowing him to be the chancellor's friend. Mr. Eachard observes, that this letter was never published, nor would a copy of it be granted; but that he had been told the substance of it more than once by those who had read it; and the principal reason there given by the king was, "The Chancellor's intolerable temper."

Before his departure from the kingdom, he drew up an apology in a petition to the house of lords, in which he vindicated himself from any way contributing to the late miscarriages, in such a manner, as laid the blame at the same time upon others. The lords received it on the 3d of December, and sent two of the judges to acquaint the commons with it, desiring a conference. The duke of Buckingham, who was plainly aimed at in the petition, delivered it to the commons,

State Trials,
in that of
the earl of
Clarendon,
v. ii. p.
572.

mons, and with his usual way of insult and ridicule, said,
 “ The lords have commanded me to deliver to you this scan-
 dalous and seditious paper sent from the earl of Clarendon.
 “ They bid me present it to you, and desire you in a con-
 venient time to send it to them again; for it has a style
 “ which they are in love with, and therefore desire to keep
 “ it.” Upon the reading of it in that house, it was voted
 to be “ scandalous, malicious, and a reproach to the justice
 “ of the nation;” whereupon they moved the lords, that it
 might be burnt by the hands of the common hangman, which
 was ordered and executed accordingly. The chancellor re-
 tired to Rouen in Normandy; and in the year following his
 life was attempted at Eureux near that city by a body of sea-
 men, in such an outrageous manner, that he very difficultly
 escaped with it. In the Bodleian library at Oxford, there is
 an original letter from Mr. Oliver Long, dated at Eureux,
 April 26, 1668, to Sir William Cromwell secretary of state,
 where the following account is given of this assault. “ As
 “ I was travelling from Rouen towards Orleans, it was my
 “ fortune, April 23, to overtake the earl of Clarendon,
 “ then in his unhappy and unmerited exile, who was going
 “ towards Bourbon, but took up his lodgings at a private
 “ hotel in a small walled town called Eureux, some leagues
 “ from Rouen. I, as most English gentlemen did to so
 “ valuable a patriot, went to pay him a visit near supper-
 “ time; when he was, as usual, very civil to me. Before
 “ supper was done, twenty or thirty English seamen and
 “ more came and demanded entrance at the great gate;
 “ which being strongly barred, kept them out for some time.
 “ But in a short space they broke it, and presently drove all
 “ they found, by their advantage of numbers, into the earl’s
 “ chamber; whence, by the assistance of only three swords
 “ and pistols, we kept them out for half an hour, in which
 “ dispute many of us were wounded by their swords and
 “ pistols, whereof they had many. To conclude, they
 “ broke the windows and the doors, and under the conduct
 “ of one Howard an Irishman, who has three brothers, as I
 “ am told, in the king of England’s service, and an ensign in the
 “ company of canoneers, they quickly found the earl in his
 “ bed, not able to stand by the violence of the gout; whence,
 “ after they had given him many blows with their swords
 “ and staves, mixed with horrible curses and oaths, they
 “ dragged him on the ground into the middle of the yard;
 “ where they encompassed him around with their swords,
 “ and after they had told him in their own language, how
 “ he

“ he had sold the kingdom, and robbed them of their pay,
 “ Howard commanded them all, as one man, to run their
 “ swords through his body. But what difference arose among
 “ themselves before they could agree, God above, who alone
 “ sent this spirit of dissension, only knows. In this interval
 “ their lieutenant, one Swaine, came and disarmed them.
 “ Sixteen of the ringleaders were put into prison; and many
 “ of those things which they had rifled from him, found
 “ again, which were restored, and of great value. Mon-
 “ sieur La Fonde, a great man belonging to the king of
 “ France’s bed-chamber, sent to conduct the earl on his
 “ way hither, was so desperately wounded in the head, that
 “ there were little hopes of his life. Many of these assassins
 “ were grievously wounded, and this action is so much re-
 “ sented by all here, that many of these criminals will
 “ meet with an usage equal to his merit. Had we been suf-
 “ ficiently provided with fire-arms, we had infallibly done
 “ ourselves justice on them; however, we fear not but the
 “ law will supply our defect.”

Being greatly afflicted with the gout, and finding himself not secure in that part of France, he went in the summer to Montpellier, where recovering his health to a good degree, he continued three or four years. In 1672, he resided at Moulins, and removing thence to Rouen, died on the 9th of December 1673, in that city; from whence his body was brought to England, and interred on the North side of king Henry VIIIth’s chapel in Westminster Abbey. He was twice married: first to Anne, daughter of Sir Gregory Ayloffe of Robson in Wiltshire, knt. and this lady dying without issue, to Frances, daughter, and at length heir to Sir Thomas Aylesbury, bart. in July 1634; by whom he had four sons and two daughters. Anne his eldest daughter was married, as we have already observed, to the duke of York, by which match she became mother to two daughters Mary and Anne, who were successively queens of England. Besides these, she brought the duke four sons and three daughters, who all died in their infancy. The last was born February the 9th 1670-1, and her mother deceased the 31st of March following; having a little before her death changed her religion, to the great grief of her father, who on that occasion wrote a most pathetic letter to her, and another to the duke her consort.

Life of
 Lord Cla-
 rendon, &c.

Besides the “ History of the Rebellion” already mentioned, the chancellor wrote several other pieces theological as well as political. In 1672, while he resided at Moulins, he wrote his

See the
art. Hobbes.

his "Animadversions upon Mr. Cressy's book, intituled, "Fanaticism fanatically imputed to the catholic church by "Dr. Stillingfleet, and the imputation refuted and retorted "by J. C." He is supposed to have been led to this work from the knowledge he had of Mr. Cressy, by means of an acquaintance commenced at Oxford, where that gentleman was his contemporary; and a motive of a similar nature might probably induce him to draw up his "Survey of Mr. Hobbes's "Leviathan," which he dedicated the year following to Charles II. from the same place. He wrote also some things of a smaller kind, which have been collected and published with his "Miscellaneous Tracts." And, lastly, in 1759 were published "An Account of his own life from his birth "to the restoration in 1660; and a continuation of the "same, and of his History of the Grand Rebellion, from "the restoration to his banishment in 1667." Written by himself; and printed in one volume, folio, and three in 8vo. from his original MS. given to the university of Oxford by his heirs.

HYDE, (Dr. THOMAS) a most learned English writer, was son of Mr. Ralph Hyde, minister of Billingsley near Bridgenorth in Shropshire, and born there upon the 29th of June 1636. Having a strong inclination for the Oriental languages from his youth, he studied them first under his father; and afterwards, in 1652, being admitted of King's college in Cambridge, he became acquainted with Mr. Abraham Wheelock, who being an admirable linguist, encouraged him to prosecute his study of them there. By him Dr. Hyde, when he had been at Cambridge little more than a year, was sent to London, and recommended to the learned Mr. Brian Walton, afterwards bishop of Chester, as a person very capable of helping him in that arduous work the Polyglot Bible, in which he was then engaged. Dr. Hyde did him great services; for besides his attendance in the correction of it, he set forth the Persian Pentateuch. He transcribed it out of the Hebrew characters, in which it was first printed at Constantinople, into the proper Persian characters; which by archbishop Usher was then judged impossible to have been done by a native Persian, because one Hebrew letter frequently answered to diverse Persian letters, which were difficult to be known. He translated it likewise into Latin. What he did farther in the Polyglot, is specified by the editor in these words: "Nec prætereundus est D. Thomas "Hyde, summæ spei juvenis, qui in linguis Orientalibus
4
"supra

“supra ætatem magnos progressus fecit, quorum specimina
 “dedit tum in Arabibus, Syriacis, Persicis, &c. corrigenda,
 “tum in Pentateucho Persico characteribus Persicis describendo,
 “qui antea solis Hebraicis extitit, ejusque versio-
 “nem Latinam concinnando.”

Walton.
 Præfat. ad
 Polyglot.

In the year 1658, he went to the university of Oxford, and was admitted a student of Queen's college, where he was soon after made Hebrew reader. The year after, Richard Cromwell, then chancellor of that university, directed his letters to the delegates thereof, signifying, that “Mr. Hyde was of full standing, since his admission into the university of Cambridge, for the degree of master of arts, and that he had given public testimony of his more than ordinary abilities and learning in the Oriental languages;” upon which they made an order, that he should accumulate that degree, by reading only a lecture in one of the Oriental languages in the schools: and having accordingly read upon the Persian tongue, he was created master of arts on the 13th of April 1659. Soon after he was made under-keeper of the Bodleian library, upon the ejection of the famous Mr. Henry Stubbe; and behaved himself so well in this employment, that when the office of head-keeper became vacant, he was elected into it with the unanimous approbation of the university. In the year 1665, he published a Latin translation from the Persian of Ulugh Beig's “Observations concerning the longitude and latitude of the fixed stars,” with notes. This Ulugh Beig was a great Tartar monarch, the son of Shâhrokh, and the grandson of Timur Beig, or, as we commonly call him, Tamerlane. In the preface he informs us, “that the great occupations of government hindered him from performing in person, so much as he would have done towards the completing this useful work; but that he relied chiefly on his minister Salaheddin, and that he dying, before the work was finished, his colleague Gaiatheddin Giamshid, and his son Ali al Coushi were afterwards employed, who put the last hand to it.” It was written originally in the Arabic tongue, but afterwards translated twice into the Persian.

Wood's
 Fasti
 Oxon. v. ii.

About this time Dr. Hyde became known to the honourable and most excellent Mr. Robert Boyle, to whom he was very useful in communicating from Oriental writers several particulars, relating to chymistry, physick, and natural history. In October 1666, he was collated to a prebend in the church of Salisbury. In 1674, he published “A Catalogue of the books in the Bodleian library.” In 1678, he had

Boyle's
 Works, v.
 v. p. 580,
 &c.

the

the archdeaconry of Gloucester conferred upon him by the bishop of that see; and in 1682, took his doctor of divinity's degree. On the 22d of December 1691, he was elected Arabic professor, on the death of the justly celebrated Dr. Edward Pocock; and the same year published the "*Itinera Mundi*" of Abraham Peritsol, the son of Mordecai Peritsol, a very learned jew. This was done to supply in some measure the Arabic geography of Abulfeda, which, at the request of the learned Dr. John Fell, he had undertaken to publish with a Latin translation: but the death of his patron putting an end to that work, he sent this lesser performance abroad, and dedicated it to the earl of Nottingham, then secretary of state, in hopes it might excite a stronger curiosity amongst the learned to search into this branch of literature. In the year 1693, he published his "*De Ludis Orientalibus libri duo*;" a work, which is held at present in very high esteem. Dr. Roger Altham, Regius professor of Hebrew, and canon of Christ church, being, on some dispute about the oaths, removed from both preferments, Dr. Hyde became possessed of them, the one being annexed to the other, upon the 19th of July 1697.

Three years after he had ready for the press, as Mr. Wood tells us, an excellent work, on a subject very little known even to the learned themselves, "*The Religion of the Ancient Persians*:" a work of profound and various erudition, abounding with many new lights on the most curious and interesting subjects, filled with authentick testimonies, which none but himself could bring to the public view, and adorned with many ingenious conjectures concerning the theology, history, and learning of the Eastern nations. This work was printed at Oxford in the year 1700, in a quarto, containing five hundred and fifty six pages; and is now become so extremely scarce, that it sells from six and thirty shillings to two guineas, according to the condition it happens to be in, or the humour of the bookseller who may chance to be possessed of it. The reader perhaps may be curious to know a little of the particulars of a work so highly valued, and so seldom to be met with; but the limits we have prescribed to ourselves will not suffer us to gratify him any farther, than by transcribing as much of the title as will give him a general notion of them. It runs thus: "*Historia Religionis Veterum Persarum, eorumque Mago- rum. Ubi etiam nova Abrahami, et Mithræ, et Vestæ, et Manethis Historia, &c. Atque Angelorum officia et præfecturæ ex Veterum Persarum sententiâ. Item Per-*"
" *sarum*

“ farum annus antiquissimus tangitur, is τῚ Gienhîd dete-
 “ gitur, verus τῚ Yefdegherd de novo proditur, is τῚ Melic-
 “ shâh, is τῚ Selgjûk et τῚ Chorzemshâd notatur, et is τῚ
 “ Katâ et τῚ Oîghûr explicatur. Zoroastris vita ejusque
 “ & aliorum vaticinia de Messiah e Persarum aliorumque
 “ monumentis eruuntur: Primitivæ opiniones de Deo et de
 “ Hominum origine referantur: Originale Orientalis Sybillæ
 “ mysterium recluditur: atque Magorum liber Sad-dor,
 “ Zoroastris præcepta seu religionis Canones continens, e
 “ Persico traductus exhibetur. Dantur veterum Persarum
 “ scripturæ et linguæ, ut hæc jam primo Europæ producantur
 “ et literato orbi postliminio reddantur, specimina. De
 “ Persiæ ejusdemque linguæ nominibus, deque hujus dia-
 “ lectis, et a moderna differentiis stricim agitur. Auctor
 “ est Thomas Hyde S. T. D. Linguæ Hebræicæ in universi-
 “ tate Oxon. professor Regius, et ling. Arabicæ professor
 “ Laudianus. Præmissis capitum Elencho accedunt Icones,
 “ et Appendix variarum dissertationum.” This work was
 dedicated to John Lord Somers, baron of Evesham. Foreign
 writers, as well as those of our own country, have spoken
 of it with equal admiration and applause; and, to say the
 truth, if Dr. Hyde had left us no other monument of his
 studies, this alone had been sufficient to establish and preserve
 his reputation, as long as any taste for Oriental learning shall
 remain. He published however many others, and had a
 great more ready to be published, or at least in some forward-
 ness towards it: of which a catalogue is preserved by
 Mr. Anthony Wood. But by an unaccountable fatality, as
 one well observes, the study of Oriental literature was at
 that time overlooked, or rather the worth of it was not suf-
 ficiently understood: the consequence of which was, that
 this learned man’s abilities, application, and strong inclina-
 tion to enrich the republic of letters, with numerous ac-
 quisitions of a most laborious research both new and curious
 and useful, were neglected, till it was too late, and the
 loss has been ever since, though to no purpose, deservedly
 regretted.

On the 9th of April 1701, he resigned the office of head-
 keeper of the Bodleian library, on account of his age and
 infirmities; and died the 18th of February 1702-3, at his
 lodgings in Christ-church, in the 67th year of his age. He
 had occupied the post of interpreter and secretary in the
 Oriental languages, during the reigns of Charles the second,
 James the second, and king William; and, it is said, had,
 in the course of this employment, made himself surprisingly

Hist. of
Europe for
1703,
p. 495.
Pointer's
Chronologi-
cal Histo-
rian, v. ii.

p. 483.—
Willis's
Survey, v.
iii. p. 461.

acquainted with whatever regarded the policy, ceremonies, and customs of the Oriental nations. He was succeeded in his archdeaconry of Gloucester by Mr. Robert Parsons; and, which is singular enough, in the chair of Hebrew professor and canon of Christ church by his predecessor Dr. Roger Altham.

HYGINUS, (CAIUS-JULIUS) an ancient Latin writer, who flourished in the time of Augustus; and of whom Suetonius, in the 20th chapter of his book "De Illustribus Grammaticis," has given this account. "He was a freedman of Augustus, and by nation a Spaniard; though some think that he was an Alexandrian, and brought by Cæsar to Rome, when Alexandria was taken. He was a diligent follower and imitator of Cornelius Alexander, a celebrated Greek grammarian; and was also himself a teacher at Rome. He was made head librarian of the Palatine library; was very intimate with the poet Ovid, and with Caius Licinius, a man of consular dignity and an historian, who has taken occasion to inform us, that he died very poor, and, while he lived, was supported chiefly by his generosity." Vossius asks, who this consular historian Caius Licinus is? and thinks it should be Caius Asinius, who wrote a history of the civil wars, and was consul with Cneius Domitius Calvinus, in the year of Rome 723.

De Hist.
Lat. p. 103.
L. Bat.
1651.

Lib. i. c. 14.

In lib. iii.
et vii.

Saturn. lib.
v. c. 18.

Lib. i. c. 6.

Sat. l-b. iii.
c. 4.

Hyginus wrote a great many books, which are mentioned by ancient writers. Gellius quotes a work "of the lives and actions of illustrious men." Servius, in his Commentary upon the *Æneid*, tells us, that he wrote upon "the Origin and Situation of the Italian cities;" which same work is also mentioned by Macrobius. Gellius again mentions his "Commentaries upon Virgil;" as does Macrobius a book "concerning the Gods." He wrote also "about Bees and Agriculture;" and, lastly, a book of "Genealogies," of which he himself has made mention in the only work remaining of him; that is, in his "*Poeticon Astronomicon de mundi & sphæræ ac utriusque partium declaratione, libris quatuor, ad M. Fabium conscriptum.*" The first book treats of the world and of the doctrine of the sphere; the second of the signs in the Zodiac; the third gives a description and history of the constellations; and the fourth treats of several things, relating to the planets. Here, while Hyginus describes the constellations in the heavens, and notes the stars which belong to each, he takes occasion to explain the fables of the poets from which the constellations were supposed

posed originally to have taken their rise and name; and hence his work seems to have been called "Poeticon Astronomicon." However, it is come down to us very imperfect; and all that part of it, which, as he tells us, treated of the Month, the Year, and the reasons of intercalating the Months, is entirely lost. To this is joined a Book of Fables, in which the Heathen mythology is reduced into a compendium: but this is also maimed and imperfect. The best edition of these remains of Hyginus, is that which Munker published, together with some other pieces of antiquity upon the same or a similar subject, under the title of "Mythographi Latini," at Amsterdam in 1681, in two volumes 8vo. The third book of the "Poeticon Astronomicon," is adorned and illustrated with several copper plates of the Constellations elegantly engraved, which Grotius had published from the Sufian manuscript; but which Schetter tells us, he had omitted in his edition of 1674, because he knew those ancient delineations to be very erroneous, and very ill done. Fabric. Biblioth. Latin.

HYPATIA, a most beautiful, virtuous, and learned lady of antiquity, was the daughter of Theon, who governed the platonic school at Alexandria, the place of her birth and education, in the latter part of the fourth century. Theon was famous with his contemporaries for his extensive knowledge and learning; but what has chiefly rendered him so with posterity, is, that he was the father of Hypatia, whom, encouraged by her prodigious genius, he educated not only in all the qualifications belonging to her sex, but caused her likewise to be instructed in the most abstruse sciences. She made an amazing progress in every thing she was put to; and the things that are said of her, almost surpass belief. Socrates, the ecclesiastical historian, is a witness, whose veracity cannot be doubted, at least when he speaks in favour of an heathen philosopher; and he tells us, that Hypatia "arrived at Lib. vii.
"such a pitch of learning, as very far to exceed all the phi- c. 15.
"losophers of her time:" to which Nicephorus adds, "those
"of other times." Philostorgius, a third historian of the Lib. xiv.
same stamp, affirms, that "she was much superior to her fa- c. 14.
"ther and master Theon, in what regards astronomy:" and Lib. viii.
Suidas, who mentions two books of her writing, one "onc. 9.
"the astronomical canon of Diophantus, and another on
"the conics of Apollonius," avers, that "she not only
"exceeded her father in astronomy, but also that she under-
"stood all the other parts of philosophy." But our notions In Hypatia.
of Hypatia will be prodigiously heightened, when we con-
sider

sider her succeeding her father, as she actually did, in the government of the Alexandrian school: teaching out of that chair, where Ammonius, Hierocles, and many great and celebrated philosophers had taught; and this at a time too, when men of immense learning abounded both at Alexandria, and in many other parts of the Roman Empire. Her fame was so extensive, and her worth so universally acknowledged, that we cannot wonder, if she had a crowded auditory. "She explained to her hearers," says Socrates, "the several sciences, that go under the general name of philosophy; for which reason there was a confluence to her, from all parts, of those who made philosophy their delight and study." One cannot represent to himself without pleasure the ~~flower~~ of all the youth in Europe, Asia, and Africa, sitting at the feet of a very beautiful lady, for such we are assured Hypatia was, all greedily swallowing instruction from her mouth, and many of them doubtless love from her eyes: though we are not sure, that she ever listened to any solicitations, since Suidas, who talks of her marriage with Isidorus, yet relates at the same time, that she died a maid.

Her scholars were as eminent as they were numerous: one of whom was the celebrated Synesius, who was afterwards bishop of Ptolemais. This ancient Christian Platonist every where bears the strongest, as well as the most grateful testimony to the learning and virtue of his tutress; and never mentions her without the profoundest respect, and sometimes in terms of affection coming little short of adoration. In a letter to his brother Euoptius, "Salute," says he, "the most honoured and the most beloved of God, the PHILOSOPHER; and that happy society, which enjoys the blessing of her divine voice." In another, he mentions one Egyptus, who "sucked in the seeds of wisdom from Hypatia." In another, he expresses himself thus: "I suppose these letters will be delivered by Peter; which he will receive from that sacred hand." In a letter addressed to herself, he desires her to direct a Hydroscope to be made and bought for him, which he there describes. That famous silver Astrolabe, which he presented to Peonius, a man equally excellent in philosophy and arms, he owns to have been perfected by the directions of Hypatia. In a long epistle, he acquaints her with his reasons for writing two books, which he sends her; and asks her judgment of one, resolving not to publish it without her approbation,

But

But it was not Synesius only, and the disciples of the Alexandrian school, who admired Hypatia for her great virtue and learning: never woman was more caressed by the public, and yet never woman had a more unspotted character. She was held as an oracle for her wisdom, which made her consulted by the magistrates in all important cases; and this frequently drew her among the greatest concourse of men, without the least censure of her manners. "On account of the confidence and authority," says Socrates, "which she had acquired by her learning, she sometimes came to the judges with singular modesty. Nor was she any thing abashed to appear thus among a crowd of men; for all persons, by reason of her extraordinary discretion, did at the same time both reverence and admire her." The same is confirmed by Nicephorus, and the other authors, whom we have already cited. In loco supra cit. Damascius and Suidas relate, that the governors and magistrates of Alexandria regularly visited her, and paid their court to her; and, to say all in a word, when Nicephorus intended to pass the highest compliment on the princess Eudocia, he thought he could not do it better, than Apud Phot. in cod. 242. Lib. viii. c. 5. by calling her another Hypatia.

While Hypatia thus reigned the brightest ornament of Alexandria, Orestes was governor of the same place for the emperor Theodosius, and Cyril bishop or patriarch. Orestes, having had a liberal education, could not but admire Hypatia, and, as a wise governor, frequently consulted her. This created an intimacy between them, that was highly displeasing to Cyril, who had a great aversion to Orestes: which intimacy, as it is supposed, had like to have proved fatal to Orestes, as we may collect from the following account of Socrates. "Certain of the Monks, says he, living in the Nitrian mountains, leaving their monasteries to the number of about five hundred, flocked to the city, and spied the governor going abroad in his chariot: whereupon approaching, they called him by the names of Sacrificer and Heathen, using many other scandalous expressions. The governor suspecting, that this was a trick plaid him by Cyril, cried out that he was a Christian; and that he had been baptised at Constantinople by bishop Atticus. But the Monks giving no heed to what he said, one of them, called Ammonius, threw a stone at Orestes, which struck him on the head; and being all covered with blood from his wounds, his guards, a few excepted, fled some one way and some another, hiding themselves in the croud, lest they should be stoned to death. In the mean while, the people of Alexandria ran to defend their governor against
" the

Lib. vii.
c. 14.

“ the Monks, and putting the rest to flight, brought Ammonius, whom they apprehended, to Orestes; who, as the laws prescribed, put him publickly to the torture, and racked him till he expired.”

Lib. vii.
c. 15.

But though Orestes had the luck to escape with his life, Hypatia afterwards fell a sacrifice. This lady, as we have observed, was profoundly respected by Orestes, who much frequented and consulted her: “ for which reason, says Socrates, she was not a little traduced among the Christian multitude, as if she obstructed a reconciliation between Cyril and Orestes. This occasioned certain hot-brained men, headed by one Peter a lecturer, to enter into a conspiracy against her; who watching an opportunity, when she was returning home from some place, first dragged her out of her carriage; then hurried her to the church called Cæsar’s; and then, stripping her naked, killed her with tiles. Afterwards, they tore her to pieces; and, carrying her limbs to a place called Cinaron, there burnt them to ashes.” Cave endeavours to remove the imputation of this horrid murder from Cyril, thinking him too honest a man to have had any hand in it; and lays it upon the Alexandrian mob in general, whom he calls “ levissimum hominum genus, a very trifling inconstant people.” But though Cyril should be allowed to have been neither the perpetrator, nor even the contriver of it, yet it is much to be suspected, that he did not discountenance it, in the manner he ought to have done: which suspicion must needs be greatly confirmed by reflecting, that he was so far from blaming the outrage committed by the Nitrian Monks upon the governor Orestes, that “ he afterwards received the dead body of Ammonius, whom Orestes had punished with the rack; made a panegyric upon him, in the church where he was laid, in which he extolled his courage and constancy, as one that had contended for the truth; and, changing his name to Thaumafius, or the Admirable, ordered him to be considered as a martyr. However, continues Socrates, the wiser sort of Christians did not approve the zeal, which Cyril shewed on this man’s behalf; being convinced, that Ammonius had justly suffered for his desperate attempt.”

1 list. Liter.
tom. i.
p. 391.

Lib. vii.
c. 14.

We learn from the same historian, in the place above cited, that the death of Hypatia happened in the month of March, in the tenth year of Honorius’s, and the sixth of Theodosius’s, consulship; that is, about the year of our Lord 415.





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